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Nov. 12, 2014

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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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THE Mennonite

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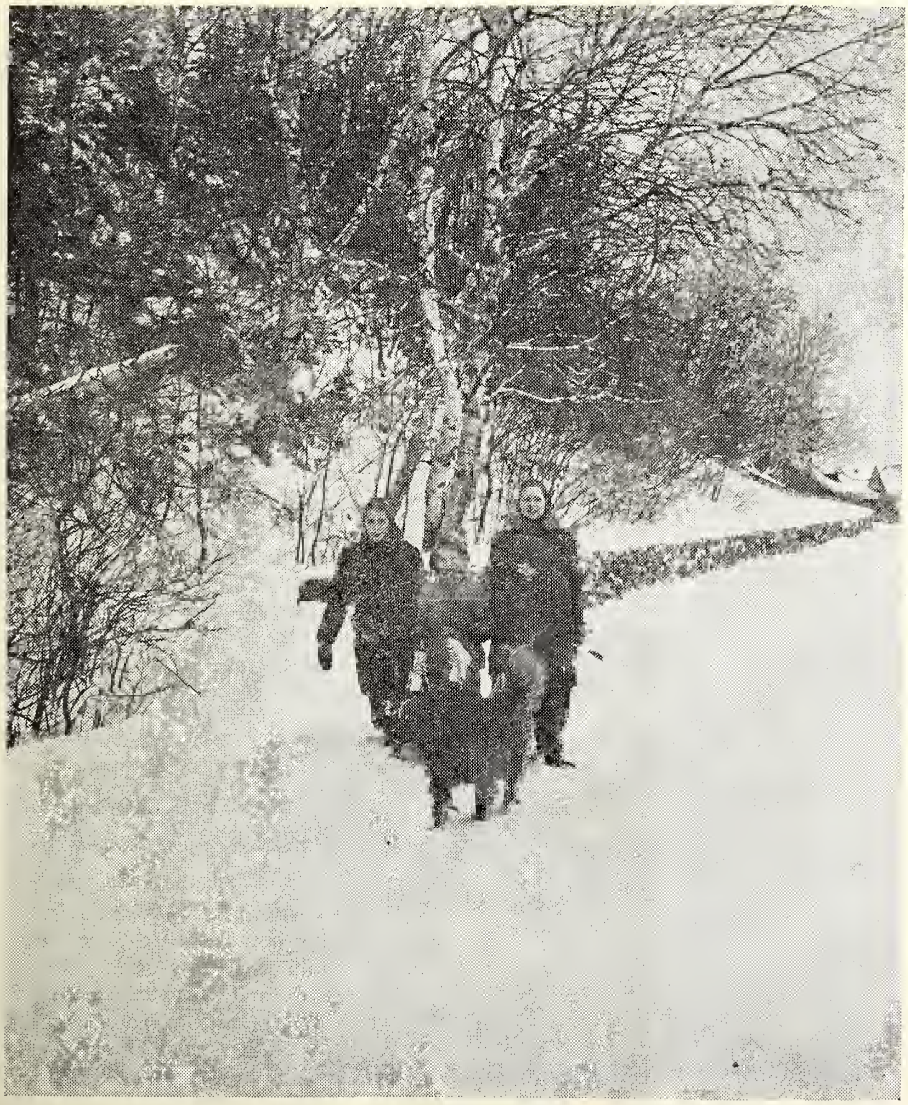
Other foundation can no man lay than that is laid which is Jesus Christ.



"A HAPPY NEW YEAR TO ALL"

"Flashes of Thought"

Church Music Conferences

On Building a NATIVE Church in India

Volume 70 Number 1 January 4, 1955

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JOB OPENING

Arlington, Kansas, Mennonite wants farm help. Prefers single man to live with the family but could possibly arrange for married man. $100 per month plus board and room for single person. Opportunity for sharing arrangement. Write Mutual Aid, 722 Main, Newton, Kansas

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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GENERAL CONFERENCE YOUNG PEOPLE ENTER VS

Eight young people from the General Conference Mennonite Church attended the Nov. 29—Dec. 17 orientation school in preparation for entering MCC Voluntary Service.

With the assignment of the 26 volunteers attending this 31st orientation school, there are now approximately 150 young people making Christ known through 21 year-round service projects sponsored by MCC. The large enrollment in this school evidences an increasing interest in Voluntary Service as an outreach of the Church.

The names, addresses, and assignments of the eight General Conference volunteers: James H. Clymer of Blooming Glen, Penn., Maine General Hospital, Portland; Leslie Dyck of Moundridge, Kan., National Institutes of Health, Bethesda, Md.; DuWayne Falk of Mountain Lake, Minn., National Institutes of Health; Merlin L. Krehbiel of Pretty Prairie, Kan., Maine General Hospital; Allan John Niessen of Mountain Lake, Boys Village, Smithville, Ohio; Lavina Ruth Penner of Inman, Kan., Kings View Homes, Reedley, Calif.; Darrel Thieszen of Henderson, Neb., Prairie View Hospital, Newton, Kan.; and Wilmer Wedel of Burns, Kan., National Institutes of Health.

Everything has that mysterious "something" nowadays, whether washing powder or gasoline or vitamin pills or shaving cream or toothpaste — everything has that new added element that no other brand has. This magic X has a wonderful unpronounceable name not yet in any dictionary. We smile, but thousands of gullible mortals will buy truck loads of the hokum and find it no better than something else they fell for months ago.

But there is a secret ingredient that makes one rank of people different from all others. It is not some new religious fad or ism, although these too shout their magic formulas today. There are among us here and there those who have a deep inner peace and joy, "who ply their daily task with busier feet because their secret souls a holier strain repeat."

No double-jointed theological jawbreaker is needed to name that secret ingredient. It is simply the grace of God, peace with God, and the peace of God in the trustful and obedient heart. "His secret is with the righteous" (Prov. 3:32).

From DAY TO DAY
by Vance Havner
(Fleming H. Revell Company)

Of Things to Come

Jan. 2-9—Week of Prayer
Feb. 6—Race Relations Sunday
Feb. 23—Ash Wednesday (Lent begins)
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday

The new minister preached the same sermon three Sundays in succession. After the third the church board called on the minister and brought the matter of repetition forcefully to his attention. "Oh, yes," said the good Reverend, "I am aware of the situation; as soon as you learn the lesson of my first sermon, I will preach you a new one."

—**Basil H. Peterson**

TO OUR CONGREGATIONS IN USA AND CANADA

Dear Co-workers in our Lord:

With this we would like to call the attention of our congregations to the fact that blind Brother John J. Esau is traveling under the auspices of our Board of Missions. Brother Esau is glad to serve with gospel messages in any church where his services for the deepening of the spiritual life are desired. He prefers to be in one congregation several days, or a week at one time.

Please write us when you wish Brother Esau's services.

JOHN THIESSEN
Gen. Secy., Board of Missions
722 Main Street
Newton, Kansas

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Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

SOME OBJECTIVES FOR 1955

The Board of Associate Editors, with the approval of the Board of Education and Publication, has adopted a set of objectives for the new year as found at the head of this column. This does not mean that other items are unimportant, but rather that here are special needs on which we can think and work together.

We give special attention this week to the first of these objectives, that of working for a unified Conference in Christ. We all realize the importance of this need and we hope that this year we may be brought closer together in our work for Christ and His Kingdom.

A unified Conference does not mean a dictatorship by a small group. It simply means that, under God, we try to find our proper place and work and then unitedly strive toward that end. We have assumed certain tasks which God has given us. For instance, we have made ourselves responsible for six million souls in the mission field in areas which have been delegated to us alone. To meet this heavy responsibility we must work together and unite our efforts to do the best possible work.

There are many other avenues of work to which we have become obligated, such as education, publication, relief, and various types of Christian service. To have a united Conference means that we are unified, not by compulsion or organizations, but in heart and mind by our common tie in Christ in the work He has called us to do.

OF THINGS TO COME

We are glad to offer some special features to our readers in the coming issues of "The Mennonite." As formerly announced, the "Flashes of Thought" column is back. We know many will appreciate this helpful column with its timely and clearly-stated message.

In addition there is also to be a column by Erland Waltner dealing with various matters of special interest which should be especially helpful to young people. Rev. Waltner, as former pastor and now college Bible teacher, is well qualified to share his insights with us.

Beginning next week, and continuing for six months in the second issue of each month, Rev Frank R. Mitchell returns to our pages with his articles on prayer. This time the study will be on the Lord's Prayer. Brother Mitchell has made a long and careful study of the prayers of the Bible and will bring us helpful suggestions in this great power.

At present several of our well-known Conference people are abroad and have promised to share some of their experiences: Rev. and Mrs. Andrew R. Shelly in their world mission tour, and Rev. and Mrs. Walter H. Dyck in their special ministry to South America. Their articles will appear frequently in these pages.

We also hope to continue regularly the "Film Review" feature in each issue to help churches in selecting the better films. Also, under consideration, is a "Counselors Column" where advice may be given on practical problems of life. We hope our readers will profit by these special features.

A CALL TO PRAYER

For many years, the first full week of January of each year has been designated as the "Week of Prayer." In many churches appropriate services are held during this week. This year our thoughts are to be centered on the Person and Work of the Holy Spirit.

With a week's special concentration on this theme and a more careful study of the Spirit's relation to the World, the Savior, the Church, the Christian, the Word, and Revival, we should become more fully acquainted with this Third Person of the Trinity.

Starting a year with a concerted emphasis on prayer is a good way to begin a year, filled with many uncertainties.

A CHANGE IN MISSIONS

The article on building a native church states clearly the trend in our foreign mission work. It is definitely shifting in a number of ways and this trend must be recognized or we "miss our venture." Everywhere around the world there is a growing feeling of nationalism and independence and a desire to be self-sufficient.

The Christian religion must not be thought of as a foreign religion to any country. It is not a white man's religion, nor a western religion, but a universal religion that fits equally well into every race and nation.

Now comes the clear need of planting it deeply into the heart of each nation and allow it to be a real part of that nation and not an imported foreign belief.

We should rejoice that we may gradually turn over more and more of the responsibilities to the nationals in the various countries.

> "In Christ there is no East or West,
> In Him no South or North;
> But one great fellowship of love
> Throughout the whole wide earth."

1632

Billy Graham Shares His Experiences With Portland Pastors

HARRY ALBRECHT*

At a special meeting on November 22, 1954, one hundred and fifty Portland pastors listened with rapt attention while Billy Graham explained, step by step, some of the things he has learned in the past four years of his ministry. Listed below are 14 items, greatly condensed, on which he spoke:

1. PRAYER. All the mechanical features of our church program may be without flaw—our preparation, organization, advertising, etc., but unless all of this is thoroughly bathed in prayer, all our work will fall flat spiritually. Dr. Graham pointed out again and again that the success of his meetings was in direct answer to the prayers of literally millions of people around the world. He is completely convinced that if, and when, people pray, God will respond, but only in the same proportion as people pray.

2. Preach the PURE WORD. Underneath their shell of cynicism and suspicions, Dr. Graham discovered that the British people were hungry for the plain PURE WORD of God.

3. Preach the WORD with AUTHORITY. When we preach or teach the Word of God it is not necessary to say, "I think" or "I suppose" or "I hope so." Multitudes are no longer satisfied with what *men* think, they want to know what GOD has said, and they want to hear it spoken with authority.

4. Preach the WORD with SIMPLICITY. On our way home from hearing Billy Graham in the large Multnomah Stadium in Portland, our children said, "We didn't see anything so spectacular about his message." True. On the following Monday morning Dr. Graham told the ministers of Portland why his messages were plain and simple. He said that the average vocabulary of the man on the street is that of a twelve-year-old in matters pertaining to spiritual and scriptural truths.

5. Preach the WORD with an URGENCY. "Come NOW, and let us reason together." "NOW is the day of salvation."

6. A day by day dependence upon the power and working of the HOLY SPIRIT. To ignore or attempt to bypass the Holy Spirit is fatal to the Christian worker.

7. The importance of our vertical and horizontal RELATIONSHIPS. There must be nothing between "my soul and the Savior," (vertical), but it is also true that if God is going to use us there must be nothing between "my soul and the soul of my fellow man," (horizontal relationships).

8. The Lord's work is a work of FAITH. For two years, the committee that was responsible for bringing Billy Graham and his team to England, worked against great odds. Seemingly all of England was against the committee as well as against the American evangelist. The committee was criticized, ridiculed, and scoffed at unmercifully, yet they believed God for great miracles. God honored their faith.

9. A great CHANGE is taking place. The skeptics are becoming less skeptical. Many of our rank modernists are doing some backtracking. Many are rethinking and re-evaluating some of the fundamental principles of the Christian faith. Many of our colleges and universities, who a few years ago tobooed all religion, are beginning to talk about God and religion. Denominations, who five or ten years ago had no place in their program for evangelism, are today going all out for this type of program. There is a definite trend back to God. Dr. Graham pointed out that, naturally, it has not reached the proportions nor the DEPTH which we would like to see. "What this change or movement should be called, I do not know; I will leave that up to the theologians," Dr. Graham commented.

10. The CHURCH is a divinely established institution. She may have many faults and shortcomings, but no Christian movement should try to work independently of the church.

11. It is important for Christians of all faiths to LOVE one another. In cities where the churches were united, God has worked in a wonderful way.

12. The HARVEST is ripe. In the city of Portland, with its more than 250 churches, a man in overalls gripped Billy's hand as Billy was leaving the hotel and said, "Pray for me, Billy. I was at your meeting yesterday afternoon, but I didn't find God." (Hundreds of others, however, did.) A waitress left a note beside Billy's breakfast plate saying, "Pray for me Billy, I need help. I'm not saved."

13. WORLD CONDITIONS are far worse than the press has told us. Dr. Graham has met with many world leaders in private consultation. Our world political leaders are afraid. Man is able to make a bomb that is capable of destroying one whole continent. Dr. Graham did not elaborate on this point lest he betray the confidence which these leaders have placed in him. He stated that the clouds are very black and they are hanging very low.

14. The importance of HUMILITY. Dr. Graham pointed out that God will bless only as long as we give Him all the glory. "God will not share His glory with anyone," Graham said. The greatest sin that any servant of God can commit is to take credit for something which God Himself brought about. There is no question in Billy's mind where the honor and glory for his success belongs. Only God could do these miracles.

By day, by night, at home, abroad,
  Still we are guided by our God;
By His incessant bounty fed,
  By His unerring counsel led.

With grateful hearts the past we own;
  The future, all to us unknown,
We to Thy guardian care commit,
  And peaceful leave before Thy feet.

---

*Pastor, Alberta Community Church, Portland, Oregon.

Christmas Brings Happiness

WALTER and MARTHA DYCK

"She looks as if she is about to cry," explained the black-robed priest as he held a lighted match toward the face of a statue of Mary, the mother of Jesus. The bats were darting in and out among the relics of former centuries. The dimly lighted museum was in an upper story and toward the rear in the ancient Franciscan church building erected in the 1570's. Pausing before one statue after another, the aging monk related, in what was to us in an unknown tongue, meanings and influences that had come to play upon these pieces of art.

The *S. S. Argentina* had docked for several hours in San Salvador, Brazil. We had been on deck since 6 o'clock watching through binoculars for the first glimpses of the old city of Bahia, as the city is commonly called. Many passengers flocked ashore to find themselves surrounded by sellers of trinkets, woven baskets, and shoe horns. A fellow passenger always seemed to show up when we needed a guide or an interpreter. Neither the mosaic designs in the sidewalks nor the smells of the crowded beef, fish, and fruit market made the most lasting impressions. It was the expression, "She looks as if she is about to cry" that stuck with us. Mary "about to cry" is true to history, but not the lasting impression we have of her. She looked toward Christmas with "My soul doth magnify the Lord, and my spirit hath *rejoiced* in God my Savior" (Luke 1:46-47). She was not only at the cross but also at the empty tomb. We were happy to be a part of the Protestant movement away from crying. There is joy in a victorious faith. Our guide handed a coin to the beggar as we left the front door. We looked back at the gold plated interior before we continued our way. How we would like to have said, as Peter once did, "What I have I give unto thee."

A few days later in Rio de Janeiro we were walking up the Rio Branca Avenue when we were arrested by the strains of "O Come All Ye Faithful" and "Silent Night." A Santa Claus dressed in a bright red shirt and wearing a white beard and hair, stood high on a truck as he waved gaily. A milling mass of humanity in the heart of this city reminded one of larger cities in North America. By noon we had ascended Corcovado Peak where, 2,000 feet above the city, the statue of Christ the Redeemer stands with outstretched arms looking over the city and harbor, pleading, as it were, "Come unto me all ye that labor and are heavy laden and I will give you rest." Visible from miles around, unless shrouded in the clouds, Christ is admired but little heeded by the shoppers in the streets, the bathers on the miles of beaches nor the sailors on the docks. Quietly pleading stands the Christ of Corcovado!

By 6 o'clock, we were aboard a two-motor plane for Sao Paulo. Rising above the beautiful harbor, around Sugar Loaf Mountain, we were soon above the clouds, watching the sun as it put itself to sleep on the fluffy pink blankets spread out for it. Turning in from the big coffee port of Santos we soon sighted Sao Paulo and were greeted by a sea of lights from a city of nearly three million. The lights of the great International Exposition, now in progress, were especially clear. Brother A. J. Dick met us at the airport and took us to the MCC home, where we were guests for two days. The Dicks have no children of their own, but the Lord has given them up to fifty girls who come in and out of this haven of rest.

The fathers and mothers of these girls live in Curityba, Witmarsum, or as far away as Paraguay, and other Mennonite settlements. Once a week, on Thursday afternoon and evening, (most girls have their half-day off on that day) they gather at MCC home to relax, sew, wrap Christmas packages, write letters and cards, ask father to get tickets for their next trip home, or confide in mother about the trying experiences of being laid off or misunderstood. These girls work in scattered locations throughout the city. Wages are low but much better than at home. So they come—as young as seventeen years—to face a hard world of competition. They work long hours and often under trying conditions. Thank God for these understanding "Haus Eltern" who take them into their heart and home!

It was a joy to see them come and go on shopping trips to the nearby Villa Marianna shopping district. Happy to "be at home" for a few hours. In the evening Brother Peter Klassen, who had just returned from Germany with his wife, shared in an evening service with us. He told of his experiences during the past six months. We showed pictures of farm, home, and church life in the States, also a missionary challenge illustrated with pictures from Hopiland in Arizona and our new field in Japan. I spoke on 1 John 3:1, "That we should be called children of God." There was joy at MCC home in Sao Paulo that night. Many a lonely father or mother hundreds of miles away was happy, too, that their girl can meet with others of like faith to *rejoice* in Christ the Savior.

Not "She is about to cry" but "She is happy in her Christian faith." Pray for our girls working in large cities of the world. You can share in this blessed ministry!

God willing, we shall write you again after we have visited Buenos Aires, Argentina.

Let us be diligent in Thy service, O Lord, day by day. Let all labour be our delight, which is for Thee; and all rest weary us which is not in Thee; and may every undertaking be begun, continued, and ended in Thee; to the glory of Thy holy Name. Amen.

—Taken from **A Chain of Prayer Across the Ages**

Church Music Conferences

RUTH BIXEL*

Music and religion are inseparable. The steady, syncopated beat of the drums in pagan religions meets its desired intent. The music becomes intoxicating and the players as well as the listeners finally lose control over their minds and bodies. The sublime music of the church on the other hand, motivated by the greatest of all forces, attains its purpose, too: a devotion to a living God, and a dedication to that which is honorable and noble.

In the fourteenth and fifteenth centuries the attitude of theologians toward the arts was that their function was to serve in the worship of God. The wealth of sacred music from composers such as J. S. Bach was the result of this thinking. During the Protestant reform movement, with its emphasis upon a more personal and evangelical religion, the arts were almost totally removed from the church and so very little religious music was written during the eighteenth and nineteenth centuries. Happily there has been a return to religious music, both vocal and instrumental. There is a wealth of good choir and organ music being written today as people realize again that music is an integral part of the church. Realizing the import of music in the church, music leaders, and clergy as well, have become increasingly aware of its possibilities but are also conscious of the limitations due to inadequately trained personnel in their congregations.

The purpose of this article is to encourage and offer suggestions for the developing of a music program so that it can be of the greatest possible use in the church. Various Mennonite churches and communities have sponsored music conferences for choir directors, clergy, and laymen. The following paragraphs are mere suggestions but I trust they shall lead to some thinking and perhaps you will want to sponsor a music institute in your church this winter or next summer. Five different classes are being suggested.

1. Song leaders. Not only choir directors but choir members, directors of youth organizations, and progressive Sunday school leaders would give a ready response to such classes. I have found a course in techniques of directing, study in tone production, and hints on choir decorum to be of great value to the choir member.

2. Choral directors. Choral directors are always in search of service materials, and need to be encouraged in their choice of music which will meet their own particular choir needs and interests. One such conference committee selected nine voices to prepare material and sing the numbers for the group. If a number of churches would participate in such a program, one or two singers might, to best advantage, be chosen from the various churches represented. Another conference had a panel discussion on Standards for the Selection of Church Music.

3. Youth choir leaders. A study of the techniques and procedures used in the organization of youth choirs, selecting music, and conducting rehearsals are of great help to inexperienced choral directors and music committees. If feasible, I would like to recommend a workshop in this connection or at least one demonstration of a rehearsal by a competent director.

4. Organists. An organist must play hymns sympathetically and know how to support the congregation. A student may have been well trained in playing of recital music but feels his inability to lead the congregation in singing. A freshman student in seeking words to express her appreciation for a certain organist said, "I can understand her playing." The tendency among inadequately trained accompanists, especially players of electronic instruments, is to slur over notes, blurring the individual parts of a hymn instead of giving the moving parts clarity and distinction. Precision in playing inspires a congregation to sing enthusiastically.

5. Laymen. This group is in the majority and is the most essential body in any worship service. The choir may sing without the aid of a director, and the church can get along without an organist but of what value is a planned ministry with no one in the pews to listen and to take part in the service? We must provide several sessions of the church music institute for this most important group of people. Music and religion go hand in hand so a study of the changes in music in the history of the Christian Church would be of great worth. People are always interested in the backgrounds of hymns. References to hymn writers make a song much more significant. Panel discussions on topics submitted by members of the church might prove to be of interest and also be informative. This would be a good place to learn new hymns and sing the old ones with more meaning.

Some churches and schools have found three-day conferences desirable; others prefer two evenings a week over a longer period of time. A six-weeks' program with several evenings a week has its advantages not only in the number of hours spent, but also in the time involved for preparation. A combined choir program, of the participating churches, would make an effective culminating activity for a music conference.

I feel that a music program such as suggested above would contribute a lot to the morning worship service and would help promote a better relationship between all peoples concerned, if conducted by personnel who are musically prepared and who also have a warm understanding of the function of music in the church.

The writer would be interested in hearing from churches which have sponsored music conferences or study groups.

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*Teacher of Organ and Theory, Tabor College, Hillsboro, Kan.

For the Sake of Clarification

Quite a few in our General Conference constituency ask us for clearance on the situation of leprosy organizations. As a Conference we have four areas of leprosy work in the world. These four are: Champa, India; Kamayala, Belgian Congo; Cachipay, Colombia (with children of leprous parents); and the new venture not far from Asuncion, Paraguay, which is mainly with the MCC. In our leper colony in India, Rev. Aaron Jantzen is the superintendent, and Dr. Arthur Thiessen is heading the medical department in this asylum. In Kamayala leper home, Miss Erma Birky is at present the superintendent. In Cachipay, Colombia, Rev. Gerald Stucky is superintendent and Miss Janet Soldner, nurse in charge of medical work. In Asuncion, (Barrio Grande) Dr. John Schmidt is in charge.

These four areas are listed as recipients of aid from the **American Leprosy Mission, Inc.** We are responsible for supplying personnel as well as all finances which do not come within the exact scope of the work of the American Leprosy Mission. We as General Conference have cooperated with the American Leprosy Mission, Inc., since 1904, when our senior brother, P. A. Penner, started leper work in India. This means that we have carried on this cooperative work with the American Leprosy Mission, Inc., for 50 years, and we still work together with this organization in the care and treatment of those suffering with leprosy.

Of late years another leprosy mission has been organized, called: International Christian Leprosy Mission, of which Mr. Etter of Portland, Oregon, is the secretary and Rev. Peter Peters, a member of one of our General Conference congregations, one of the intinerating secretaries. We have nothing against this new organization; but as a Conference, we have our duty toward the four leprosy areas entrusted to us, which are mentioned above.

—Philip A. Wedel,
Chairman of Board of Missions

Film Review

David and Saul, 16 mm. Color, 12 min. Producer: Moody Bible Institute, 820 N. LaSalle St., Chicago 10, Illinois. Rental, $6.00.

This is the first in a series of Bible films which are being produced by Moody Bible Institute. The film sets up a pattern which is being followed in the succeeding films. A group of junior boys get into trouble, and one of them comes into the shop of Andy Fixit who specializes in fixing broken things. The particular problem of the moment becomes the setting for the telling of a Bible story in which the Bible characters are in a similar situation.

In this film Timmy comes into Andy Fixit's shop and threatens that he will get even with each member of his gang. Andy then tells the story of David

(continued on page 16)

Flashes of Thought

Just an Old Annual

WALTER GERING

There it was, black on white; a word which stood out where all could read it as they passed from one exhibit to another. It was written in fun, to be sure. No one had ever intended that it should be taken seriously; certainly not that it should be accepted as the final verdict upon her life. Nevertheless, there it was—a character sketch to be read on down through the years.

We were absorbed in the books, letters, and numerous awards which were on display in the museum Since we had only a short time at our disposal we could not take the time to read all the descriptive notes beneath the items. But this one had attracted our attention; it was a page from an old high school annual. Somewhat faded with age and worn from frequent use, yet its pictures stood out amidst the pages under the glass of the case. There is something about an old high school annual which fascinates all of us. Those little character sketches, summarized in a few sentences, made good reading. So it was that almost instinctively we paused to read the open page of this annual.

I could not get over the words underneath the photo. Surely the editors would never have written those words had they known that they would be read by thousands of visitors as they paused at the glass case. But there they stood in bold outline: "———— must be heard and she must always have her own way." What a reputation to bring down through the years.

Years have passed since that high school annual made its first appearance. What happened to this one who was thus characterized as a senior in high school? Did she ever live down that reputation? Was her life in years to come a testimony to the fact that she was wrongfully portrayed? I do not know; no further word appeared in the papers of the museum. Evidently she quietly lived her life on down through the years.

Strange as it may seem, on the same page of the old annual was the photo of another senior. Underneath his photo was another character sketch. They called him "the little Ike." While the one remained unknown, the other—the "little Ike"—became the President of the United States, acclaimed by all the world as one of the great men of his day.

As we enter a new year we might well ponder the words of the old high school annual: "———— must be heard and she must always have her own way." Could this perchance be said of our own lives as we close the old year and begin the new?

On Building a NA

LUBI

Some of India's leaders have said that Christianity is foreign to India. The Church is not Indian. Therefore it has no place in New India. Are they right? The essence of the problem of "indigenization" therefore resolves itself to this: How may Christian witness begun and carried on by churches of the West, now be made *native* and take root to continue effectively in India, without aid from the West, in the shortest possible time? This pressing problem faces us today. Much of the future—either progress or destruction—of all our past labors, depends upon our solution to this problem.

To make a church indigenous consists of much more than a shift of personnel from foreign to national. It involves much more than the question of who supplies the funds. It requires a church in India which has a deep experience with Christ, and a consequent transformation of life and character. It demands strong spiritual life and a clear Christian vision. It rests on utter faithfulness in ethics and morals, and a deep consecration of self and substance to the Savior and Head of the Church. And besides this, a clear understanding of each other and a binding together by a bond of Christian love between the church in the West and her sister church in India is indispensable. And all this is now being asked—almost required by world conditions—of us and the church in India, within an undefined but pressing time limit. Can it be done?

To think that this can be easily accomplished is a sheer illusion. Yet our faith is not ready to permit us to say that it cannot be done. Has not Christ said: "I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18)? Is not the exhortation of Paul (Col. 2:6, 7) to those who have received Christ Jesus the Lord, that they shall "walk in him" and be "rooted and built up in Him, and established in the faith"? We believe that by His power and His guidance much can be done.

Much heart searching has been done, especially in the past four or five years, to know the Lord's will in how we shall proceed. Our thinking in India has been led to consider this in two general spheres—the spiritual and the organizational or material aspects. They are closely inter-related, but for purposes of action are thus classed.

Spiritual Aspects.

For the spiritual strengthening of the church we have continued and intensified all efforts at Bible teaching. Our annual six-weeks Bible course in all our churches has been important in this, and is increasingly so now. In 1953 an intense campaign was carried on to get a Bible into every Christian home. Within one year almost 200 Bibles were sold to people of our church. This year the emphasis is on daily devotional use of the Word of God in every home.

Helps and literature for use of pastors and teachers in their own life and preparation of messages are receiving much attention. A Christian Book-Club by which these leaders may receive a new Christian book every quarter for their own library, has been begun, and is being increasingly utilized. For the production of more Christian literature, a young man has been sent for a year of special training at Hislop College, Nagpur. Let us pray much for the production and use of all types of Christian literature. We have hardly touched the fringes of its possibilities.

In parts of India, the conditions of 1954 have been those of stress and testing, even persecution in cases, for many Christians. Is the Lord sending this to help to strengthen the faith of His own, and thus help them in being rooted and grounded in Him? Testimonies of many converts before high officials in the Investigating Committee of the Government give evidence of a vital Christian experience, and a deep faith.

There comes a call from our sister churches in India, saying, "Brethren, pray for us." They are beginning to realize what is before them, and to know their inadequacy to meet the need, in themselves. We can still help them in many ways, but certainly one of the really important avenues is by fervent, definite, and continual intercession. There is power through prayer. Let us rededicate ourselves to it.

Organizational and material aspects.

We may be prone to succumb to the fallacy that real indigenization lies here. I think we might better consider these aspects as the result or outgrowth of the spiritual. To put organization and finances first may prove fatal, if thought of alone, without an even stronger spiritual counterpart. But they must also follow, lest there be stifling of real growth.

One of the important factors which in India needs changing is that of *leadership*. Historically, the leadership and initiative in our Christian work in India has come largely from the sending churches. In an indigenous church, this needs to be drastically changed. Those who heretofore followed or acquiesced, now need to be privileged and encouraged to lead out, to plan, and to envision. Similarly, those who formerly led need graciously to take a second place, of a companion, helper, and even follower.

Since 1942, changes have been made to develop and utilize national leadership in three important phases of Christian work, namely, the shepherding of the local congregation, the evangelistic outreach, and the primary schooling of children. Whereas in 1942 we had only one or two nationals as ordained pastors, we now have Indian pastors in each of our

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*Missionary to India.

E Church in India

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eleven congregations. Nationals had a large part in planning and carrying on the evangelistic work, as well as the primary schools.

Now, in 1954, it is proposed to remove the one main control which the mission had in these areas, namely the appointment of missionaries as supervisors of the work. The proposal is twofold: First, that the Church Conference in India shall hereafter make all such appointments, and Second, that either nationals or missionaries may be appointed.

Furthermore, the sending of missionaries to date was mainly agreed upon by the Mission Conference in India, and the Board of Missions. Now, it is proposed that a great part of the initiative for overseas personnel shall rest with the Indian Church, to call and to recall them. Thereby the relationship between the church in India and the Board in America will change. In turn, the position of the missionary will also change, especially as to how far he may be held responsible for the work, and the funds for it. This change will require much patience and wisdom, especially in the transition period.

Another important factor needing change is that of property and finances. To date the mission has purchased and holds possession of practically all real estate, buildings and equipment for churches, schools, hospitals, and housing of the majority of staffs, both national and foreign. The present economic status of the church precludes any thought of purchase, at even nominal prices, of any of these properties. Yet there has been continual and insistent urging on the part of government and Indian Christian leaders that these properties, or at least the major part of them, should be held in India, and not in America. Therefore, in 1953 the mission proposed to transfer all church buildings, primary school buildings, and cemeteries to the India Church Conference. The church has accepted this proposal, but two difficulties have arisen to delay its accomplishment. The first is the high rate of tax duty in such transfers. The second is a growing reluctance on the part of the Church Conference to receive many valuable properties for such a small body, lest they become a cause of dissension. A cooperative holding body or Trust is desired to help avoid any such losses. Formation of such a trust is not yet complete, though some endeavors have been made.

The problem of finances for an indigenous church is a difficult one. In 1953, for instance, less than 10 per cent of the total outlay for the entire work represented by church and mission was supplied by funds raised in India, including the fees charged for medical services in our hospitals. If our Indian brethren should be suddenly asked to assume the remaining 90 per cent they would obviously throw up their hands in despair. The economic status of the majority of the church members is still only a bare subsistence level.

The aim adopted to date, therefore, has been only at supporting a part of the work, such as support of the local church and its pastor, and some share in the evangelistic and primary school costs. Partly because of finances, the present program of shifting to unpaid lay evangelism has been introduced, but it is also bolstered by the hope that this may be more effective in reaching out, in the long run, than the paid evangelism plan was, and avoid some of its evils as well. Efforts at teaching and practicing real Christian stewardship and giving have been intensified, and are going on constantly. Its difficulties in accomplishment are well known to all of us.

The most acceptable alternative to entire indigenous support, to my knowledge, is continued, long-term aid through funds from the older churches in the West, as long as that is possible. Should that be forcibly cut off in the future, a serious reduction in the work of schools and hospitals will almost undoubtedly result, with a strong likelihood that some of these would sooner or later be operated by others, such as governments, or those of other religious groups.

Clearly, then, we have not arrived at an indigenous church, or native church, in India by any means. But I think we can say honestly, that we have begun, and on sound principles. Perhaps the most critical time, for us in America in fostering missions, as well as for the younger churches in becoming indigenous, is still ahead. Let us dedicate ourselves to the task anew, unreservedly, and go on by His grace and strength, for Christ's glory to serve Him in building His Church.

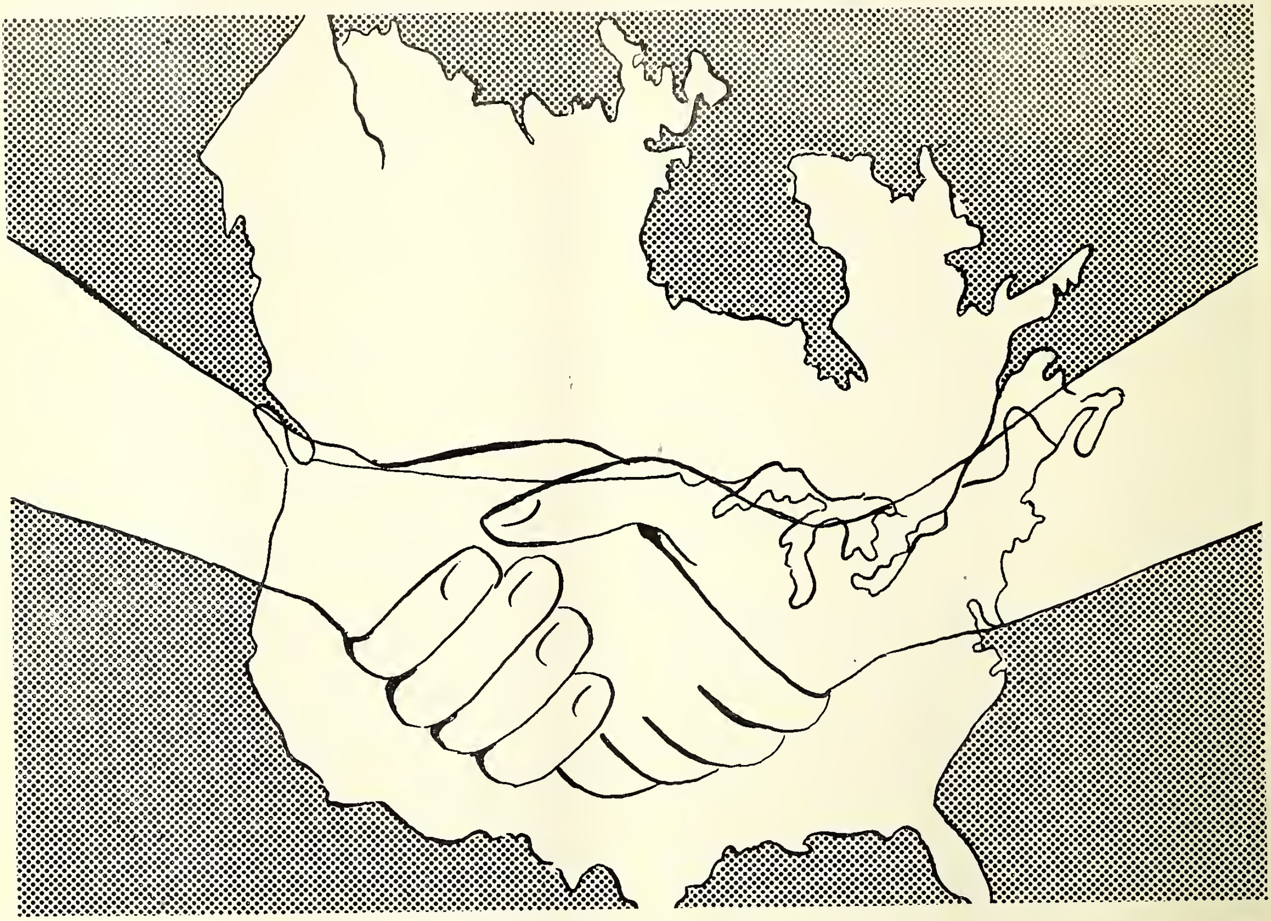
Report of Eastern District Conference

The first annual Eastern District Missionary Conference was held from Nov. 19 to 21, at the Zion Mennonite Church, Souderton, Penn. Challenging messages were brought by all the missionaries who participated. A heavy fog hampered attendance at the Friday and Saturday sessions, but Sunday was clear and cold and the sessions were well attended. Rev. Ward Shelly, president of the Eastern District Conference Home Mission Board, stated the aims of the first annual affair: "If because of this conference, one young man or woman dedicates his or her life to God and the mission field, then the conference will be more than successful." The theme of the conference was "Christ for the World" and many souls were stirred as the missionaries unburdened their hearts in telling of the needs of the field. Musical selections were brought by churches of the district. Because of this convention and the mission conferences to come, there will be an increase in prayer and giving and also in going for the cause of Christ and missions.

—**Curtis Bedsworth**

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas



A Word from the President

The pioneer missionary, William Carey, lived with this motto in mind: "Attempt great things for God; expect great things from God." That's a good motto for youth.

The spirit of our recent council meeting in Newton reminds me of that thought. We faced some hard decisions. "Is this the time to call a full time youth worker? We need his services but can we also support him? At the same time can we complete our M.E.F. project and see Jakob Duerksen through college and back to Paraguay?" Those are some of the questions we wrestled with. In the spirit of prayer and faith the council sought the guidance of God. We felt led to call Bill Gering as our youth worker, to press on toward the completion of the M.E.F. project, and to continue our publications. We moved to "attempt great things for God" and also to "expect great things from Him."

In this coming year we need each other. I invite you to join hands with the other young people of our Conference for a *new attempt*—a new attempt to pray more faithfully, to give more enthusiastically, and to witness and serve the risen Christ more energetically.

"Attempt great things for God;
Expect great things from God."

—Harris Waltner

YPU Council Meeting in Newton

The annual council meeting of the Young People's Union met in North Newton, Kansas, on Monday and Tuesday, Nov. 29, 30. Every District Conference youth organization was represented. Representatives were also present from the following schools: Bethel, Bluffton, Canadian Mennonite Bible College, Freeman Junior College, and Rosthern Junior College.

Several major decisions were made at this year's council meeting. The YPU moved this year to call William "Bill" Gering as a full time youth worker, beginning May, 1955. Bill Gering has served as part time youth worker during this past year, while also attending Mennonite Biblical Seminary. During this year he has made extensive youth contacts throughout the Conference at retreats, workshops, and local meetings. He will continue on a part time basis until May, 1955, when he graduates from seminary.

The YPU also committed itself to complete the present Missionary Education Project, namely, the support of Jakob Duerksen at Bluffton College. Jakob graduated from the Canadian Mennonite Bible College (Winnipeg) and will complete his A.B. degree at Bluffton in the summer of 1955. After that, he and family will return to Paraguay where he will teach.

YPU council members

Back row: Arthur Wiens, Canada; Verlin Harder, Illinois; Clair Bartel, Oregon; Rudy Klaassen, Canada; David Hillegas, Pennsylvania; Middle row; Omar Voran, Kansas; Abe Krause, South Dakota; Bill Block, Canada; **Front row:** Arlys Preheim, South Dakota; Helen Neufeld, Ohio; Anne Giesbrecht, Canada; Jane Herstine, Pennsylvania.

The YPU also made plans to continue the preparation and distribution of Prayer Calendars. The calendar for 1955 is being prepared in Canada by Mr. and Mrs. Peter Koehler. It will be in the form of a small folder which can be conveniently kept in the Bible. For the coming year the Program Helps, which have previously been printed separately in quarterly editions, will be included in the Youth Section of "The Mennonite." Each month one edition of the Youth Section will be devoted to program suggestions. This will be an experiment for one year. The reason for the change this year is in part due to reasons of economy.

YPU council at work

Work has also been begun toward the preparation of separate manuals for leaders of the Christian Faith and Life, Christian Fellowship, and Christian Service Areas. The YPU area chairmen have already prepared initial manuscripts for such manuals. Gordon Dyck, whose term expired this year, was reappointed as chairman of the Christian Fellowship area.

The YPU also moved to express its concern over impending UMT legislation.

A new budget of $7,400 was adopted for the coming year. The treasurer reported that as of October 31, 1954, the YPU had received a total of $5023.04 toward this year's budget. The new budget for 1955 is as follows:

General Fund:			
Prayer Calendars		$ 600.00	
Youth Editor Salary		336.00	
*Youth Worker Salary	$2,250.00*		
Travel	775.00		
Secretarial expense	175.00	3,200.00	
Office Expense		220.00	
Secretarial Supplies, Expense		104.00	
Council, cabinet travel and expense		650.00	
Other		10.00	
Total General Fund			$5,120.00
Missionary Education Fund:			
Expenses @ $95 per month, 8 mos.		760.00	
Second semester fees		20.00	
Return trip to Paraguay	$1,800.00		
Less 1954 deposits	300.00	1,500.00	
Total Missionary Education Fund			2,280.00
TOTAL BUDGET			$7,400.00
(* The Board of Education and Publication will pay $1000 toward the youth worker's salary			1,000.00
YPU Budget (Net)			$6,400.00

Eden Workshop

On Saturday and Sunday, November 27 and 28, the Eden young people were hosts to a Youth Fellowship Workshop. This workshop was held at the Eden Mennonite Church at Moundridge, Kansas, for youth leaders of the local church and the surrounding churches, as well as representatives of the YPU council.

The theme of the workshop was "Youth in Action for Christ." The purpose of the workshop was: (1) To inspire personal faith in Jesus Christ, to promote the desire to witness and serve others "in the name of Christ," and to cultivate Christian fellowship. (2) To demonstrate how a local youth fellowship can operate—provide actual experiences in areas of Christian Faith, Fellowship, and Service. (3) To discuss common youth problems with the attempt to find real answers. (4) To orient youth with the program of District and General Conference YPU.

The workshop was under the leadership of Bill Gering. Area discussion leaders were Frank Epp, Faith and Life; Leola Schultz, Service; and Gordon Dyck, Fellowship. Ernest Lichti, minister of music at the Eden Church was responsible for the choir. Other resource leaders were Rosemary Linscheid, YPU Secretary-Treasurer, Lois Duerksen, Henry Funk, YPU Vice President, Harris Waltner, and the speaker for Sunday evening, Leo Miller, pastor of the Goessel Mennonite Church, Goessel, Kansas.

Registration was begun at 8:45 on Saturday morning. Following the devotional opening there was an introduction of the workshop by Bill Gering. After this there were the usual discussion periods followed by group sharing, singing, and lunch.

The afternoon was devoted to group planning for such things as the service projects, recreation, and the Saturday evening devotional service. The afternoon assembly consisted of a radio interview type of thing, a program entitled, "It's Time You Knew." Master of Ceremonies, Bill Gering, interviewed members of the YPU cabinet and some of the local young people. The purpose of the interview was to help the listeners get acquainted with the work of the YPU.

Saturday evening was given to recreation planned by the Fellowship group and a devotional period planned by the Faith and Life group.

YPU FINANCIAL REPORT FOR SEPTEMBER

Cash Balance, Aug. 31, 1954	$ 441.54
Receipts for Sept., 1954	1,069.71
Receipts, Jan. 1 — Sept. 30, 1954	4,413.34
Percentage of $5050 budget	87.4%
Cash Balance, Sept. 30, 1954	$1,059.77
General Fund	$ 207.53
Missionary Education Fund	852.24
	$1,059.77

Impressions of Workshop

Having attended the workshop held at the Eden Church I feel that it is definitely a progressive step toward more extensive Christian Service and Christian Witnesses among our Mennonite youth. I was greatly impressed by the number of our young people who are really interested in the spiritual aspect of life. Young people who are really concerned about the extension of Christian Service, Christian Witness, as well as Christian Unity among the youth of our General Conference to further God's Kingdom here on earth.

We had very interesting discussion groups on the threefold emphasis program of the YPU. After lively discussion we experimented on each of the phases of our program. I feel that a workshop such as this is what we need to stimulate Christian activity among our youth. If everyone who attended this workshop will, after having returned to their respective churches, put to practice what we have learned everyone in the church as well as others will be greatly blessed and greatly benefited by such a Christian youth program.

—Leonard Goering

This being the first workshop I ever attended, I can truthfully say I learned a great deal. Some of the things I learned at this workshop I plan to take back to our youth fellowship. I sincerely enjoyed the workshop, especially the helpful information that I learned. I think the General Conference is carrying on an excellent program for youth, and they are to be complimented.

—Dorothy Galle

Sunday afternoon was the time when the young people went out for their service projects which consisted mostly of visitation work. Following this they returned to make an evaluation of their projects.

The theme of the evening service was "Ye Are a Chosen Generation." It was at this service that the workshop choir showed what a few hours of good practice can accomplish. Several of the workshoppers gave their impressions of the workshop. Rev. Leo Miller concluded the service with a message to the young people.

YPU FINANCIAL REPORT FOR OCTOBER

Cash Balance, Sept. 30, 1954	$1,059.77
Receipts for Oct., 1954	609.70
Receipts, Jan. 1 — Oct. 31, 1954	5,023.04
Percentage of $5050 budget	99.5%
Cash Balance, Oct. 31, 1954	$1,116.39
General Fund	$ 9.15
Missionary Education Fund	1,067.24
Special	40.00
	$1,116.39

Our Schools

BETHEL COLLEGE

The college faculty and staff played host to the students at the annual Christmas banquet held Friday evening, Dec. 10. It was an evening of festive informality featuring orchestral dinner music and the impromptu singing of Christmas carols. Miss Honora Becker served as toastmistress and Pres. D. C. Wedel spoke briefly on "The Meaning of Christmas." At 7:30 the group retired to the college chapel for the Christmas concert by the vocal ensemble under the direction of Elvera Voth. The program featured by this popular group included Christmas carols from a number of different lands.

On Sunday evening, Dec. 12, the Newton Community Chorus and Orchestra presented its 27th annual rendition of Handel's "Messiah." Dr. Walter H. Hohmann, head of the college music department, has been conducting this traditional event since its inception. Soloists for this year's presentation were Ruthabel Rickman, soprano; Virginia McClelland Ehwa, alto; Leon Wagner, tenor; and James Fudge, bass.

Harry Martens chaired the morning meeting of the Missouri-Kansas Business Officers Meeting in Kansas City, on Dec. 9.

The college vocal ensemble has fulfilled a busy schedule of concerts for the month of December, meeting engagements as follows: Dec. 2, Halstead Mennonite Church; 3, Arlington Mennonite Church; 5, Goessel High School; 6, Jaycees Janes Banquet; 8, Canton Study Club; 9, Junior Reading Circle, Senior Reading Circle; 10, Home Concert, Bethel College Chapel; 12, West Zion Church, Moundridge; 14, A. A.U.W. Banquet; 14, Men's Brotherhood, Evangelical Church; 14, Rotary Club Banquet; 17, Methodist Church, Newton, and 19, Topeka 1-W unit.

John Thiessen, secretary of the Board of Missions of the General Conference Mennonite Church, conducted the chapel service Friday, Dec. 10, speaking on the value of a good name. He outlined ways in which college students can help in promoting the good name of their school.

The Madrigalians, a vocal group under the direction of David H. Suderman, has made several appearances in the month of December. The group has appeared at the high school assembly, Goessel, the Men's Brotherhood of the First Mennonite Church of Christian, the college fine arts chapel, and the Kiwanis Christmas banquet.

BLUFFTON COLLEGE

At an inspiring candlelight service on Tuesday, December 14, the Women's Gospel Team Trio and the Men's Gospel Team Quartet, together with the speakers for each group, were dedicated to the service of Christ in preparation for their deputation trips during the Christmas holidays from Dec. 26 to Jan. 3.

The Women's Trio, composed of Shirley Shelmadine, Lima, Ohio; Carolyn Schnell, Belgian Congo; and Joanne Mill of Perkasie, Pennsylvania, will give programs in Pennsylvania. Romaine Clemens, Souderton, Penn., will be the accompanist. Jane Nyce of Hatfield, Penn., will be the speaker.

The men's quartet including Ronald Ropp, Normal, Ill.; Wilmer Sprunger, Belgian Congo; Bill Schantz, Ada, Ohio; and Robert Coon, Dayton, Ohio, presented programs in Illinois, Iowa, and Missouri. Bill Simmons of Dayton, Ohio, delivered the message.

Opera, oratorio, traditional ballads, spirituals, art, contemporary and buffo songs will be heard when The Davies of Canada appear as the third Bluffton Concert Series program of the season in Ramseyer Chapel on Tuesday, Jan. 11, at 8:00 p.m.

Included in this versatile Canadian family group are: Vera Henderson Davies, mother and teacher of the group, Nobel, baritone; Nelles, basso; and Frances, mezzo-soprano.

FREEMAN JUNIOR COLLEGE

Governor Sigurd Anderson has appointed President Ronald von Riesen as a member of the Governor's Advisory Committee for the Refugee Relief Program as it affects South Dakota. Pres. von Riesen left for Pierre, where the committee met with the governor in his Reception Room in the capitol building on December 9.

It might be of interest to know that Governor Anderson is a member of the Freeman Junior College Corporation. He holds two and one-half shares in the College Corporation and is entitled to that number of votes at all business meetings. At the annual Corporation meeting last fall he cast his vote by proxy.

Dr. J. D. Unruh met with the General Conference Historical Committee at North Newton, Kansas, on December first. The group met in connection with the Council of Boards meeting.

Rosemary Linscheid attended the session of the Young People's Union Council meeting of the General Conference at North Newton. She is the secretary-treasurer of the group.

Dr. Harold Gross was elected to membership in the American Theological Society at its fall meeting in Chicago. Dean Beam of Bethany Seminary sponsored Dr. Gross.

Rev. George Dyck of Bloomfield, Montana, spoke in chapel while snowbound in Dakota on his way to Kansas.

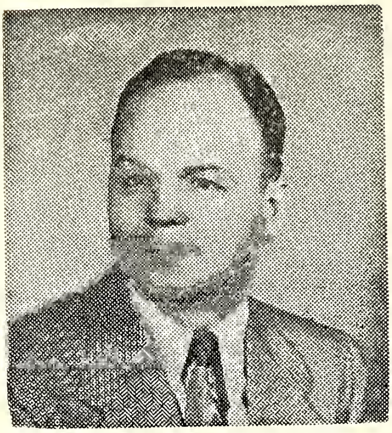
The local ministerium sponsored a week of community revival meetings conducted by Rev. George R. Brunk, of Denbigh, Virginia. The meetings were held in Pioneer Hall, December 5 through December 12. Rev. Brunk conducted the chapel services each morning during this entire week.

MENNONITE BIBLICAL SEMINARY

Members of the Seminary fellowship attending the Young People's Union Council and Council of Boards meetings at Newton, Kansas, on November 29 to December 5, included Dr. S. F. Pannabecker, J. N. Smucker, Don. E. Smucker, William Gering, David Schroeder, and Leola Schultz.

(continued on page 16)

MCC News Notes



TO DIRECT BROOK LANE'S SOCIAL SERVICES

John H. Purves of Berne, Ind., will join the staff of Brook Lane Farm, Hagerstown, Md., around the middle of January to direct the hospital's social services.

In this position Mr. Purves will be responsible for contact between the hospital and patient families during hospitalization. His work will include the compilation of patient case histories, the interpretation of hospitalization treatment to family members and patient follow-up to aid them in establishing normal home and family life.

Mr. and Mrs. Purves are members of the Berne First Mennonite Church and have contributed much to the congregation's music program. In 1948, Mrs. Purves organized the church's junior choir and has been conductor since then.

Since 1952 Mr. Purves has been president of the Winner House, a men's and boys' clothing manufacturing firm in Berne. His work with this firm has included that of production manager and personnel director.

Mr. Purves and his wife, the former Christine Habegger, are graduates of Oberlin College. During 1947 and 1948 they studied at Oberlin's Graduate School of Theology.

The Purves family will live in Smithsburg, Md., which is three miles from Brook Lane Farm. Mr. and Mrs. Purves have three daughters—Jean Ellen, 8; Margaret Murie, 6; and Mary Christine, 2.

FIVE PERU PAX MEN ARRIVE IN PARAGUAY

Five of the 10 PAX men clearing jungle and building a roadway in Peru under the R. G. LeTourneau organization have arrived in Paraguay where they will assist in the construction of Mennonite colony roads.

MCC headquarters in Akron, Penn., received word of their safe arrival on Dec. 23, and it is likely they arrived around that date. The names and addresses of the five PAX men to arrive in Asuncion: Bruce Boshart of Cucamonga, Calif.; Jake Funk of Ile des Chenes, Man.; Carl Hooley of Elkhart, Ind.; Ed Ratzlaff of Mountain Lake, Minn.; and Philip Roth of Orrtanna, Penn.

Their first assignment in Paraguay will be to assist in the construction of a graded road from Hoffnungsfeld, the freight terminal for the three Chaco colonies, to the rail head known as Kilometer 145, which is a distance of 40 kilometers or about 25 miles. Construction of this Huffnungsfeld-Kilometer 145 is already underway. Should the possibility of building a roadway between Asuncion and the Chaco become a reality, these PAX men will assist in that construction. The construction of such improved transportation facilities will do much to improve economic conditions in the Paraguayan colonies.

The five men remaining in Peru will continue their service with the LeTourneau organization. Mr. LeTourneau has expressed a great deal of satisfaction with the service of the 10 Mennonite PAX men and indicated possible interest in having several more such personnel.

The names and addresses of the PAX men remaining in Peru: Harry Bert of Newberg, Penn.; Willard Ebersole of Warren, Ill.; Paul Fry of Manheim, Penn.; William Nofziger of Wauseon, Ohio; and Cloy Roth of Milford, Neb.

FUTURE OF UMT RESTS WITH 84TH CONGRESS

In recent weeks there have been queries from Mennonite church members regarding the future of military service in the United States.

These questions are occasioned by the expiration of the present Selective Service Act (the Universal Military Training and Service Act of 1951) on July 1, 1955, unless extended. It is expected that legislation will be introduced early in the 84th Congress to amend or replace present conscription laws.

While it is still too early to predict exactly what proposals will be made, Defense Secretary Charles E. Wilson has said he would ask for continuation of the 24-month Selective Service draft for another four years from June 30, 1955. He has also stated he intends to press for continuation of long-term voluntary enlistments and a modified form of universal military training. Under the Wilson plan young men would have the choice of being inducted into the Army for two years, enlisting in the Air Force or Navy for four years, or taking six months' basic training and then serving in a National Guard or organized reserve unit for at least 9½ more years.

Indications are that a principal feature of any new bill will be a proposal for a compulsory strong reserve. It is reported that strong differences of opinion exist as to the period of compulsory training and/or active service which should precede drafting into the reserves.

It seems likely that the present exemption, deferment and civilian alternative service provisions will be recommended to Congress with possibly some tightening up on deferments. The MCC Peace Section is keeping alert to any of these developments.

TWO WORKERS TO SAIL FOR KOREA

James C. Hostetler of Louisville, Ohio, and Helen Tieszen of Marion S. D., are scheduled to sail for Korea from Seattle Wash., on Dec. 23. Both are loaned by MCC to Christian Children's Fund, an international child welfare agency.

Mr. Hostetler will serve as secretary in the CCF office in Seoul and will be working with Arlene Sitler of Hespeler, Ont., another MCC worker on loan to CCF. Miss Tieszen will be connected with the administration of a children's home in Korea.

Into the Beyond

HARRY DAVID WALL, of Tribune, Kansas, and member of the Buhler Mennonite Church, son of Peter and Mary Unruh Wall, was born May 20, 1921, died in a truck accident near Ulysses, Kansas, September 28, 1954.

Jottings

—**Inman Church, Inman, Kan.:** Our Bible classes and choirs are functioning again; these are inactive during the summer months. Henry Dalke, missionary to American Indians in Oklahoma, showed pictures of his work Nov. 7. Our minister, Ben Rahn, conducted special meetings for a week in the First Church, McPherson, Kan. Women's Missionary Society packed Christmas boxes of candy and cookies for local young people in Voluntary Service. Our third missionary conference was held Dec. 2-6, with the following speakers: Calvin Redekop, Hesston College, on relief; Marie Duerksen, missionary to India, on India; Willard Wiebe, Ritzville, Wash.; G. G. Epp, Rosthern, Sask., Canada; Lotus Troyer, Meadows, Ill.; John P. Suderman, Pandora, Ohio; and a tape recording from the Ferd Edigers, Japan. In connection with this conference, the new Conference film, "The Call of the Cheyenne," was shown at the Bethel Church in a union service. A daughter was born to Mr. and Mrs. Menno Doerksen. Mrs. Rahn, our minister's wife, is recovering nicely from a recent major operation.—Corr.

—**Salem Church, Freeman, S. D.:** Evangelist George R. Brunk was guest speaker Sunday morning, Dec. 5. He was also speaker at the community revival meetings held in Pioneer Hall. Mark Ross, from Hesston, Kan., was the song leader. We held our annual congregational meeting Friday, Dec. 3. Russell Mast was the speaker at the Thanksgiving Day service in a combined service for the south and north churches. The "Thanks Offering" was for the relief needs in Indochina and the Far East. The King's Daughters packed Christmas boxes for our young people away from home.—Corr.

—**First Church, Newton, Kan.:** At a congregational meeting, Sept. 6, we voted to engage Henry Dueck, a student at Bethel College, as pastoral assistant. On Sept. 26, Mr. Dueck preached the evening sermon after which we had a reception and shower in the church basement for Mr. and Mrs. Dueck. After ten years of service D. J. Unruh submitted his resignation as pastor and elder of this church, to follow another avenue of Christian service. Farewell services were held Nov. 21 for Rev. and Mrs. Unruh. Thanksgiving Day Marie Duerksen, missionary from India, and Rev. and Mrs. Samuel Entz, on furlough from Belgian Congo, were the speakers. The same day Wilbert Regier, instructor at Grace Bible Institute brought the evening message. C. J. Dyck from Elbing, was the young people's conference speaker the evenings of Nov. 26-28. Henry Funk of Winnipeg, vice president of the YPU was guest speaker Sunday morning, Nov. 28. Willard Wiebe of Ritzville, Wash., spoke the evenings of Nov. 29, 30. Mrs. Susan Albrecht passed away Nov. 30. Dec. 1, the dedication and premiere showing of the new General Conference film "The Call of the Cheyenne," took place at our church. Erland Waltner brought the morning message Dec. 5, and Olin A. Krehbiel brought the evening message.—Mrs. J. E. Epp, Corr.

—**First Church, Clinton, Okla.:** Oct. 31, Marie Duerksen gave a talk and showed slides of her work in India. Nov. 3, Viola Nickel spoke and showed slides of her work in Africa. Nov. 5, our Sewing Circle had their annual sale with fair results; new officers have been elected for the coming year. Our guest speaker Nov. 8-10, was Rev. Esau, and was enjoyed by all. Dec. 1, Rev. and Mrs. Samuel Entz gave us talks and showed slides of their work in the Congo. Brother C. L. Jantzen, who has been very ill, is improving and we hope and pray he will soon be with us in our services. Our community was suddenly grieved by the death of a young couple, Mr. and Mrs. Leon Towne, who were found dead in their apartment at Wichita, Kan., where they died of asphyxiation. They had only been married ten days. A double funeral was held here in Clinton, with many relatives and friends mourning their sudden departure. Mrs. Towne was the niece and cousin of several members of our congregation. Four new members were added to our church membership, Dec. 5. They were Mr. and Mrs. D. P. Schmidt, and Mr. and Mrs. Alfred Shultz.—Mrs. G. H. Bergen, Corr.

—**First Church, Hillsboro, Kan.:** E. J. Miller of Moundridge, Kan., held meetings in our church Nov. 14-19. Many spiritual blessings were received. We enjoyed an evening of singing Nov. 21, given by the Hesston College Choir. Lotus Troyer brought us a message the morning of Dec. 3. The annual C. E. business meeting was held in the evening. The young people gave a pageant on Christmas Eve. Mrs. John Buller was called to rest Dec. 1, after a long period of illness. Our sympathy goes out to her husband and family.—Mrs. Otto Jost, Corr.

—**First Church of Christian, Moundridge, Kan.:** For Bible study we are studying the book of Jeremiah. The adult study group had as guest speaker Mrs. Cummings, missionary to India. The intermediates started a study on "Heroes of the Faith." The Men's Fellowship invited the ladies; they will feature the Madrigalians under the direction of David Suderman. Arnold Nickel, Henderson, Neb., was our guest speaker Dec. 5. Our pastor preached a series of sermons during Advent on "Christmas with or without Christ." "The Call of the Cheyenne," a 40 min. sound color film of the Montana mission, was shown at our church Dec. 3. Alfred Habegger, missionary, and Wm. Zehr, director, made the union service very impressive.—Mrs. Milton Grundman, Corr.

—**Grace Church, Enid, Okla.:** Our congregation received rich blessings Nov. 28, when we had our Harvest Mission Festival. The guest speaker was J. J. Esau. A fellowship dinner was enjoyed by all in the church basement at noon. Our pastor, Albert Unruh, had meetings in the Walton, Kan., church, one week in November. Our church had the annual business meeting Nov. 30. The Ladies' Mission Society meets every second Thursday of the month when we tack comforts, make bandages, and quilt for relief. At our Wednesday evening Bible study we are enjoying the book of Acts.—Corr.

—**Faith Church, Greensburg, Kan.:** The annual Harvest Mission Festival was held Nov. 21. The speaker for the morning and afternoon was John Thiessen. A basket dinner was enjoyed during the noon hour. Nov. 28, a group of Student Volunteers from Bethel College gave an inspirational program. Marie Isaac and Abe Peters from Inman, Kan., were married Dec. 5, with Curt Boese, our former pastor, officiating. A reception was held in the church basement. Sunday evening, Dec. 21, the Ladies' Aid gave their annual program for the church.—Corr.

—**Zion Church, Donnellson, Iowa:** During the last week in October, 250 quarts of fruit, vegetables, eggs, and dressed chickens were delivered to the Seminary. Union Thanksgiving services were held in the Evangelical and Reformed Church with E. K. Burham of the Methodist Church bringing the message. Nov. 26, father and son banquet was held in the church basement. Guest speaker was Loris Habegger of Wayland, on the topic, "Men Working." After the banquet a Men's Brotherhood was organized. Nov. 28, Harvest Home Festival, morning message by missionary Tina Quiring of the Congo Inland Mission. In the afternoon Miss Quiring showed slides of the work being done in Africa. She also brought a tape recording of native singing. In the evening a musical program was given by the junior and senior choirs and special groups. Canning beef for relief will be the relief project for our church this year.—Corr.

—**Eighth Street Church, Goshen, Ind.:** At the evening service on Nov. 14, a film on immortality was shown. The service on Nov. 21, was in charge of the Women's Missionary groups. A tape recording of "This Is America's Story" by Gerald Moyer, was played and thank-offering boxes were presented. A film, "Happy Heart," was shown Nov 28. Andreas Balzar of the Fernheim Colony in Paraguay, was the speaker at the evening service Dec. 5. Dec. 12, a carol sing was held. Pastor Hartzler read the stories of the carols. The congregation has voted to proceed with fund raising for building later. —Susanne Friesen, Corr.

—**Herold Church, Cordell, Okla.:** Elections of teachers and other Sunday school officers was held Oct. 29. Our regular Mission Society meeting was held Nov. 4; election and business meeting in the afternoon. Our annual church business meeting was held Nov. 9, and on Sunday evening, Nov. 21, we had an installation service for all church officers. The evenings of Nov. 11 aud 12, J. J. Esau brought refreshing messages, and on Nov. 17 and 18, W. F. Unruh spoke in our

(Continued on next page)

church on Family Life and Sunday School Work. The morning of Thanksgiving Day Norman Schmidt, son of Mr. and Mrs. Ed Schmidt, brought us the message. In a solemn service Sunday afternoon, Nov. 28, Norman Schmidt and his wife Janice, were ordained into the ministry. A. G. Schmidt brought the message based on 2 Tim. 2:1-7. Pastor Richard Tschetter performed the ordination assisted by missionary Samuel Entz, Albert G. Schmidt, and Walter Regier. This day was our Harvest Thanksgiving Festival. Rev. and Mrs. Sam Entz were our missionary speakers. This great day was followed by a missionary conference on Monday and Tuesday with the Entz's and missionary Arthur Friesen as speakers.—Mrs. Margaret Horn, Corr.

—**Friedensberg Church, Avon, S. D.** The meetings the first part of October with Sam Sprunger came to a close with many blessings to be recorded. Miss Elizabeth Foth from Brooklyn, New York, was with us Oct. 17, and gave us a very challenging message. Mrs. Jake Koehn, who was a patient in the Sacred Heart Hospital, is slowly regaining her health again. Mrs. H. P. Unruh who was in the same hospital for medical care is feeling better again. In November, the Mission Society gave a program in church with the missionaries Rev. and Mrs. Peter Nickel from Auke Bay, Alaska, and Mrs. Harold Barber from Colombia, South America. Mrs. Nickel and Mrs. Barber gave a report from their mission work and Rev. Nickel showed slides from the Minfield Children's Home in Alaska. On Dec. 2, the Mission Society gave an interesting Christmas program in church. A delicious lunch was served to all that were present. Nov. 29, the Mission Harvest Festival was held. R. J. Malzahn from Lincoln, Neb., was the speaker. He gave good messages from the Word of God. The spirit of giving was good. It was much better than last Nov. 21. Brother and Sister Isaac Boese celebrated their 40th wedding anniversary in church, with a nice program. Dec. 8, Rev. Schartner from South America, gave us an interesting report of their pioneer life and the mission work they could do. He expressed his sincere thanks for the help they had received from the MCC and churches. Sunday, Dec. 5, the Sunday school had the annual meeting. Everything could be arranged again for another year.—H. C. Ewert, Corr.

—**Grace Church, Pandora, Ohio:** Missionaries who spoke in our church recently are Miss Janet Soldner and Rev. and Mrs. Vernon Sprunger. Our pastor attended sessions of the World Council of Churches, Evanston. A large group of children meet Thursday evening during the time of the adult prayer meeting for Bible study, under the leadership of Mrs. Ralph Sommer and Mrs. Ellwyn Hartzler. Newly elected Sunday school superintendents are Russel Suter and Cleland Amstutz. Four hundred dollars was given by our church for the relief meat-canning project of the Mennonite churches of this area. Our catechetical class is using "The Way of Life," by P. A. Wedel. The annual November mission sale brought $917.65, and the Thank-Offering on Thanksgiving Day for missions was $1,915.15. New pulpit furniture composed of pulpit, communion table, three chairs, two flower stands, and two small chairs was recently purchased. The project was sponsored by the Lend-A-Hand Sunday school class. Other classes and individuals made liberal donations. The communion table was donated by one of our oldest members, P. A. Amstutz, who was a charter member and the first trustee of the church.—Corr.

—**First Church, Bluffton, Ohio:** The Swiss Male Chorus of this community sang at our church Sunday evening, Dec. 5. It was a Union service in observance of Universal Bible Sunday. "The Messiah" was sung by the Choral Society in Founders Hall Dec. 12. Two other Christmas programs were given by the Sunday school on Dec. 19, and the church choir Dec. 25. The Friendship Circle and the Fellowship Guild have pledged to support a seventeen year old boy in Korea. Chang Sung Gene, the boy they will help next year, lives in a Mennonite Vocational School for Orphan Boys in Kyon San, which is operated by the Mennonite Central Committee. The attendance at the Women's Conference held in Bluffton, Nov. 16 and 17, was well attended and was very inspiring. Guest speakers were Miss Wilhelmina Kuyf, Newton, Kansas, and Mrs. Paul Erb, Scottdale, Penn. The meetings were held on the campus of Bluffton College during the week of the Bible Lectures given this year by E. G. Kaufman of Bethel College. —Corr.

—**Buhler Church, Buhler, Kan.:** On Sept. 5, Delton Franz, a member of our church, was ordained as a gospel minister. Pres. D. C. Wedel of Bethel College brought the ordination service. At our fall meeting, Oct. 27, Julian Johnson was elected deacon. Special ordination services were held Nov. 7. The five mission societies held their joint meeting Nov. 11, and elected the following officers: Pres.—Mrs. P. D. Schroeder, Vice Pres.—Mrs. Art Ediger, Sec.-Treas.—Mrs. J. A. Johnson Relief Chairman—Mrs. J. J. Franz. Harvest Mission festival was held Nov. 28. Herbert Dalke spoke in the morning and the evening meeting, designed especially for young people, was conducted by John Thiessen. Our cornerstone laying service for our new educational building took place Sunday afternoon, Nov. 28. Thanksgiving Day, our children had a special collection of $20.00 for Harri, a boy from India. The film, "The Call of the Cheyenne," was shown Dec. 8, by missionary Alfred Habegger from the Montana field.—Mrs. Hulda Froese, Corr.

It is startling to learn that two out of every three people in Washington, most of whom work for a government founded on religious faith, are without any perceptible manifestation of such faith.

—Felix Morely

OUR SCHOOLS

(Continued from page 13)

The Seminary prayer fellowship was led by Rev. Leland Harder, pastor of the First Mennonite Church, on December 1. Paul Dyck was the leader on December 8.

Rev. Raymond Day, Negro social worker in Chicago, spoke to the Woodlawn congregation the evening of December 12, on the subject "Toward Interracial Understanding."

The Woodlawn congregation was invited to the First Mennonite Church to view the film "Holy Night," the evening of December 12.

FILM REVIEW

(Continued from page 7)

and Saul showing that even though David had reasons to get even with Saul that he saved his life a number of times. The Bible story is illustrated from a large picture book. Timmy gets the point and leaves the shop planning to help the boys in his gang rather than to get even with them.

The film is well done. Two things should be mentioned about the film, which our churches would want to consider before using it. The story of David and Goliath is a part of the film. David succeeds in slaying Goliath because God was with him. The other is that the assumption of the picture is that junior boys have already accepted Jesus Christ as their Savior. If a group feels that ordinarily a person should become a Christian after the junior age this might be a hindrance. However, this issue is brought in only incidentally and should not hinder the effectiveness of the film.

THE Mennonite

NNONITE
LIBRARY
ICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

From the new film, "The Call of the Cheyenne." (See page 26).

An Appreciation of the Lord's Prayer
Frank R. Mitchell

As a Parent I Have Problems
R. C. Kauffman

My Last Days at Neuland
Marie J. Regier

Two Islands of Challenge
Andrew R. Shelly

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NURSE WANTED!

The Meadows Mennonite Home needs a resident registered or practical nurse. Address:

Frank R. Mitchell, Supt.
Mennonite Old People's Home
Meadows, Illinois

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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Thoughts from Psalm 18

I love Thee, Lord, Who art my strength;
My true affection goes
To One who never fails; at length
His holy purpose shows.

So I will call upon the Lord,
I will trust in Him always;
He is my fortress and my rock,
Worthy to be praised.

In the day of calamity,
The Lord God is my stay;
He brought me into liberty,
Because He was obeyed.

For all His judgments are before me,
His statutes I observe;
He, therefore, hath rewarded me,
According to His Word.

As for God, His way is perfect,
A Guardian to not a few
That trust in His integrity;
His Word is tried and true.

Thou, my Lord, wilt light my candle,
To show me on my way;
My God will make the darkness light,
And lead me every day.

The shield of Thy Salvation sure
Thou hast given me;
Thy gentleness hath made me pure,
Thy hand supported me.

Oh, sing ye praises to His Name,
Strong citadel, no less;
Oh, give thanksgiving to the Lord
Who all the earth will bless.

—Elizabeth Wiens Thiessen

Today's man in the street has asked: "What is so different about the execution of a Nazarene Jew two thousand years ago? Why should it compel any special attention today? Wherein lies the reason for contemporary reverence of a peasant who was hung in an obscure land so many years past, or for congregating in thousands of churches to offer humble thanksgiving for his sacrifice?"

Of Things to Come

Feb. 6—Race Relations Sunday
Feb. 23—Ash Wednesday (Lent begins)
Feb. 25—World Day of Prayer
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday
April 15, 16—Western District Retreat Leaders Workshop, Camp Mennoscah
July 11-16—17-22—Intermediate Retreats at Camp Mennoscah
July 25-30 and
Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah
Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah
Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah
Aug. 19-21—Young Family Retreat, Camp Mennoscah

An examination of the Cross, as the Roman Centurion examined it, gives the irrefutable answers. This execution was different because it teaches the Love of Almighty God, because it pictures the human destiny for which all of us are created. Sin put the Son of God on Calvary's Cross that day, but His forgiveness, His promise of eternal life, His Love, His approach to suffering, His spiritual thirst, His triumphant life, and His deep, abiding faith have taken Him down.

This is the difference. This is why Christians call Good Friday "Good!"

From—
THE MIRACLE OF THE CROSS
by Robert R. Brown
(Fleming H. Revell Company)

THE GENERAL CONFERENCE BUDGET FOR 1955

Board of Missions	$582,825
Board of Christian Service	172,075
Board of Education and Publication	54,000
Board of Trustees & Finance	
General Treasury	7,000
Ministers' Aid	8,000
*Radio subsidy	9,000
TOTAL 1955 BUDGET—four boards	$832,900

*The Conference radio work is partially self supporting, the subsidy being required for expansion and overhead.

Mennonite Biblical Seminary Budget	$75,337
Young People's Union Budget	7,400

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

CHRISTIAN EDUCATION IN THE LOCAL CHURCH

We need a renewed and clarified vision of the needs and possibilities of Christian education in our local church levels. The fine work of the Sunday school in times past should be reviewed to see if it may now be improved. Is the material properly adapted to the various age groups? Are the teachers taking their work seriously and putting the needed time and effort into it? Do they have the proper "lesson helps"? Have they had special teacher training? Would they be interested in continuing such training as well as taking short courses both in biblical material and in better teaching methods?

What about the adult Christian education? Is it well-balanced and well directed? Is the material used best suited to the needs of everyday Christian living? Are there teachers' meetings where teachers may discuss together the leading truths and applications of a given lesson?

Our Board of Education and Publication is giving much time and thought to such questions. They are working on Sunday school material which should be a great improvement over much that is now used. They seek to understand the needs of the various age groups of children, and to supply materials best suited for that particular age. Committees spend days, and even weeks, in working on plans for improved methods and materials for Christian education.

Unfortunately this Board is often restricted in its work because of lack of financial support from our churches. There is difficulty in meeting the budget needs. Because the work of this Board is less glamorous and less dramatic than some of the other church work, it is too frequently neglected. We need a clearer vision of the great possibilities and needs of Christian education, and a deeper concern about having the proper skills to do the work properly. To this phase of our Christian work we should give more serious consideration during this coming year.

SAMPLING THE READERS' REACTIONS

Recently mention was made of the fact that questionnaires were sent out to a cross-section of our readers to try to learn their opinions and reactions to various departments and sections of *THE MENNONITE*. Unfortunately only about a third of the questionnaires came back although they called for but a simple checking of various possible opinions, and postage was paid by the Publication Office.

Of the readers who responded, the vast majority preferred that the name "Mennonite" be retained, and that the page size be kept the same, although 38 per cent favored a greater number of pages. As to the number of pictures used about an equal number preferred "more" as were satisfied with "the same."

As to the material published, 77 per cent thought it was well-balanced, and 75 per cent declared the articles "good," although 13 per cent thought they were not varied enough. Only 3 per cent found them "uninteresting." Sixty-eight per cent favored keeping the number of devotional articles about the same while 21 per cent thought there should be more such articles.

As to the front cover, in addition to the picture, 47 per cent expressed a desire to have the lead articles listed, 36 per cent preferred poems, while 16 per cent would have no print at all.

The "Jottings" were considered "about right," although some thought they were too long, others too few in number. Eighty-seven per cent stated they favored a "counselor's column" where personal and home problems could be considered. Sixty-five per cent were satisfied with the "conference reports," 69 per cent desired frequent book reviews, 52 per cent desired frequent film reviews while 35 per cent thought such reviews should appear regularly.

As to the parts of *THE MENNONITE* read first, half stated the Editorials, and 30 per cent the "Jottings." On the average 16 per cent read all the paper, 43 per cent read most of it and 23 per cent about half of it, while 10 per cent read only a few pages.

As to Editorials, 82 per cent stated they were "good," although 16 per cent found them only "fair." Fifty per cent found the Youth Section "good," 28 per cent "fair," and 13 per cent declared it "excellent."

There were also a number of subjects as well as writers suggested, and also some helpful suggestions for improving the paper.

We wish to thank all who responded to this readers' sampling, and we hope to profit by these replies, as we are much concerned about making our church paper better and of greater service in the future. Your prayers are solicited to this end.

WHAT KIND OF HOME?

The following item in the "want ad" section of a Pennsylvania daily newspaper was recently called to our attention:

> WANTED—Home with Christian family where family worship is encouraged and practiced regularly. Reasonable reimbursement . . . .

This notice in the midst of a page filled with things to buy and to sell stands out because it is

(Continued on page 32)

An Appreciation of the Lord's Prayer

FRANK R. MITCHELL*

The prayer which our Lord taught His disciples to pray invites our prayerful study this winter and the Editor has again kindly asked that these studies be shared with the readers of *The Mennonite.* We gladly share them and sincerely ask your prayers that we may be led aright.

The author of this prayer is Jesus our Savior and Lord. Even though He has given it to His disciples, it belongs to Him. There are those who feel that the prayer has been misnamed because He could not have used it for Himself, but this need not be stressed because He did not intend to use it for Himself. He composed it for His beloved disciples. He gave it to them, but it forever belongs to Him.

There are those who remind us that Jesus never wrote a line and that all that He said came through the hands of gospel writers and apostles who could not fully understand Him. If it would be conceded that there may be enough truth in this statement to make us cautious in understanding the problem of interpretation, there is one thing that is very sure. If He had directly written this prayer with His own hand, it could not possibly be more His than it is.

Luke significantly tells us that He was praying before He gave the prayer to His disciples. May this not be enough to tell us that He thought and prayed about it a long time before He gave it to His disciples? He impressed the prayer upon their memories. He dwelt on the right manner of praying, then He illustrated His teaching with the prayer. He used His own method to show that simple, sincere, heartfelt requests to God are more important than the words of a prayer. He put the prayer in short, simple sentences with pauses for reflection in between. The prayer is not the impulse of a moment. The Lord gave His very best. He planned and thought it all out most carefully and prayerfully. In giving the prayer, He gave Himself.

While there is no evidence that the Lord labored to do so, the fact is that the prayer underlies all His teaching. To be sure, it lies very near the surface in all of the New Testament writings. The writer of the First Gospel places it squarely in the middle of the Sermon on the Mount as if he felt that the prayer comprehensively summarizes and epitomizes all that Jesus said. Christians will be forever grateful for the gift of the Lord's Supper. It effectively symbolizes all that He ever did for sinful men. And the Lord's Prayer adequately represents all that He ever said. In what He did and what He said He truly gave Himself.

Luke tells us that the prayer was given to His disciples to pray together. The way the prayer is worded also shows this intention. It is a group prayer, and as such it eliminates the selfishness of men. Those who pray the prayer are brought to see that we share the need. Recently in Chicago, a large body of one hundred and twenty-five thousand Christians from a majority of the various Christian fellowships in the world prayed together the Lord's Prayer. Even those who felt that they were not permitted to partake of the Lord's Supper together at this time, prayed together with yearning sincerity the Lord's Prayer. It is the one bond between all Christians. There has been, and is no Christian fellowship in all the world that does not pray the Lord's Prayer. And now again it has been demonstrated that we can pray it together.

And yet on the other hand the prayer is just as intensely personal as it is communal. It is a prayer for the closet as well as for the group. The prayer addresses itself to the inward, personal and private needs of the individual as well as to the total welfare of the fellowship of saints of all ages. It reminds us that the Christian Church is made up of separate individuals. Forgiveness and being forgiven, temptation and deliverance from evil are, first of all intimate personal matters, which are not to be dealt with en masse.

In the prayer we are taught that there is nothing insignificant or meaningless in life. Our everyday living is made a part of eternity. An interested, loving Father goes with us through every detail. Life is not to be accepted as a matter of course. It is to be accepted as fresh from our Father's hands. He knows and understands and shapes all things. Every individual has a destiny of his own which the Father is willing to help him work out. It is as if Jesus would lift for us the veil that has come between us and God, so that we could realize the relationship between us. It is He that shows us the true realities of life and in the prayer we share the experience of sons before our Father.

Finally, there are those who have said that there is nothing new in the Lord's Prayer. It has been stated that all that He said there has been said before. Let us frankly concede what truth there is in this statement. It is true that Jesus selected words for His prayer that are to be found in the great Jewish prayers of the Old Testament and of His own times. The common substance of His prayer was as familiar as man's perennial need. But He put a content into the prayer that was unknown and utterly new. Beside this, there is one petition of the prayer that was unheard of in any former prayer. It may also be said that the content of the prayer is far more than the sum of its parts.

Jesus' prayer with all of its old familiar words was utterly new. All pray-ers before Him sought the presence of God. There was a yearning about many of their prayers that betrayed man's cravenness and unfitness to stand before God. In the Lord's Prayer Jesus succeeds in actually bringing the worshiper into the very presence of God. He put Himself into the prayer in such a way that there never was a prayer like it. The ages have proven that it takes

(Continued on page 31)

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*Supt. Mennonite Old People's Home, Meadows, Illinois.

Highlights of Missionary Observations III

ANDREW R. SHELLY

"For this cause left I thee in Crete" Titus 1:5.

These words came to my mind as I toured the two islands in the Far East where we have mission work. St. Paul wrote these words to Titus who was on the island of Crete.

It appears that Titus was a bit discouraged or frustrated at the evils he beheld on this island. The task seemed so immense to him. And it was! But, Paul writes to him in the challenging epistle that it was because of the evil and problems of the island that he left him in Crete.

KYUSHU is the southernmost island of the several islands which make up Japan. There are four main ones and a number of smaller ones. We went around the island by train. We entered at the northeast tip and went down the eastern coastal train route to visit our fields. Returning we went up the western route.

If there is a challenge anywhere, certainly there is one on Kyushu Island. The population is about 13,000,000. For this entire population there are less than 100 active missionaries. Of course, in addition there are some Japanese churches.

Japan is divided into prefectures which compare roughly to our states. Our work is located in Miyazaki Prefecture. This is the southernmost prefecture. Thus, we are laboring at the southern tip of Japan. This area has long been neglected in mission work. Twenty-four per cent of the 2,000 missionaries in Japan are in Tokyo itself.

Miyazaki Prefecture has about 1,300,000 people. It has been estimated that there are less than 1,000 Christians. There are very few other missionaries in the area. In one of the cities in which we work, ours is the *only* gospel light.

Our missionaries who are settled on Kyushu have just completed language school so they really have not been at work for a long period. However, there are already stalwart Christians. In a number of cases I asked them how they came to accept Jesus Christ as their Savior. How inspiring to hear them tell glowingly of their joy in Christ. I took a number of pictures of these happy Japanese Christians. Although "babes in Christ" they showed an unusual maturity and took part in the worship services — in fact, in most cases actually led the service.

One of the converts interpreted for me about a dozen times. I got to know and love him dearly as a brother in Christ.

Our places of work are: Miyazaki City, Nichinan, Miyakonojo, Koayashi, and Hyuga. Please pray for this work as our workers labor for the Lord.

KYUSHU is indeed an island of need. The task is overwhelming "for this cause" we have work there. As we pray, give, and go much of the need can be met.

FORMOSA is the other island about which I want to write. This island has become the haven for many Chinese refugees. In addition to those native to the island are these millions who fled the mainland. The seven days we spent in Formosa were filled with challenge.

We saw the work the MCC has been doing. We visited the clinic at Hwalien and saw about one hundred tribespeople waiting to be examined and treated. We saw the tracts. We heard, as we arrived, part of the morning witness period. We saw the full time native speaking to people about spiritual things. Yes, we saw and were convinced!

One morning we took a ride in the surrounding territory. We visited villages (really in some cases the population was in the thousands) of the Tyal and Ami tribes. As we walked through these villages, it became abundantly evident that here is a great need to be met.

We also visited at Taichung. Here we beheld the wonderful work at the babies home and orphanage. We also noted the services in the Bamboo Chapel sponsored by Glen Graber. Services were held Saturday evening (Bible study) and three on Sunday.

Yes, Formosa is an island of challenge. Our Conference is moving more and more into the island to spread the gospel of our Lord Jesus Christ.

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Andrew Shelly speaking to a group of Japanese Christians.

Eager children of Japan.

As a Parent I Have Problems

R. C. KAUFFMAN*

Without claiming to be altogether objective, I would say that I have two fine children and that, so far as I can tell, I am getting along fairly well with them. But there are some problems to which I do not have the answer. Two particularly disturb me since I have a suspicion that they might be important.

I don't know what balance to strike between a denial and a surfeiting of children's wants. I know that it is bad to set a round of satisfactions that it will be difficult to maintain in later life. A study (Porteus, The Practice of Clinical Psychology, pp. 325-9) comparing several hundred delinquent with non-delinquent children found the delinquent group distinguished by a love of ease and indulgence that far surpassed any realistic hopes of satisfaction. Occasionally, about this time of the year, one overhears parents remarking, "We really don't know what to get Susie for Christmas. She already has everything." Even more tragic than the child who will get nothing for Christmas, is the child who is bored with "having everything."

And yet the surfeiting of children's wants is sometimes the surest way of helping them to move on to other more worth-while and enduring pursuits. I have observed a case in point evolve at our home during the course of the last year or two. Our youngest heir, five years old at the time, was plunged into an absorbing interest in guns when an uncle of his bought him one, complete with holster and cowboy hat. From this our son's interests soon encompassed all weapons of self-defense — rifles, spears, swords, and knives. It looked bad for the Mennonites! I decided to meet the problem head-on. I bought another gun as soon as the first wore out, I helped him make spears and supplied him with the materials for his death-dealing instruments. He went to bed with a gun strapped around his pajamas. We had to "frisk" him Sunday mornings to make sure that no gun be drawn during church services. Over the last several months, however, I have observed an increasing carelessness about being fully armed. The gun, swords, and knives go untouched for days on end. The other day I asked, "Eddy, don't you play with your guns any more?" "Not much," he replied, "such things are really for younger kids."

Some years ago our college students were clamoring for folk games on the campus. Now we have them—and the problem is to get the students to attend. To what other wants might surfeiting be the answer? How many of our childish wants still persist because of an early unintelligent and unsympathetic suppression of them?

My second problem is one of knowing when to insist on an observance of our local mores and when to allow for peer group conformity. Often this forces the child to choose between "being different" and "belonging." For some few fortunate children this choice may never become critical since they are so secure in themselves that they either shape the group to their differences or else forego belonging without any great sense of loss. My children are, however, not among these fortunate few and I am not sure that I can expect them to be since I do not recall having been among them myself, nor do I know a formula that would guarantee the development of this enviable self-sufficiency.

The problem at hand is set forth in sharper outline by a statement appearing in Luella Cole's widely used text in Adolescent Psychology (Cole, Adolescent Psychology, p. 304). She writes, "Parents who will not tolerate smoking, use of cosmetics, or social dancing are themselves poorly adjusted to modern customs. If adolescents from such homes insist upon maintaining their parents' standards, they will become ostracized from their own society."

Of course Luella Cole is not a Mennonite. Also, it might be argued, she chose her cases carefully. What if the list of smoking, cosmetics, and social dancing were extended to include drinking, night clubs, and coming home at any hour of the night? Obviously there is a point at which any parents who function in that capacity at all would be led to draw a line and at that point, then, would confront the dilemma under consideration. They can enforce standards and insist that the child be different or they can choose to promote the child's membership in the group at the expense of standards. Mennonite parents almost inevitably choose the former, and perhaps this is as it should be. There is, however, the distressing aspect that this choice is all-too-often made on the basis of family reputation, really only a thinly-veneered form of self-interest, and with little regard for the socio-psychological implications of this choice for the child.

The sense of "being different" in some socially significant way is a poignant one for the child. It constitutes the most general cause for the inferiority feeling and the inferiority feeling, it can be added, is among mental and emotional ills what the common cold is among physical ills—one of the most prevalent while also one of the most costly and disabling, both in itself and through its ready complications. It may be that religiously-inspired standards must be upheld at all costs to the individual. But if this is true it would still seem that a Christian concern for personality would impell us to search for ways of helping the child cope with the problem of "being different." If Mennonites wish to persist in being what Dorothy Thompson called a "Queer People," in the world and yet not of the world, this problem deserves more attention than it has generally received.

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*Dean, Bethel College

Thinking About Books

Elaine Sommers Rich

Today let's talk about books. The New Year is a good time to resolve to read some of those "must" books during the coming year. Here are several I've enjoyed recently.

With God in Red China is Olin Stockwell's story of his imprisonment by Communists. What would you do if you faced endless days alone in a prison cell? Stockwell, a minister and Bible teacher, discovered the New Testament in an amazing way. He wrote all over the margins of the one other book he had. He found memories of the past a help. I'm not sure what people mean when they call a book a "thriller," but they probably mean a book like this one.

Mary Ann (Hostetler) Melchert sent me from Japan a book called *Echoes from a Mountain School* edited by Seikyo Muchaku. It is a collection of compositions written by school children about their own lives. Their extreme poverty and their eagerness to learn shine through most of the sentences. The Japanese student who had dinner with us today was so glad to see this book in English and explained to us its influence in bringing about changes in Japan's rural schools.

So Sure of Life is Violet Wood's well-told story of a medical doctor who ended up in Tennessee's Smoky Mountains instead of in Java as he had originally intended. If you have your own Hall of Fame for Christian heroes, you will no doubt include Dr. Robert F. Thomas after reading this biography.

A slim, exciting volume is Franklin Littell's *The Anabaptist Concept of the Church*. .It is more scholarly than the previous books, but if you've read this far in this column, you could also read it. A taunting line from somewhere kept saying itself in my mind as I read this book. "We have become the watered progeny of a glorious ancestry." This is the story of people who really understood the meaning of the Cross.

Not light reading, but certainly thought-provoking, is Fred Blum's *Toward a Democratic Work Process*. Anyone who has ever worked in a factory or tried to evaluate factory work from a Christian viewpoint will find ideas to digest here. Mr. Blum concludes that people work pretty much only for money, but that they somehow feel the motive is wrong. He also concludes that people who invest their lives in a company should have "say-so" as well as those who invest capital. He looks forward to the day when work will be part of an over-all life pattern which is meaningful and when human values will have a central place in the organization of the work process.

The neighbor who handed me Margaret Applegarth's *Men as Trees Walking* handed me a great spiritual blessing. Drill anywhere in the book and you strike oil. This is a modern Hebrew 11. Words fail me to tell of Mary Morrow, Fraulein Walpurgis, Htingbai Gam, Grandmother Gatewoman, Bishop Berggrav, and many others. For weariness of spirit, take a dose of this book and feel the surge of vigor.

Inspired by Margaret Applegarth, I record a latter day epigram. "Great is the company of those who wear the old clothes a while longer and buy a new book instead."

—The Youth's Christian Companion

Flashes of Thought

Like Unto Trees

Walter Gering

There it was, lying prostrate upon the ground, victim of a storm which had passed through the village. Only a few hours ago it had been towering high above the street; its shade had been a blessing to those who sought shelter under its boughs from the noonday heat. Its beauty had been the pride of the owner. Now it was the symbol of tragedy and weakness in the midst of life; a grim reminder of what often happens, not only to trees but also of what often happens to lives subjected to the pressure of life's storms.

I thought of other trees seen along the road. It was one of those heavily wooded sections of our state where trees are crowded upon each other. They too had been subjected to the storm. Many of them had weathered its fury; others had been bruised and battered. But what had impressed me had been the fact that seldom had I seen any of these battered trees lying prostrate upon the ground. Weakened and broken they had begun to sway back and forth. But the out stretched branches like steady arms, had given support upholding them. They were kept from being crushed to earth by their own kin and neighbors.

What lesson for these days when so many are swaying under the load of the day. It takes so little to reach out a helping hand; it means so much to those in need. Only eternity will reveal how many a soul has been kept from falling by the under girding of neighborly hands.

"In every patch of timber
You will always find a tree or two
That would have fallen long ago
Borne down by wind or age or snow
Had not another neighbor tree
Held out its arms of sympathy.

Shall trees be nobler to their kind
Than men who boast the noble mind?
Shall there exist within the wood
This great eternal brotherhood
  of oak and pine, of hill and fen
And not within the hearts of men?

God grant that men be like to these;
And brothers—brotherly as trees."

My Last Days at Neuland

MARIE J. REGIER

Sunday afternoon in Asuncion, Paraguay—Monday evening in Wichita, Kansas, thus quickly has one chapter in my life ended and another begun. There are different angles from which one can look at the Paraguayan Chaco. The average farmer sees bush and cactus, ants and grasshoppers, backbreaking labor and broiling duststorms, low prices for cotton and high prices to pay for manufactured goods, a steady diet of mandioka and kaffir flour although there are chicken, pork, and occasional vegetables and fruit.

But there is another side to one who was dependent upon physical labor to make a living. There is lovely Halbstadt in spite of its cattle roaming the streets day and night and making the walks rather impossible at times; and in spite of the sand which hot northwinds of the Paraguayan winter whirl into your eyes. There are the lovely green "Pariiser" trees which are green almost the year around. For as soon as they get through shedding their leaves, the new ones come out. Red tiled roofs glow between the trees. Practically every yard has its flowers, particularly luxuriant phlox which blooms and blooms, sometimes from October till March or April. There is the pink and white oleander, the brilliant red of the so-called Chinese roses, the fresh green and the reddish orange blossoms and fruit of the pomegranate. Young orchards of grapefruit, orange, and lemon are growing up and I think of Goethe's words, "Kennst du das Land wo die Zitronen bluehen, im dunklen Laub die goldorangen gluehen?" And the despised cactus—I had it in my front yard and enjoyed the wonderful "Queen of the night." Then, if one walks down the street during the night of milky-white moonlight and drinks in the odors of the various blossoms in the bush (provided there does not happen to be a decaying bottletree nearby) I could not help saying again and again, "How beautiful, how beautiful."

The last days in the Neuland were busy days, but not busier than the average day of the average person in the States. During the last month or two I tried to turn over my work among the women to others. Each month I had a group of women meeting at my house. One month it was the leaders of the women's missionary societies and the next it was the ministers' wives. In both cases at the meeting next to the last one, I asked the women to elect someone else to take charge of the meetings. In order to have something inspirational at each meeting and also to get the idea of adult Sunday school classes into the colony, I suggested that a lesson from the Sunday school quarterly be discussed. This was done and seemed to be quite effective. The women leaders of the mission societies especially participated in the discussion. Plans also were being made at the business meeting for the all women society to meet in January. The local group of Halbstadt had presented a little play by J. H. Janzen about the meeting of a women's missionary society some time ago and they were asked to repeat that for the benefit of the whole colony. Others were willing to contribute songs and instrumental music, the instruments being guitars. The January meeting ought to be successful. The new leader for the colony is Mrs. Anna Rakko, the doctor's wife; for the group of ministers' wives, Mrs. Margarethe Thiessen, wife of the young minister, Isaak Thiessen who studied in Brazil recently.

Leaders and representatives of the women's missionary societies in Neuland; the author, seated third from left.

I was rather touched at the farewell services the local missionary group had for me. Also I was pleased with the album full of Bible verses and verses of song as a farewell message. Striking among these verses was the one by the doctor's wife which said something to the effect that if experiences glow as they sink into the past, they will still glow a long time afterwards. The German is much more expressive than this lame translation of it.

While I always felt that the work among the women was really my main work, in reality I spent much more time in the "Zentralschule" during the winter months and I could at that time do very little visitation in the homes, except right in Halbstadt where I could take time out between classes. I did enjoy the work in school very much too although it was quite a task to teach ancient, medieval, and modern history after hardly having looked at it for twenty or thirty years. Church history and Bible were easier, of course. I was the sponsor of the first graduating class both last year when they were in their third year as well as this year. Some time before the close of school we had had an evening together, but on the last night that I was there about midnight, I suddenly heard singing under my window, and here they were, my seniors, giving me a final send-off.

The last Sunday that I was in Neuland happened to be "Hauptversammlung," that is the monthly

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First Experiences

Aganetha Penner, new missionary teaching in Oraibi, Arizona, has the experience that comes to all of us at times, that something which we know and realized for a long time takes on new meaning. Her first Christmas season on the mission field makes the true meaning of Christmas so much more real to her that from sheer joy she likes to tell it to some of the rest of us.

The Hopi children eagerly studying their parts for the Christmas program given December 17, probably contributed.

Among other things which have been keeping the missionaries busy was a Sunday school teachers training course, planned especially for the Hopi Sunday school teachers. Another was prayer day at the Oraibi church and Aganetha was thrilled when they sang, "Look to the Lamb of God."

There were things of a social nature to keep them busy, as the "Peppernut Bake" for all the Hopi women. The evening was one of happy fellowship, baking and eating peppernuts, and singing Christmas carols.

A special cause for joy was the experience with Betty, a girl who had been faithful in attending Sunday school for some time and now was willing to say "yes" when Miss Baerg asked her whether she wanted to have Jesus as her Savior.

MY LAST DAYS AT NEULAND

(Continued from page 24)

meeting of the General Conference church and Rev. Rempel led in a short farewell service for me at this time. It too was fine without being sentimental or overemotional.

And now I am back in North America. Across the continent and across the waters my thoughts go back to the folk there in their struggles. It isn't easy and they need all the encouragement they can get, but that doesn't mean necessarily transporting them to Canada. If some of us in North America realized the great service that some of the teachers and ministers are giving and how very necessary their service is in Paraguay, we would encourage them in every way we could but we would not urge them to desert their field of labor, for after all there are other things in life which are of more value than the comfort and luxuries which North America has to offer. May God bless, comfort and support those who are staying there and taking up their cross daily. This is my prayer for the brothers and sisters on the other side of the equator.

A Missionary Challenge

"The gospel of Jesus Christ and the Communist Manifesto. The gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy. All the same, it is we who will finally beat you. We are only a handful, and you Christians are numbered by the million. But if you remember the story of Gideon and his three hundred companions, you will understand why I am right. We Communists do not play with words. We are realists, and seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages we keep only what is strictly necessary; and we give the rest for propaganda purposes. To this propaganda we also consecrate 'all our free time and part of our holidays.' You, however, give only a little time and hardly any money for the spreading of the gospel of Christ. How can anyone believe in the supreme value of this gospel if you do not practice it? If you do not spread it? And if you sacrifice neither time nor money for it? Believe me, it is we who will win, for we believe in our Communist message and we are ready to sacrifice everything, even our life, in order that social justice shall triumph. But you people are afraid to soil your hands."

—Quoted from "Paix and Liberte," a French Communist paper.

Film Review

The Fiery Furnace, 16 mm. Color, 12 min. Producer: Moody Bible Institute, 820 N. LaSalle St., Chicago, Illinois. Rental $6.00.

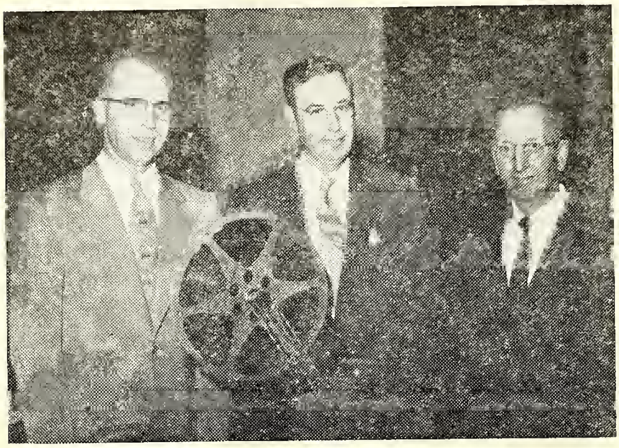
This is the second in a series of Bible films which are being produced by Moody Bible Institute. The film follows the pattern of *David and Saul.* Three junior boys come into the shop of Andy Fixit. One of the three complains that some boys are bothering him because he is a Christian. In fact, he brings his bicycle with a few broken spokes to Andy for him to fix. This sets the stage for Andy to tell the story of three boys in the Old Testament who faced much greater obstacles for their faith — the story of the three Hebrew children who were thrown into the fiery furnace for their faith. The boys learn that as the Living Christ came into the fiery furnace to help the three Hebrew children that so the living Christ will also help them in their difficulties. This film is well done and would fit into any of our churches who use films. Probably those of upper junior age would follow the implications of the biblical story more than the younger junior age.

The happiest people are those who are less for getting and more for forgiving.—Reformatory Pillar.

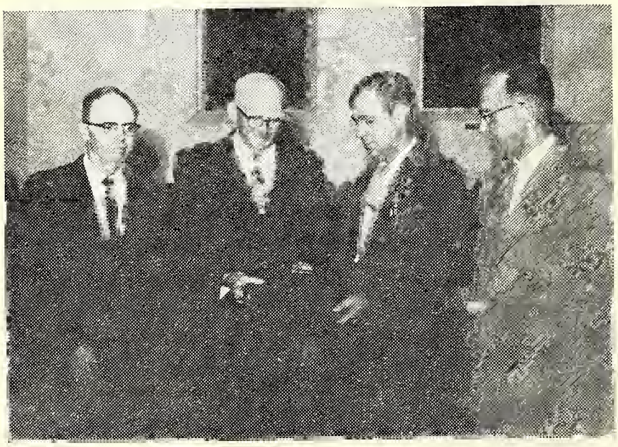
Whenever I prepare for a journey, I prepare as tho for death. Should I never return, all is in order. This, life has taught me.—Katherine Mansfield.

A New Venture

Our Board of Missions has ventured into something new with respect to bringing our mission fields to our churches. On December 1, 1954, the sound film, "The Call of the Cheyenne" was dedicated and consecrated as our Board of Missions' first authentic film to bring before our congregations.



Willard Wiebe, William Zehr, and Alfred Habegger at premiere showing of picture produced by Board of Missions, "The Call of the Cheyenne." Rev. Habegger is missionary to the Cheyennes in Montana.



Holding the first moving film produced by the Board of Missions, left to right: Philip Wedel, chairman of Board of Missions, John Thiessen, executive secreteary, William Zehr, producer of film, Willard Wiebe, narrator.

Indian children from film, "The Call of the Cheyenne."

(Continued bottom of next column)

Comments from Colombia

"Recently our responsibilities at the Home for Children have been few that we might devote more time to extension work in the neighboring areas. Not all welcome our message. We know what it means to hear women and children chant: 'Protestants, Mason, Communista' or to hear them sing: 'We do not want Protestants who have come to Colombia to corrupt us.' We also know what it means for the light of the gospel to break forth on the face of a new believer, to follow him in his effort to leave religious superstition and the world behind, accepting the stern opposition and ridicule of former companions, that he might fully follow Christ.

"These new groups of believers must not depend upon us nor upon the Mission. Strong, independent, confident, spiritual churches are the greatest need. We must guide, but not drive; counsel, but not rule. Paradoxically missionaries are often the greatest impediment to a strong national church.

"Despite political unrest, poverty, ignorance, and superstition, Colombia has much to offer. Considering the centuries of limited freedom imposed by both church and state, the people are making remarkable progress in many areas. And the scenery of Colombia is indescribable. Would that you could join us on a Sunday or Tuesday night, as horseback and homeward bound we trace a mountain-top trail for a mile or more. The full moon silhouettes deep valleys and rivers on both sides. And beyond in every direction are more mountain ranges, more coffee-covered hills, more fertile valleys."

—LaVerne and Harriet Rutschman

Small Estates

Q. My estate is not very large, and is mostly in bonds and real estate. Should I have an attorney help me prepare my Will? M.V.

A. Yes. Your attorney should be consulted always in the preparation of a Will. By so doing you are sure to avoid misinterpretation of your intentions by the Probate Court, and can be sure that all statutory requirements are met. (Reprinted from "Property")

Have you made your Will?

And have you remembered the General Conference in that Will?

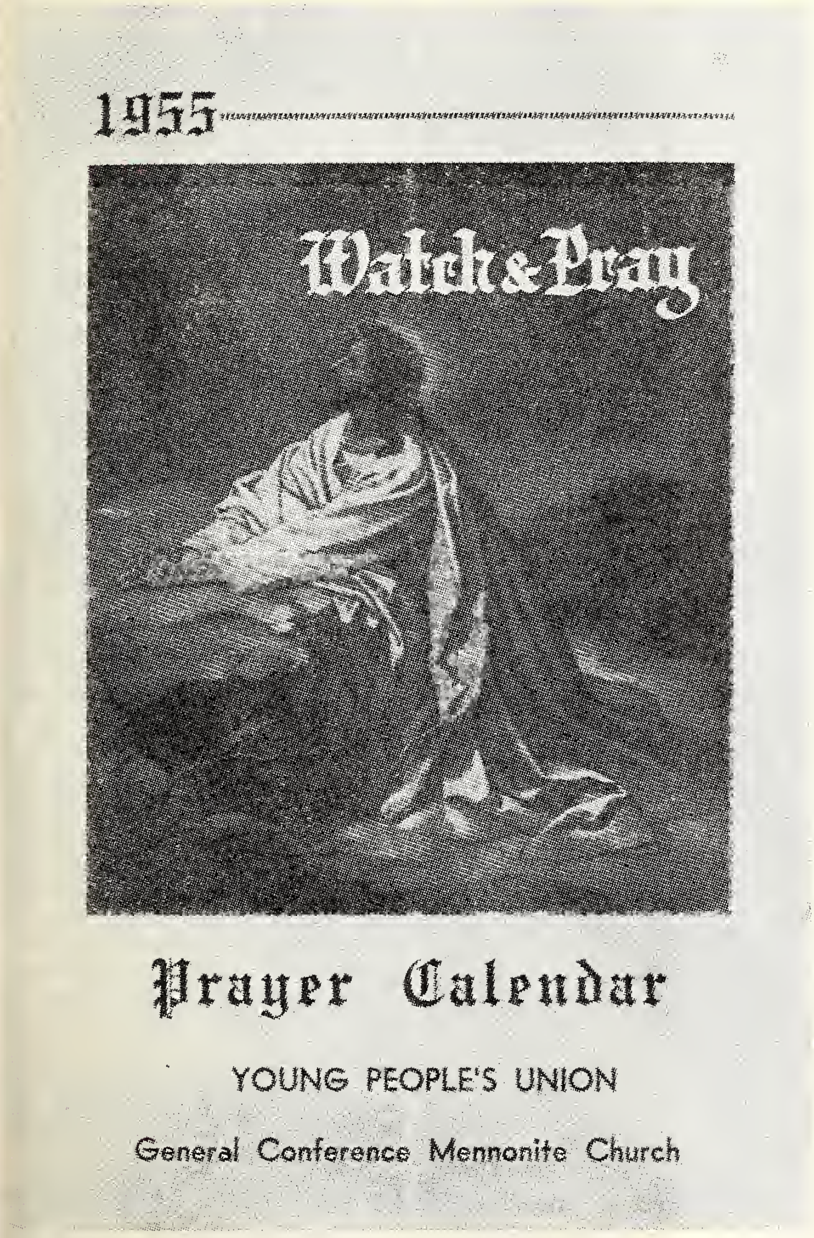
—Conference Treasurer

The film is now available for congregations or groups. It can be secured from our Board of Missions office at 722 Main Street, Newton, Kansas, or from Mr. William Zehr, 534 S. W. Third Avenue, Portland, Oregon.

—John Thiessen, Executive Secretary

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



1955

Watch & Pray

Prayer Calendar

YOUNG PEOPLE'S UNION

General Conference Mennonite Church

Prayer is the soul's sincere
desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the Christian's vital
breath,
The Christian's native air,
His watchword at the gate of
death;
He enters heav'n with prayer.

—from *the Mennonite Hymnary*

Appeal to Prayer

On December 16 the 1955 Prayer Calendar of the Young People's Union was mailed from Altona, Manitoba, to all the youth groups in the churches and schools of the General Conference Mennonite Church. As this writing appears in print, many groups will have already distributed the calendars and scores of young people will have already referred to them in their personal devotions.

The 1955 Prayer Calendar was edited by Brother and Sister Kehler, of North Clearbrook, British Columbia. Brother and Sister Kehler, have made the 1955 calendar particularly meaningful by adding daily Bible reading topics with Scripture references to the prayer suggestions.

The theme of the prayer calendar is the admonition of our Lord Jesus to His disciples, according to Matthew 26:41, "Watch and pray, that ye enter not into temptation: the spirit is willing but the flesh is weak." This theme and encouragement holds true for us as young people, who live in a day of so many temptations and much weakness of the flesh.

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APPEAL TO PRAYER

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The distribution of the calendars is an excellent opportunity to emphasize the importance of personal devotions and private worship among your young people. Here are some suggestions, as to how this may be done:

1. Sponsor a program early in the year on prayer and devotions, stressing the importance of these. Draw attention to the calendar and explain its use. Suggest to the young people that they have a special time and place for their personal devotions every day.
2. As new members join your youth fellowship have extra copies of the calendar available to them to use.
3. Encourage your young people to keep an extra sheet of paper in their calendars on which they might list other special prayer concerns, related to the work of the youth fellowship, the church, the Conference, and the Christian church as a whole.
4. Provide for a prayer cell experience at one of your youth fellowship meetings. Divide the group into smaller groups of two, three, or four. Have these groups conduct their own devotions according to the suggestions of the calendar, making prayer, Bible reading and discussion and spiritual sharing parts of such a session. The ideas gained from such a procedure will help those in private worship, who have little idea of just what is meant in devotions.
5. Encourage prayer partners. A personal sincere friend as a prayer partner can help much in promoting the devotional life of the individual. "Where two or three are gathered" Christ has promised His presence.

Youth leaders and committees would do well to make prayer and Bible study one of the continual emphasis in the youth program. Christ had chosen three from his disciples, who should share with Him in prayer fellowship the sorrow of that dark night. But even these three select men needed continual reminders. How much more do young Christians, who are faced with many temptations, need to watch and pray.

Go to dark Gethsemane,
Ye that feel the tempter's power,
Your Redeemer's conflict see:
Watch with Him one bitter hour;
Turn not from His griefs away;
Learn from Him to watch and pray.

—**Frank H. Epp,** Chairman,
Christian Faith and Life.

REMEMBER!

Look in the Youth Section of "The Mennonite" for your program helps.

They will be coming to you each month in this form. They will be in your hands by at least the 15th of every month.

Our Best?

When you turn on the radio and hear music which is badly out of pitch and very poorly done, what type of music is it? Unfortunately it is usually music put on by a church group. Which do you work harder on—a part in a class play at school, or a part in a young people's program at church? Did you ever try as hard to get someone to go to church with you as you tried to persuade them to go to a party with you? I'm afraid our answers to these questions will show that Christ and His church are receiving much less than our best. We seem to forget Christ's plea to "seek ye first the Kingdom of God."

If we were trying to "give of our best to our Master," what would we give? Certainly we'd give more money to God than we spend for our own amusement! Certainly we'd spend more time in prayer and Bible study than we spend reading the funny paper! Yet there is something more than time and money which we would certainly give—we'd give our life! Maybe this seems a little demanding. Maybe we could get away with holding back a little for ourselves—after all, we want to enjoy ourselves. That's just the trouble, we don't enjoy ourselves by giving God almost, but not quite all. In giving our lives we lose them. Let me tell of two people that I came in contact with recently.

The first was a man who picked me up at a bus stop in Cleveland in the summer of 1953. During our conversation he mentioned that he held the world's record for insurance sales and had an annual income that ran well into six figures. At the time he was driving a new Lincoln and commented that he had two other cars at home, a Mercury and a Cadillac. He had a home at Miami Beach, was the best in golf at his country club, and had a son who graduated from law school at the head of his class. Yet he added that he wasn't happy. He mentioned that he had purchased a new sport coat; but that he would get no enjoyment from it, for he would only add it to the 10 he already had. He also said that he had recently ordered a new $280 tuxedo, but added that that wouldn't give him any real satisfaction either.

The second man was neither rich nor famous. He was a missionary who had just returned to this country on furlough from Africa. He commented that people often ask him if he doesn't hate to leave this country when it is time to return to the field. On the contrary he said that he can hardly wait to return by the time his furlough is ended, for Africa is where he is doing God's will.

What is the difference between these two men? The one had everything in terms of modern standards, the other had nothing except the personal satisfaction of doing God's will. The one had spent his whole life on himself, the other had spent his life serving God and his fellow men. Which man would you rather be? We are the ones who make

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The Man Without a Church

Is the man who is in 1-W service without a church? No. Though many of the approximately 275 men from our General Conference churches, who answered the 1-W Program Evaluation Study Questionnaire, seem to feel that way, we all know there are churches everywhere. Some have opportunity to attend services at their home church, so can continue warm relations; others enter into the work and worship of a congregation in the community where they work, either Mennonite or of another denomination. Some feel lost, or, what is worse, a few tend to lose themselves without realizing what is happening.

Where this occurs, that is doubly tragic. Many young men just out of high school or even older, may not be sufficiently rooted in their church and spiritual nurture to be able to stand alone when they make the radical change from the rather secluded rural life to the rapidly moving activity of the big city. Speaking for themselves or, perhaps more often for their young buddies, these men write into their comments: "There should be a closer tie with the home church"; or, "We'd like to hear more often from our minister or others in the church." For all our young men away from their home church, letters from their church home can do wonders.

To meet this need might be a good field of activity for the young people of the church to enter into. In churches where one or more of the young men are in service, whether as 1-A's or 1-O's in this case, minister and young people's organization could well co-operate in such contacts with them as sending church bulletins regularly, writing letters to these boys and visiting them when possible. Surely we all agree that keeping close ties with our members, and especially when we virtually send them out as our ambassadors of peace, they need our interest and our prayers. Many of them have wonderful opportunities to witness for salvation through Christ, as well as especially proclaim and demonstrate to the world ways of peace instead of ways of war.

It is, however, in place to point out the other side of this question; namely, that of the boys' concern about their church relations. Do they make an effort to keep in touch with the home church? All human relations have two sides to them. The church is sending *The Mennonite* and other literature to boys in service. Some churches, I am sure, send bulletins and letters. Do boys in service do their part—read, write to pastor or members of the young people's organization, attend the home church when they can? Do they leave a word of testimony for Christ and His peace with the home church in person or by letter? Boys about to be called by their draft boards can gain much help for their future two years from those who are engaged in this work. How much we can help each other and particularly if we remember it is for the sake of Christ.

There is a third side to this question. If visits to the home church are very rare or impossible, (in some communities frequent home visits are frowned upon) or even for all the intermittent Sundays, where do the 1-W boys worship and participate in church activities? Some units have their own weekly program of Bible study and worship services; some have Mennonite churches nearby which they can attend and work in. Many young men, however, have job assignments which make all of this practically impossible. And in the midst of it all, let us remember that hospital orderlies, for instance, often are on duty on Sunday morning. But all this does not solve the problem for many young men who do nothing about finding any Christian church where they could worship. Some boys declare it especially helpful in clarifying their belief to hear other pastors and worship with other Protestants.

J. S. Schultz
MCC, Akron, Pennsylvania

O Spirit of the living God,
In all Thy plentitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race.
Be darkness, at Thy coming, light;
Confusion order, in Thy path;
Souls without strength inspire with might;
Bid mercy triumph over wrath.

—From the Mennonite Hymnary

OUR BEST?

(Continued from page 28)

this decision for our own lives. "But seek ye first His kingdom and His righteousness, and all these things shall be yours as well."

Does this mean that to give our lives to God we must all be missionaries? Certainly not! Neither does it mean, however, that we can say to God that we'll do anything he tells us to—except ———! Our first decision must be to give ourselves *entirely* over to God. From there God will lead the way.

Many of us will be tempted to say that we'll commit ourselves to God in a few years; but for the time being, while we're young, we'll just "string along" with the church and be "halfway Christians." Here I am reminded of the girl who made this type of comment to her pastor when he asked her about her future. Shortly after this she received a bouquet of roses from the pastor. It must have been a fine bouquet at one time, but when she received it the roses were wilted and unlovely. The next time she saw her pastor she thanked him for the bouquet, but mentioned that there must have been a mistake, for the bouquet was badly wilted when she got it. He explained that that was the way he had sent it to her, for he had wanted to get the good out of it before he gave it to her. Let's not sap the good out of our lives before we give them wholeheartedly to Christ's work. Let's enjoy the benefit of giving our best to our Master, *now!*

MCC News Notes

ANNUAL MCC MEETING HELD DEC. 29 AND 30

During 1954 Mennonite and Brethren in Christ churches in the United States and Canada contributed $1,890,000 in cash and material aid for their unified relief and service ministry "in the name of Christ." This far-flung witness of Christian love and peace during the past year was carried out by more than 475 representatives who served in 24 countries including the United States and Canada.

This was the ministry reviewed in Chicago Dec. 29 and 30 by Mennonite and Brethren in Christ representatives who make up the Mennonite Central Committee. Following this review, Mennonite aid, peace, 1-W services, Voluntary Service, and mental health activities, these representatives planned the 1955 program.

The decision to decentralize the administration of the 1-W services program and to establish a committee to co-ordinate a ministry to 1-W men was perhaps the most significant development at this 1954 meeting. Under this setup all groups of 1-W men will be attached to local congregations or conference institutions instead of being served directly by such central agencies as MCC or the Mennonite Relief and Service Committee, Elkhart, Ind.

This arrangement is being made so young men away from their home churches in government service can be tied as closely as possible to the service and witness of the churches and have ample opportunity for Christian growth and service. This setup is intended to give 1-W's better opportunities for personal development and satisfactory educational, social, and recreational activities.

The committee on co-ordination of 1-W administration will consist of representatives selected by Mennonite and Brethren in Christ groups. This committee will receive plans of how conference groups minister to their men in government service and will be a clearinghouse for a co-ordinated ministry to 1-W men.

This 1-W ministry plan was presented by Albert M. Gaeddert of Inman, Kan., who assumed the position of director of MCC 1-W services during the past year. In one of the messages during the Wednesday evening inspirational service, Brother Gaeddert suggested that the 1-W program reveals the weaknesses of Mennonite and Brethren in Christ churches, but offers excellent opportunities for sacrificial living, for systematic giving to the Church, for "plus service" and for a mission outreach of the Church.

"It seems to me that our churches have not done too good a job to help our young people face the world alone," Brother Gaeddert said. He went on to say that "it almost seems as if we depend upon the government to spell out where we must make sacrifices."

Another Wednesday evening message was presented by Frank J. Wiens of Reedley, Calif., director of the South American MCC program during the past five years. "The basic object and concern of aid to our brethren in South America must be to strengthen the Church," Brother Wiens said. "It is most encouraging to note that Mennonites in Paraguay struck out on missionary activity soon after their arrival." Brother Wiens outlined some of the educational and economic needs and developments essential to the Mennonite church community in Paraguay.

Harvey Toews of the Waterloo, Canada, office introduced the Ailsa Craig Boys Farm, a new project which was approved by the annual meeting. This Christian home for delinquent boys is being established on a 135-acre farm donated by the Ailsa Craig Mennonite Church in Ontario. Brother Toews outlined causes of juvenile delinquency, related developments leading to the establishment of this home and told of contributions that can be made to the lives of delinquents through a service "in the name of Christ."

The fourth presentation on Wednesday evening was made by Ed Peters, Mennonite potato, fruit, and beef producer of Wasco, Calif. Brother Peters described the work of American Mennonite businessmen who have organized to strengthen Mennonite communities in Latin America through demonstration projects in industry and agriculture. This group, known as Mennonite Economic Development Associates, holds before it the vision of demonstrating American know-how and making the Christian gospel known at the same time, Brother Peters said.

MEDA members met following the annual meeting. Members of the Mennonite Aid and Peace Sections met before the annual meeting began Wednesday afternoon.

Mennonite Aid Section members and directors of Mennonite Resettlement Finances, Inc., had been called together to consider the continued organization and function of these two groups. This meeting passed on to the annual meeting a recommendation that MRF be liquidated and its assets transferred to MCC. The recommendation was approved by the annual meeting and the decision made to continue a study of the Aid Section organization and function.

Peace Section members, in addition to reviewing the past year's developments, heard a brief address by Orie O. Miller, MCC executive-secretary, on "New Peace Frontiers." Brother Miller expressed the feeling that Mennonites today are respected for their Christian peace testimony as never before and have a God-given opportunity to make this position known to the world and to the Church at large.

Brother Miller told of the need for this witness in Japan, the readiness of persons at Evanston to listen and the call for assistance by CO's in Belgium and Luxemburg which do not at the present time recognize such a position. He told how Mennonite PAX men in Enkenbach, Germany, are making a most significant peace witness. A vast number of American military personnel are located in the area around Enkenbach and many persons think it unbelievable that Americans are performing a constructive service in the midst of this military situation, he said.

The Mennonite Central Committee now consists of 22 members and two associate members. Most of the members attended this year's annual meeting. Two of them—B. B. Janz and J. B. Martin—could not be present because of illness.

Reorganization resulted in the selection of the following executive committee members: C. N. Hostetter, Jr., of Grantham, Penn., chairman, representing the Brethren in Christ; H. A. Fast of North Newton, Kan., vice-chairman, General Conference Mennonite; Orie O. Miller of Akron, Penn., executive-secretary, member at large; H. S. Bender of Goshen, Ind., assistant secretary, Mennonite; Waldo Hiebert of Hillsboro, Kan., Mennonite Brethren; William T. Snyder of Akron, assistant executive-secretary, member at large; and J. J. Thiessen of Saskatoon, Sask., Canadian Mennonite Board of Colonization. P. C. Hiebert of Hillsboro, continues a member of the executive committee by virtue of being made a life member when he retired as MCC chairman.

Other committee members: Oscar Burkholder of Breslau, Ontario, Nonresistant Relief Organization; George L. Classen of Yale, S. D., Krimmer Mennonite Brethren; William M. Enns of Winkler, Man., Canadian Mennonite Relief Committee; Henry F. Garber of Mt. Joy, Penn., Lancaster Mennonite Conference; Kenneth Geiger of Elkhart, Ind., United Missionary Church; Andrew Gingerich of Mannsville, N. Y., Conservative Mennonite; B. B. Janz of Coaldale, Alta., Mennonite Central Relief Committee.

Robert Kreider of Bluffton, Ohio, General Conference Mennonite; J. B. Martin of Waterloo, Ont., Conference of Historic Peace Churches in Ontario; Boyd Nelson of Elkhart, Mennonite; Sam J. Schmidt of Marion, S. D., Evangelical Mennonite Brethren; F. M. Wenger of Moundridge, Kan., Church of God in Christ Mennonite; Abe Yoder of Hartville, Ohio, Old Order Amish; and Merlo M. Zimmerman of Flanagan, Ill., Evangelical Mennonite.

The associate members: Jared F. Gerig of Ft. Wayne, Ind., Missionary Church Association, and George J. Rempel of Meade, Kan., Emmanuel Mennonite Church.

AN APPRECIATION OF THE LORD'S PRAYER

(Continued from page 20)

more than prayer to bring sinful men into the presence of God. Jesus alone can do that. He alone can successfully deal with man's sin. He does it for those who will pray as He instructs them. He stands with the worshiper in the prayer.

Our Father in heaven, help us to see Thee in the prayer He taught us to pray. Amen.

HIGHLIGHTS OF MISSIONARY OBSERVATION

(Continued from page 21)

We met quite a number of Formosan Christian. May there be many more.

Urgency of the Islands

We can no longer think of missions as we once did. The world is rapidly changing in every respect. There is an urgency which is hard to describe. Many forces are at work bidding for the heart of the Far East. *Communism* is vigorously at work. Especially is this true on Kyushu Island. In Japan communist literature can be secured very readily. They are working in every sector of society. They work hard and fast.

The *Catholic church* is very hard at work on both islands. They are pouring hundreds of workers and tons of material goods to implement their efforts. They are making a concerted bid for the heart of both islands. (Just in front of us on this plane are some Catholic young people on the way to Madras, India, for a great Asian Catholic conference).

Various isms are putting forth strong effort. This is true all over the Far East. Our plane landed several hours ago at Thailand. *Christian Science* literature and workers were on hand in the airport building. Other false isms and cults are diligent in their efforts to win people to their beliefs.

But, we are alert to the needs of the islands too! May the Lord grant that we may feel a real urgency and go forth with pentecostal power. To meet the urgency will require much prayer, money, and personnel. Will we meet the challenge?

Jottings

—**Zion Church, Elbing, Kan.:** Our Mission Emphasis Period was held on Nov. 3, 5, and 7. Special speakers for these meetings included: John Thiessen, Gerhard Schartner, Miss Wilhelmina Kuyf, Miss Tina Quiring, and Rev. and Mrs. Sam Entz. Clarence Wedel plans to return home by the first of the year after his two years of service with the PAX unit in Germany. Wilmer Wedel left Nov. 26, for Akron, Penn., where he will be given his assignment for two years of service in VS. The Burns Church rendered a C. E. program to us Sunday evening, Dec. 5. Monday night, Dec. 6, Missionary Alfred Habegger of Montana, presented the new General Conference film "The Call of the Cheyenne." The 40 minute sound and color film was introduced by William Zehr, photographer and producer. The film is an excellent portrayal of the G. C. Missions among the Cheyenne Indians. —Mrs. Peter T. Klassen, Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** The Mission Workers held their regular meeting Dec. 1. It was the Christmas program. A Christmas playlet was given. A special collection was taken for blankets for relief. The Men's Fellowship met Nov. 28, with the families also present. Two films, "Family Craftsmen" and "The Way He Should Go" were shown. The Senior Christian Endeavor had their Christmas program and election Sunday evening, Dec. 12. New officers are Robert Boese, pres., Elgie Unruh, vice-pres., and Mrs. Bennie Decker, sec.-treas. Junior leaders are Mrs. James Dirks and Olive Smith. Victor Sawatzky spoke at the Hanston Church, Sunday evening, Dec. 12. The Christmas cantata "The City of the Star" was given Sunday evening, Dec. 19. Mr. and Mrs. Frank Unruh returned from their tour of Europe and the Holy Land. They visited with Loren Deckert and Kenneth Kaufman who were in PAX service in Germany and Holland respectively.—Mrs. LaVerne Unruh, Corr.

—**Meadow Church, Mingo, Kan.:** Sunday, Dec. 12, marked an important day when we had installation for our new pastor and wife, Rev. and Mrs. J. W. Bergen. Ben Rahn from Inman, Kan., was the speaker. We are also thankful that our mortgage could be burned. The new church building is paid for, now may we use it to glorify God. Mrs. Cornie Goossen has been on the sick list, but at last report she was improving.—Mrs. Geo. Bergen, Corr.

—**Johannestal Church, Hillsboro, Kan.:** Mrs. Willis Rich spoke to the YMM sewing society at their November meeting on the subject of "Disciplining Children." The mission societies sponsored a mission sale on the evening of Nov. 5. A lunch was served after the sale. The result of the sale was $507.67. Mrs. Vernon (Schroeder) Plenert was received into our church membership Nov. 7. A special junior thanksgiving service opened our service on Thanksgiving Day. The juniors filled a ship with relief coin cards which they had filled during the year. The money collected amounted to $116.92. Mr. and Mrs. Linferd Goertz and son moved to Lind, Wash., during the month of November. The marriage of Robert Penner to Mrs. Alice Schmidt took place at the Grace Hill Mennonite Church, Sunday afternoon, Nov. 28. David Schroeder of Winnipeg, Manitoba, Canada, who is now studying at the Mennonite Biblical Seminary, brought us the message Dec. 5. Nine women spent a day mending at the relief center in Newton. Sixty-three pounds of new and used clothing was taken to the relief center in December. The women of the church had their annual Christmas party in the assembly room of the church Dec. 14. The evening was spent in singing Christmas carols and playing various games. Refreshments were served.—Mrs. Walter J. Bartel, Corr.

—**Eden Church, Inola, Okla.:** Dec. 9, our senior, Mrs. N. J. Hiebert died and was buried Sunday, Dec. 12. All pallbearers were grandsons and in-laws. She was 85 years old and had lived with her oldest daughter, Mrs. Sol. Mouttet. She just fell asleep. The Sunday before she partook of the Holy Communion which was observed that day. Brother G. B. Regier opened the Communion service and H. Sperling preached the communion sermon. Our Christmas program was given on Christmas Eve; there were also services on Christmas Day.

(Continued on next page)

The afternoon of Dec. 26, we met to discuss our 1955 business problems. Many of the young folks were home for Christmas. We are thankful to the Lord for the beautiful weather.—Corr.

—Butterfield Church, Butterfield, Minn.: On Thanksgiving Day, our pastor, Edward Duerksen, spoke on Heb. 13:15, a passage of praise by word and deed. Several brought verbal expressions of gratitude to God for His many blessings. We were happy for, and inspired by those of our returning young people who participated in song and devotion during our Thanksgiving services. Sunday evening, Nov. 28, Rev. and Mrs. Alvin Kleinsasser brought a challenging message entitled "Living a Victorious Christian Life." After the message he was united in membership with our church, an action which is a prerequisite toward obtaining a General Conference ordination certificate in his future work. Our annual church business meeting was held Monday evening, Nov. 29. We trust that in the coming year the eleven departments of our church will continue to work faithfully and economically. Dec. 1, the Senior Mission Society provided a fellowship supper in the church basement. Guest speakers were Rev. and Mrs. Max Eisenbraun, missionaries in China. Rev Eisenbraun related his life story, including his conversion from atheism to Christianity and his escape from Russia to America. Since it was his birthday, the Mission Society presented the family with canned goods and clothing as a birthday gift. —Willis Linscheid, Corr.

—First Church, Nappanee, Ind.: Dec. 19 was a memorable day for our congregation, our first Christmas services in our new church! The children gave a program during the Sunday school hour. At the morning worship service white gifts of special Christmas offerings were brought by young and old. The evening service centered around a play, "There's a Song in the Air," given by the Loyal Berean class, with the help of intermediates and seniors. A Christmas Eve service of music, pictures, and meditation was held from 7 to 8 o'clock. The annual business meeting of the church will be held on January 13.—Elva May Schrock, Corr.

—Menno Church, Ritzville, Wash.: Our church joined with the churches of Ritzville for a union Thanksgiving service at the Methodist Church. A men's community chorus provided special music for this service. Two new members, Mrs. Melvin Kagele and Lawrence Whiteside were baptized and received into the church, Nov. 28. The minutes of the church board meetings are being mimeographed and made available to the congregation after each meeting. It is felt that in this way the congregation will have a better understanding of the work and problems of the board, and can pray more intelligently for this work. Thus far it has met with much favor. The Silver Wedding anniversary of Mr. and Mrs. Leon Gering was observed by the honored couple in a special two week "wedding trip" to the Hawaiian Islands. Mr. and Mrs. Henry Dyck made the trip with them. Other members who are visiting abroad this fall are Mr. and Mrs. Phil Schrag and sons who are visiting Mrs. Schrag's family in Belgium, and Mr. and Mrs. Arthur Franz who are making a two-month tour of Europe. The Franzes report an interesting visit at MCC headquarters in Germany.—Mrs. Walter Reimer, Corr.

—Vineland United Church, Vineland, Ont.: Nov. 21, members from Waterloo, St. Catharines, Niagara, and Vineland witnessed the laying of the cornerstone of the United Mennonite Home for the Aged at Vineland. Our Bishop, John Wichert, assisted by Jacob A. Dyck, Bishop of the Niagara Church, officiated. Dec. 4, Mr. and Mrs. Wilhelm Toews celebrated their Golden Wedding anniversary at the church. Present were their family and many friends. Dec. 5, John W. Neufeld of Route 1, Beamsville, was ordained to the ministry. We are pleased to have Mr. Neufeld serve in his home church. Dec. 19, our choir presented the Oratorium, "Nach Betlehem," in the evening, after which the choir members exchanged gifts. A meal was served by the Helping Hand Society in the basement of the church.—Ervin Harder, Corr.

—East Swamp Church, Quakertown, Penn.: Mr. and Mrs. Leon Schanely and their two-month-old daughter are home from Mexico. The Lord has led them to do translation work in Bolivia, where they will go Jan. 16. Let us not cease praying for the missionaries. Arlene Dietz is also home from Grace Bible Institute for Christmas. We rejoice with Mr. and Mrs. William Wiebe and Mr. and Mrs. Harold Dietz who welcomed daughters. The church was filled for the installation of pastor Sprunger. Sam Sprunger of Saucon church, a brother of our pastor, gave the charge to the pastor and Elmer Friesen of Lansdale, gave the charge to the congregation. "The Great Light," a candlelight service, was presented by our Intermediate C. E. Dec. 12. Mrs. Horace Awckland and Mrs. Walter Landis directed. Communion was held Dec. 26, with a Christmas musical program in the evening. The Lord has given us a blessed year!—Corr.

Why?

Why "shop around" for "love stories"
Till empty so of purse and heart
When the good old Bible glories
In being for you love's sweetest chart—

Why look abroad for this and that
In "best sellers" till blue of face
When the Bible's magnificat
Sings also of God's saving grace—

Why try to "keep up with the times"
By books you think more up to date
When the Bible beyond the times
Frames for you, in Christ, Heaven's gate—

Why seek for literature "that's real"
In theses men have thought and wrought
When the Bible gives you "the feel"
Of life with deathless triumph fraught!

—Ralph W. Berky

EDITORIALS

(Continued from page 19)

"different." Here is an individual whose chief concern does not seem to be luxury and conveniences, but a spiritual atmosphere "where prayer is wont to be made."

How we emphasize modern conveniences, the latest heating systems, the best equipped kitchen, the most desirable location, as being the marks of a fine home. It is refreshing to note that there are still those who consider the custom of "family worship" of prime importance.

Into the Beyond

REV. CHRISTIAN J. GOERING was born in Russia, March 16, 1869, and died December 11, 1954, at the advanced age of over 85 years. In 1874 he migrated with his parents to America and spent the rest of his life in the Moundridge, Kansas, community. In 1895 the Eden Church elected him to the ministry, and in March, 1902, he was ordained as Elder and served the Eden Church until 1937. His was a busy life of service both in the church and community. Truly, many have found spiritual blessings through his long ministry.

THE Mennonite

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Other foundation can no man lay than that is laid which is Jesus Christ.

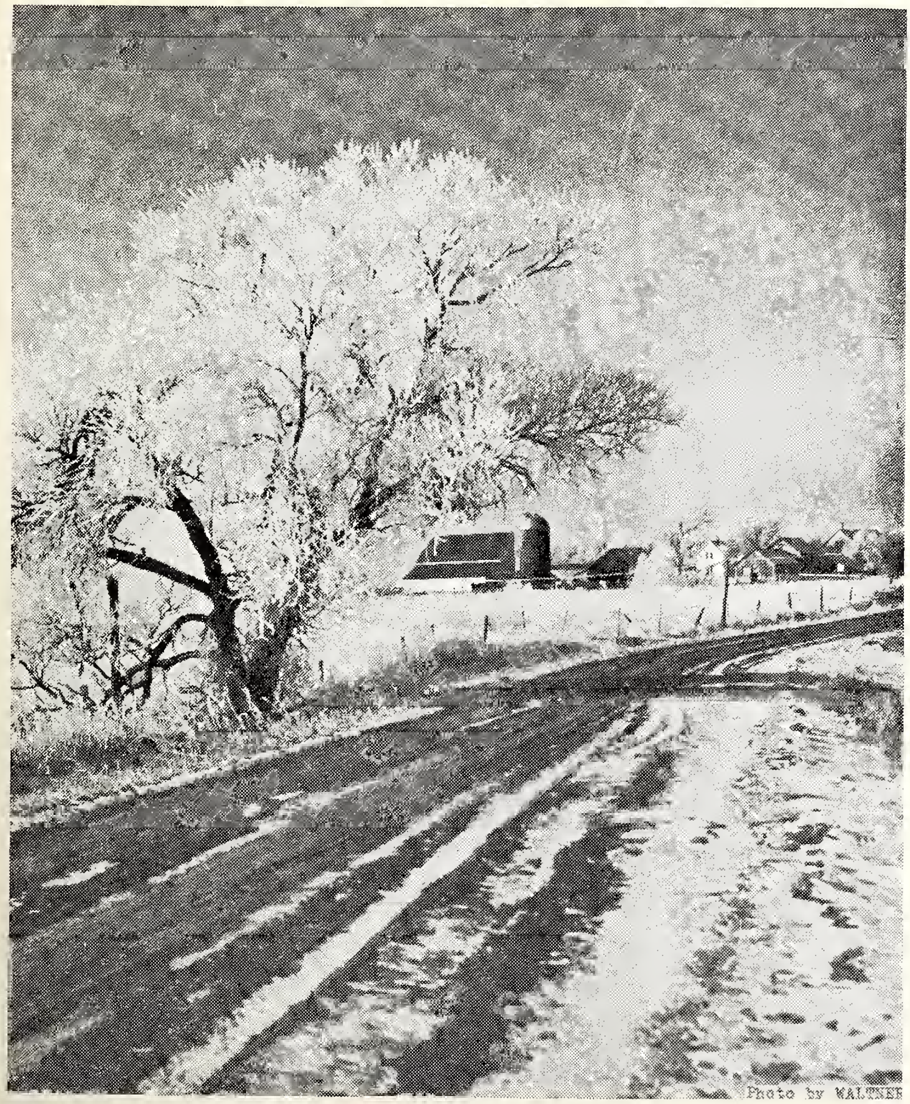

Photo by WALTNER

"Listen, Son"

Two Years That Count

Friendly Corners Highlights

Volume 70 Number 3 January 18, 1955

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"Life, now I am ready!
Not baffled and dismayed;
I met Him on the highest hill,
No more am I afraid.
A heart for any fate is mine;
There were thorn prints on His
brow
And nail scars in His hands.
Life, I am ready now."

—Selected

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert w. Hartzler, Maynard Shelly.

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This Is For Parents

"Parents are likely to make a great mistake in matters that create attitudes on the part of their children. Little inconsistencies, or sometimes great inconsistencies, get children pretty badly mixed up. I am listing several of these inconsistencies:

1. If you assume that a three-hour session at a movie, any movie, is harmless for your child and then insist that a two-hour period at church school and morning worship is injurious to his nervous system, that gets him pretty badly mixed-up, does it not?

2. If you give your child 50 cents to go to a movie once a week and 15 or 20 cents more for refreshments and a dime or a nickel to put in the collection at Sunday school, this is likely to get him badly twisted as to his sense of proportionate values, isn't it?

3. If you allow your child to listen for several hours a day to radio and TV thrillers and then assume that there is no time in the day for a short prayer and a brief conversation about religion and spiritual and moral things, again he becomes confused as to comparative values.

4. If you insist that your child shall spend plenty of time to get his weekday school lessons and talk to him about these things but pay no attention to his getting his Sunday school lessons, he is pretty likely to grow up into spiritual illiteracy, isn't he?

5. If you recognize the importance of guidance and instruction in reading, writing, and arithmetic, and other factors of ordinary education but assume that your child will just naturally grow into a religious person without guidance and instruction and without benefit of your personal influence, you are encouraging the development of a poorly balanced character, aren't you?

6. If you send your child off to Sunday school while you do other things, such as taking care of the lawn or playing golf, or going fishing, and then criticize the church because it has not been able to capture the loyalty of your child, you are a little unreasonable, aren't you? Or in the same line, if as a family you do things or go places about three times out of four that take you away from church participations on Sunday, you are a little unreasonable in expecting the church to make out of your child a devoted and sincere Christian. Wouldn't you say that is true?"

—"St. John's Herald"

Quoted in Lorraine Avenue Mennonite Church Bulletin, Wichita, Kansas

Of Things to Come

Feb. 13—Race Relations Sunday
Feb. 23—Ash Wednesday (Lent begins)
Feb. 25—World Day of Prayer
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday
April 15, 16—Western District Retreat Leaders Workshop, Camp Mennoscah
April 15, 16—"Christians in Business" Study Conference, Western Dist.
April 24—Mennonite Men of Western District Retreat, Camp Mennoscah
July 4-10—Junior Retreat, Camp Friedenswald
July 11-16—17-22—Intermediate Retreats at Camp Mennoscah
July 11-17—Intermediate Retreat, Camp Friedenswald
July 18-24—Senior Retreat, Camp Friedenswald

CONSOLIDATING THE BOOKSTORE WITH THE OFFICES AT NEWTON

Last June Mrs. Elva K. Leisy of Dallas, Texas, made another building in Newton — 720 Main St. — available for Conference use by deeding it on an annuity basis. The purpose of this gift is to provide more room and to bring the bookstore and storage facilities together with the Conference offices in the 722-Main-St. building which Mrs. Leisy gave outright to the Conference about eleven years ago and which it adjoins on the south.

Considerable remodeling was necessary to convert the 720 building for most practical and economic use. The front also is being changed to conform in appearance to the present office building. When all this is completed the date for dedicating the enlarged office-store facilities in Newton will be determined and announced.

Editorials

FINANCING CHRIST'S WORK

The various Conference budgets have been made up and adopted. Much consideration has gone into these budgets by the different Boards. The Boards now launch into their work for the new year with the faith that our churches and individuals will rally to their support and make possible their planned work by meeting the budget requirements.

There are two approaches to this matter of giving for Christ's work. One is to stress the amount of money needed; how much per person would be required, (less than $19 per member, or less than the tithe on $200); how we are obligated to pay our just debts and how we ought to pay our full share to the Lord.

The other approach is to point out the great possibilities of Christ's work in our Conference; what a blessed opportunity to help in a practical way; how necessary the work is and how rewarding both to us and those helped. Concrete examples may be given showing what has been accomplished, and what joy has been raised in human hearts.

The one method seems to say "Pay what thou owest." The other says "See what the Lord is doing." It may be necessary to use both methods, but the question might well be asked whether we should not put more emphasis on the second method. As a rule, if our people know what is being done and what is being planned, they are ready to help worthy causes.

FATHER AND SON

Two articles in this issue deal with the concerns of fathers for sons. In the one case the father repents of his negligence to his son; in the other the father has lost his son and wants to save other sons.

A mother was asked how she raised such a fine family since the father's work took him away from home so much. She gave the significant reply that "when he's home, he's home."

A kind and understanding father who loves and appreciates his children, and after a strenuous day's work can still be "at home" with his son, will be establishing a relationship of first-rate importance. He will receive many fine rewards as he finds himself co-operating with God in developing a Christian character in his child. It is good to realize this fact before it is too late, for sons so soon become men.

MENNONITE COOPERATION

Shortly before our own church historian, Dr. C. Henry Smith, passed on, he expressed the opinion that in a hundred years from now our church historians would look back and pick out as the most significant event of this period the work of our Mennonite Central Committee. In his mind, this ability of all branches of Mennonites working together in matters of Relief and peace and rehabilitation was a symbol of what might be done on a still wider scale.

Our groups are small and it seems unfortunate that we can not be more closely unified in our work and witness. But there are trends which point the way toward such further unity. The work of the Mennonite Central Committee with the young men, both in Civilian Public Service and now in 1-W work shows this is possible. Furthermore, the young men who saw this unity at first hand will soon occupy positions of leadership in the various conferences. They have been convinced that closer co-operation is possible and desirable.

There are already signs of such closer co-operation. The schools and colleges have a united organization of Mennonite and affiliated colleges. This group has its regular meetings and finds them very helpful. There have been a number of "Mennonite Cultural Conferences" which have brought the various groups together in helpful ways.

There is an increasing co-operative effort in providing materials for Sunday school work. Much time has already been spent in a unified effort to produce together the best possible material.

There is also consideration of bringing about a closer relationship among our theological schools. Last summer the joint effort in holding a seminary summer session seemed to prove that such united efforts could be mutually helpful. Another similar joint seminary summer school is being planned for this summer, to be held at Mennonite Biblical Seminary.

Many are asking, if such sessions are possible in summer, why not also during the regular school year? Closer co-operation on the theological level might be both possible and desirable.

OUR SERVICE-CONSCIOUS YOUTH

One of the very encouraging features of our church life is the increasing number of young people who are giving valuable time in some form of special Christian service. True, some of it is demanded by the government in lieu of military service, yet much of it is entirely "voluntary." Even when working out the two years required by our government there is a splendid opportunity to give such service in a Christian way that a lasting contribution to the cause of Christ is made.

Whether such work is done in hospitals, children's homes, or other institutions; or in foreign lands in building houses or better farms, or a deeper faith in God, there is a great opportunity attached to it for real spiritual service. A year or two spent in "Voluntary Service," or in "1-W" work may prove to be among the richest experiences of life.

The 1955 Contribution Blanks show the budget breakdown: Missions, $582,825; Christian Service, $172,075; Education and Publication, $54,000; General Treasury, $7,000; Ministers' Aid, $8,000; Radio Subsidy, $9,000. In setting up their 1955 schedule of offerings, churches should take note of the last three items. Compared to the budgets of the other causes, these are very small, but these small amounts are really needed.

"Listen Son"

I am saying this to you as you lie asleep, one little paw crumpled under you cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a hot, stifling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside.

"These are the things I was thinking, son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

"At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a little hand and called, 'Good-bye, Daddy!' and I frowned, and said in reply, 'Hold your shoulders back.'

"Then it began all over again in the late afternoon. As I came up the hill road I spied you down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends by making you march ahead of me back to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic.

The Good-Night Kiss

"Do you remember, later, when I was reading in the library, how you came in, softly, timidly, with a sort of hurt, haunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door. 'What is it you want?' I snapped.

"You said nothing, but ran across, in one tempestuous plunge; and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.

"Well son, it was shortly afterwards that my paper slipped from my hands and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart.

"What has habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so much of youth. I was measuring you by the yardstick of my own years.

"And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me good-night. Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt there, choking with emotion, and so ashamed! It is a feeble atonement. I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires, alone, here in your bedroom, and make free confession. And I have prayed God to strengthen me in my new resolve. Tomorrow I will be a real daddy! I will chum with you, and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: 'He is nothing but a boy—a little boy!'

"I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much.

"Dear Boy! Dear little son! A penitent kneels at your infant shrine, here in the moonlight. I kiss the little fingers, and the damp forehead, and the yellow curl.

"Tears came, and heartache and remorse, and also a greater, deeper love, when you ran through the library door and wanted to kiss me!"

The Shrine of Sleeping Childhood

I do not know of a better shrine before which a father or mother may kneel or stand than that of a sleeping child. I do not know of a holier place, a temple where one is more likely to come into closer touch with all that is infinitely good, where one may come nearer to seeing and feeling God. From that shrine come matins of love and laughter, of trust and cheer to bless the new day; and before that shrine should fall our soft vespers, our grateful benedictions for the night. At the cot of a sleeping babe all man-made ranks and inequalities are ironed out, and all mankind kneels reverently before the living image of the Creator. To understand a child, to go back and grow up sympathetically with it, to hold its love and confidences, to be accepted by it, without fear or restraint, as a companion and playmate, is just about the greatest good fortune that can come to any man or woman in this world—and, perhaps, in any other world, for all we know.

And I am passing this "confession" along to the fathers who may be privileged to read it, and for the benefit of the "little fellers"—the growing, earth-blessing little "Jimmies" and "Billys," and "Marys" and "Janes" of this very good world of ours.

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Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day
With its measure of joy or of sorrow.

In the "New York" of South America

WALTER and MARTHA DYCK

Buenos Aires is the largest city in Argentina—in fact, in the whole of South America. Its six million people live in an area, nearly 20 by 40 miles. (30 X 60 km.) There would be enough people of Mennonite background in this vast metropolis to form a large Mennonite church. But, as we have experienced in other cities, Buenos Aires, meaning "good air," is not an ideal atmosphere for the growth of a Mennonite fellowship.

For over 35 years the Old Mennonites have been doing mission work in Argentina. Spanish-speaking congregations have grown up in an area extending 400 miles out of B. A. A newly dedicated chapel, at the mission headquarters in this city, is attractive and well built. Their mission school at Bragado is a positive factor in the growth of an indigenous church.

A mass revival effort conducted recently by Evangelist Hicks, at home in the USA, has had a pronounced effect on the thinking of hundreds of thousands in Argentina. The evangelical witness and position in B.A. has been strengthened. Usually 50,000 to 60,000 and once up to 150,000 attended one service. When the press, when conversations on busses and in places of business turn to a discussion of Christ, then there is hope for the Protestant cause in South America. Attendance at the Old Mennonite mission has grown considerably since these meetings.

We also have a concern for our German-speaking people scattered throughout the city. Among these, about 135 chose to stay here in 1947, when due to a revolution in Paraguay, it was impossible for three months, for the MCC to move Mennonite refugees up the river to their new home in Paraguay. Since then several hundred others have returned and are now trying their hand at bricklaying. Used bricks are relatively cheap. The door and window frames are expensive. One room finished, they move in, and then continue with another room or two. Stucco from without; plaster within, makes modest but attractive homes.

The MCC is providing a fine evangelical witness to these people in the persons of Brother and Sister Martin Duerksen. For a week, Dec. 7-14, 1954, we were privileged to go with them in their work. One afternoon we went to Villa de Mayo to make house calls and conduct a service in one of the homes. About 50 attended. Another day we called on homes in the Ezpeleta sector. About 25 attended there. On Wednesdays and Sundays, prayer services and preaching services are held at the MCC center in Villa Ballester. Individual participation was good. A deep, earnest spirit was evident. A fine young people's choir sang on Sunday.

Going by train, subway, or bus, both pastor and people sometimes have over two hours one way to go to services. A car would be a great help to our brother and family here.

Since August (1954) a church fellowship has been organized. It is called the "Alianza Evangelica Mennonita de la Argentina" (Alliance of Evangelical Mennonites of Argentina). It has to be designated and registered with the government as "evangelical," for this is a Roman Catholic country.

This all-Mennonite fellowship is truly evangelical in a wholesome sense of the word. Its doctrinal statement reads much like one in a Mennonite church in another land. The membership, as yet, is small (about fifty). Excuses for not joining are those which any active pastor has often heard. Requirements for membership are on a high New Testament level.

We had a blessed week in B. A. The six services conducted, the congenial hospitality, the secluded guest room, the many contacts and consultations, the fine family spirit (the Duerksens have five children)—all this has been an inspiration to us.

As we pen these words, sitting on the flat tile roof of the MCC home in B. A., we see two dozen windmills arising from a sea of tin and tile covered dwellings. Tomorrow we cross again into Uruguay, this time with a seaplane, to continue our contact with our Danzig Mennonites. Next Sunday we are to bring the "Festpredigt" at the ordination of the newly elected elder of the Montevideo congregation. Hope to tell you about it next time.

Will you pray for us? But will you also remember with us, the Duerksens who labor in a hard field. They are doing a commendable and much needed work here. They represent us in a worthy way. Should you come through Buenos Aires some time, please do stop in. A card or letter of encouragement will be appreciated by the Duerksens. Address: San Lorenzo 249, Villa Ballester, F.C.N.B.M., Buenos Aires. Argentina.

Film Review

"No Vacant Chairs" (16 mm., sound, 15 minutes) color, rental $6.00. Available from Moody Bible Institute, 830 N. LaSalle Street, Chicago, Illinois.

This film presents the story of J. C. Adams teaching a Sunday school class of junior boys. He is having a difficult time keeping their attention because he didn't prepare sufficiently and because he is using language which is beyond the grasp of the members of his class. In desperation he goes to the superintendent and tells him that he is going to give up the class.

The superintendent points out that other teachers have had similar problems in getting started in teaching but have overcome their difficulties. The film portrays a few situations in which some of the teachers are doing a good job of teaching. J. C. Adams enrolls in a teacher training course as the film ends.

(Continued on page 45)

Two Years That Count

ALBERT M. GAEDDERT*

We have reason to be grateful that in choosing our 1-W work we have the opportunity to perform a real Christian service. Each 1-W has this choice. He can choose to volunteer for PAX service, for Voluntary Service, or for alternative service. In alternative service the 1-W receives the prevailing wages; in Voluntary Service he works for $10 per month plus maintenance; in PAX service he and his family pay what they can toward a cost of $75 per month. This is what it takes to pay his transportation to and from his foreign field of service and provides his maintenance while in the service. All of these are open for 1-W's.

The PAX boys are 1-W's, too. They give their time to service abroad. Many work in Germany building homes for refugees; others work in Greece in a program of agricultural rehabilitation of villages that were overrun repeatedly by bandits and the villagers left without animals for tilling their soil that was badly eroded and very rocky at best. PAX men work also in Korea, alongside native Koreans, in a rehabilitation program; several work in an orphan boys' home. There are reportedly more than 100,000 orphans in Korea. Others workin Jordan, in Indo-China and in 21 different countries outside of the U.S. If anyone desires to make his two years of service count richly in sacrificial service, here is an opportunity that is perhaps unprecedented.

Not all can go abroad. And they need not to perform a much-needed service "in the name of Christ." Many choose to give their time in the US, receiving $10 per month in addition to their maintenance. These are the Voluntary Service workers. Wiltwyck School for Boys, Esopus, New York, is one of the institutions where volunteers serve. Young, tender minds and lives, who are usually less at fault than their parents, can often be saved from a life of violence and crime by being shown "another Way" by someone who takes an interest in them.

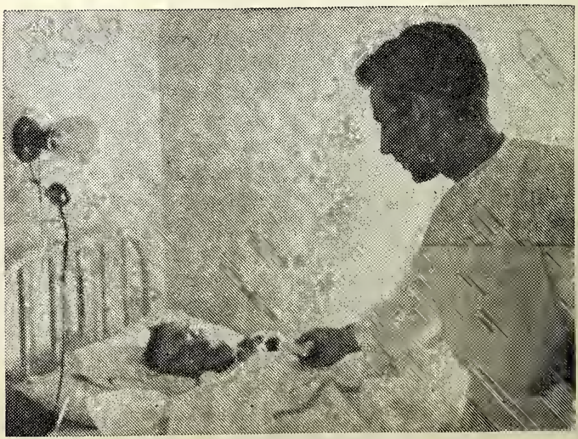
Harold Regier, a member of the Burrton Mennonite Church, Burrton, Kansas, is a 1-W in Voluntary Service at Gulfport, Mississippi. He spends much of his time working with Negro youths in the North Gulfport Christian community center.

Gulfport, Miss., is one unit of which we have heard more. Why do not church people take two weeks of vacation this winter and visit Gulfport? Here you will find the Bible being taught to youngsters who would otherwise not be taught any Bible. You will see directed recreation in place of questionable amusements and night clubs. You will find ways in which help is given to churches, to ministers, to teachers, and others in a way that enables the indigenous church to become stronger and better able to cope with its problems. You will see house visitation work here that leaves its imprint on entire families.

In Portland, Maine, there is another VS unit for 1-W men. Men are given a two-month training as they begin their hospital work. From that point forward they are used to do the work to the fullest of their abilities, often doing highly technical work. Morale is high in this unit. This year their ball club was voted as the team showing the best sportsmanship during the season.

There are other VS projects. One should mention them all, but space does not permit. Kansas City has a unit where men work for prevailing wages, but the 1-W's bring their wages back to the unit so that other "plus service" may be rendered. On "skid rows" they rescue men from the "holes" and rehabilitate where possible. Rehabilitation is successful only if it means a change of heart and a yielding to Christ. If only they had places away from the city where they could give them work and rehabilitate them, they say.

Neither is all the service rendered "in the name of Christ" done by those who work without pay. More and more men are realizing the opportunities of a "plus service" beyond the working hours of the day. Even while on the job in the institution there are ways of living up to the challenge of Christ—"What do ye more than others?"



Here a 1-W orderly feeds a TB patient. Ministering to the sick has been a significant Christian service and provided opportunities to witness for the Christian faith.

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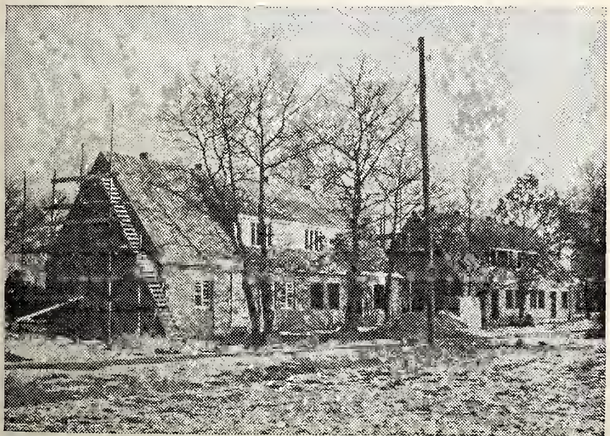
*Director of Mennonite Central Committee 1-W Services.

Denver's 1-W's are supporting a chaplain in Colorado General Hospital. This is the first time in the history of this hospital that a chaplain has been employed. The opportunities are numberless; have the chaplain himself tell you about his work, or better yet, follow him through the hospital as he goes from ward to ward. This is the way in which many patients can be reached as well as families who have someone hospitalized. The extended hand of Christian fellowship in time of sickness or bereavement is a very welcome hand. In addition to supporting the chaplaincy program, there are many who give, just as folks at home do, for church and conference causes. Indeed, there are also those who have begun to give the tithe! No doubt, these will have begun a system of methodical and proportionate giving that will be used the rest of their lives.

In Topeka there are both types of units—a small VS unit and the larger alternative service unit. The interesting development there is the growing participation in "plus service" among the alternative service fellows. The VS unit sponsors a boys' club in North Topeka where there are crafts, recreation and Bible study classes. While this was started by the VS group, the 1-W's are taking an interest in giving of their means and of their time and talent to this way of helping the youth of North Topeka.

While it is realized that by the nature of the program it is not too demanding of sacrifice, ought we not to add that perhaps our home churches are not either greatly demanding of a "plus type of service"; neither are our farms and our business. It is very much up to each individual what he wants to make of it.

There is no question about the opportunities for Christian service in the 1-W service. And one is happy that we are beginning to realize in the 1-W program how a "plus service" can be rendered in various ways. Perhaps the 1-W program can even point out ways in which this "plus service" can also be rendered by others who are not in the program, but are at home doing their duties assigned to them and going about their regular business.



PAX men in Germany are building houses for displaced Mennonite refugees. Such housing projects are resulting in new church communities. In addition to performing this valuable construction work, PAX men find opportunities for "plus service" activities.

Flashes of Thought

Fences

Walter Gering

It was only one out of thousands of letters which reach the desk of the President. How many letters flood the mails, bearing their requests to the chief executive. All are urgent appeals clamoring for help. It would be utterly impossible to yield to all of them. But this was different; there was an urgency about the appeal of this father which would not be denied.

You see, it had to do with a canal which had been constructed to carry water across the country. The canal was a worthy project, supplying cool, refreshing water to the thirsty land. Many a farmer's crop had been saved by its flow. But the appeal of this father would not be silenced: "Please build this fence, Mr. President. I can't fence it in nor can any of my neighbors, because it belongs to our government. That's why I am writing to you."

Those little children—how they loved to bathe in the flowing stream. There was the constant urge to get into the waters on those hot summer days. But this letter: "Please build this fence, Mr. President" —what kind of a crank was this, calling for a fence, barring the children from their favored swimming hole? Surely there was nothing wrong in this summer activity.

Yes, it had provided many happy hours of pleasure. But there had been a terrible price. Thirty-three boys and girls, one by one, had disappeared in the waters never to return. So it was that this appeal had come: "Please build this fence, Mr. President. Build it for Joe — not my Joe now — because he was the last boy the canal took from his mamma and daddy. Not for my Joe but for some other little Joe—or David—who's all boy and might be No. 34."

As parents we face the sobering question: are we building fences along the canals of life, protecting them from the waters which might harm them? Treacherous waters flow daily; tragedy lies round about them. How many a life could be spared if only we would join in building protective fences along the way. Certainly it costs something to build fences; they are expensive. But the value of one life and soul far exceeds the cost of any fence.

In the 1955 budget appears a new item: "Radio Subsidy, $9,000." What does it mean? In short it means that the General Conference hopes to eventually bring a sustained witness for Christ and Christian living in America via radio. Years ago the radio committee was created. In time the "Faith and Life" broadcasts were successfully established in Newton. It is believed that this year this ministry should be expanded into other areas. Churches and individuals who love to support Christian radio programs are invited to send their gifts to the Conference Treasurer, 722 Main, Newton, Kansas.

Friendly Corners Highlights

GLEN HABEGGER

Occasionally we have some visitors find their way to this spot nine and one-half miles south of Eloy on Sunshine Boulevard, and approximately one-half mile west of a "wide spot in the road" called Friendly Corners. One Saturday afternoon in October Richard E. West, secretary of the Rocky Mountain District for the American Bible Society called at our station to become acquainted with our facilities and our work. Many of the Scripture portions distributed inour work here are obtained from the American Bible Society. Mr. West also accompanied Rev. Oscar L. Smith, American Bible Society representative for this area, to various camps for cotton pickers where Brother Smith regularly holds open-air services with the aid of a powerful two-speaker public address system mounted on his Chevrolet station wagon. This year Brother Smith first came out for camp services on the afternoon of the third Saturday in August. Rev. Donald Lloyd and I go with Brother Smith to bring short sermons. Music is provided by sacred recordings.

A. J. Harrison of San Fernando, California, was our evangelist for two weeks of evangelistic meetings beginning November 21 and ending December 5. Attendance was encouraging, the highest number present for any one meeting being 78. We have evidence that some of the Precious Seed fell on good ground. Fifteen boys and girls voiced the decision to receive Jesus as their Savior from sin, but that isn't all. Sixteen men, thirsty for the Water of Life, came to the Savior. These "babes in Christ" will need help to grow in this newly received life from Christ. Especially the children will need Christian nurture, for most of them come from homes where the parents are not Christian. Perhaps some parents will be strongly reminded of the need of their eternal souls by their own children. We pray that it may be so. O that there might be good soil instead of thorny soil! Fifteen of the men who accepted Christ were Mexicans living in a camp situated about 500 feet east of our station. During the first week of our special meetings I had distributed in this camp some Spanish gospel tracts and some Spanish Christian magazines. This literature the men received gladly. Some of the men accepted the invitation to attend the special services even though most of them could understand almost no English. It came to pass that on the Sunday morning of November 28 a certain Senor Riviera, a Spanish-speaking Christian, came to the service. Riviera, a native of the Rio Grande Valley in Texas, had just moved into the community, had happened to see our chapel, and had decided that that was the church he wanted to attend. "Every member of my family is a Christian" declared this Mexican gentleman who has seen the passing of perhaps forty-five years. After the service on this Sunday morning he conversed with some Mexicans who had also attended the service. Evening came and Senor Riviera came again to the service. When opportunity for testimonies was given he asked permission to come forward and sing "What a Friend We Have in Jesus" in Spanish as his testimony. Several Mexicans present that evening listened intently. I'm sure not a word of the song was wasted! Conversing with these friends after the service, Senor Riviera, discovering the hunger these men had for the gospel, asked permission to use our chapel on the following evening to preach to them. Using the story of Nicodemus, Riviera preached to fifteen Mexicans and the next evening also a few Americans from the camp across the road. When the opportunity was given to decide for Christ, the fifteen men from south of the border responded. ". . . He that glorieth, let him glory in the Lord" (1 Cor. 1:31).

A few days after these men were lined up in camp and ready to board a bus and some trucks to return to Mexico. Before they left I had the opportunity of presenting most of the 150 Mexicans with Spanish Gospels of John. Spanish New Testaments—perhaps two dozen of them—had been given to the men who attended the special services and also to the fifteen who professed faith in Christ. On the morning when these men left, approximately a dozen and a half more Spanish New Testaments were distributed among those who had not yet received Testaments. More of them would have taken New Testaments but our supply was insufficient. Many of the men seemed eager to receive the gospel portions and one man asked for a Spanish Bible. We thank God that we could get the Word to these men before they recrossed the border. We pray God will greatly multiply this Seed by producing a good harvest.

Miss Nickel and Mrs. Habegger distributed Christmas gifts that many people had provided for the children in the cotton camps. Toys, clothes, colors, color books, and candy sticks were given.

Children's Bible classes are very few in number at this season of the year. Before cooler weather came classes were held after school, as well as on Saturdays and on Sunday afternoons. Now there are no classes after school and very few on weekends since one must wait until the middle of the day until the air is warm enough to have class outdoors. If the sky is cloudy class cannot be held at all.

However, the regular chapel services continue. Sunday school with Miss Nickel in charge is at 9:30 a.m. There are three classes for children of three different age levels, preschool and first grade, second grade to fourth grade, fifth grade to eighth grade. Exceptions are made where children are below average ability to understand. The writer teaches an adult class which has had as many as six or seven in attendance and on a few Sundays no one has come. At 10:30 the worship follows the Sunday school. In the evening at 7:30 we have a

(Continued on next page)

"We Thank You"

Here is one of the many letters of gratitude we received from our people in South America. Brother Hübert has been helped by our Board of Missions while he studied in Brazil in a Lutheran Seminary. He has finished the course and is now on his way to his home church in Paraguay where he expects to serve as spiritual shepherd. Let us thank God for such consecrated leadership

—John Thiessen, Executive Secretary
Board of Missions

I herewith wish to acknowledge receipt of your November 9, 1954, letter, at which time I also received the check for my trip. I wish to thank you for everything that you have done for us during our stay here and also for sending the travel money so promptly.

Many words of thanks are of no use to you or anyone else, but we shall try with God's help, to pass on to others what we have received here as the opportunity affords. We thank you for your well wishes and would ask you to continue to remember us in your intercessory prayers. I know that I would not go far with what I have learned here and therefore we will need much strength, patience, and love from our heavenly Father. He will give these to us according to His promises if we and others ask Him for them. Therefore we shall have faith and shall do our duty.

May our heavenly Father repay you and all our brethren in North America many times for what you have done for us in South America and for what you are still doing. It is much more desirable to give than to always receive; one is especially aware of this when one is forced to ask for help. May God lead in such a way that some day we may be in that fortunate position to be able to give richly.

With sincere greetings, your thankful
Hans Hiebert

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Excerpt from a letter from Rev. and Mrs. Harold Ratzlaff, Champa, M.P., India, dated November, 1954.

"We thank you for your remembrances of us during this past year. We thank you for the Christmas greetings, the birthday greetings, the gifts of one kind or another, the letters of encouragement, the assurances that we and the work have not slipped out of your memory. The Christian Church in India needs your prayers more and more. Perhaps the information coming from India will be less, but that is a signal to the prayer warriors to remain at their posts of duty. May we all be found faithful."

Kindly note in the Ratzlaffs' letter the importance of "letters of encouragement." Many can send a card or short letter with a few words of encouragement. Our missionaries need it. Let us not expect a reply. Missionaries are busy people, sent to the fields to "feed the flock," and to present Christ to the dark world in which they work. All their strength goes into this work. We would not want to add to their burdens.

—John Thiessen

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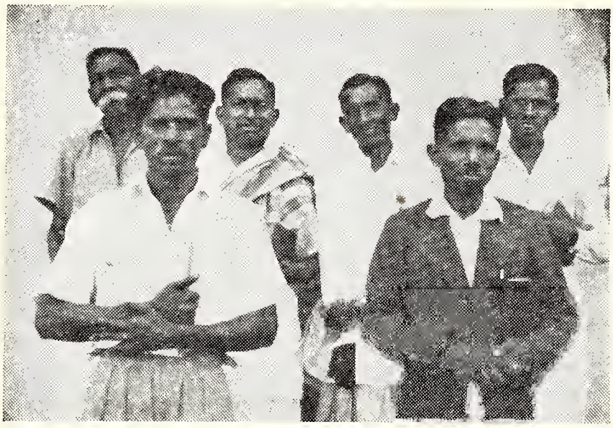
song service followed by a message with an evangelistic appeal. Wednesday evenings at 7:30 we have an expository message on some portion of Scripture and a time of praying together.

The Sunday school children—approximately fifty of them—practiced hard for their Christmas program which was given on the evening of December 22. Blue robes trimmed in white added color to the exercises and made the program attractive for the children.

Tried and True Folk of Sirko, India



BACK ROW: From the right, Joseph Nag, deacon, whose rich fields are a picture. He is one of the oldtimers who is as a pillar in the church.

Next to him is Johan Barik, evangelist, who has charge of the church services in the nearby village of Kursi Pahar.

Next is deacon Bhikari who does his share in the work of the church.

To the left is Ramo, father of the former pastor of the church. He spoke with considerable enthusiasm about being in Mesopotamia where he was shown some of the old biblical sites.

FRONT: Left, Master Gyan Singh, headmaster of the Sirko school, and Nidhi Kumar who is the evangelist in charge of services at Sirko. The pastor who is an ordained elder has a large parish. The evangelists are responsible for most of the church services.

I thank thee, Lord, that all my joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain;
So that earth's bliss may be my guide,
And not my chain.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Lois Duerksen, North Newton, Kansas

Program Helps for January, 1955

PROGRAM NO. 1

PURPOSE: The purpose of this meeting is to aquaint young people with the nature of the 1-W Alternative (Earning) Service Program.

OPENING WORSHIP: Following is a list of suggestions found in the *Mennonite Hymnary* from which you may choose you own opening worship.

"O Master, Let Me Walk with Thee" No. 223; "Lead On, O King Eternal" No. 399; "Peace, Perfect Peace" No. 256; "O Power of Love, All Else Transcending" No. 517; "A Mighty Fortress Is Our God" No. 549.

Scripture: Acts 10:34-39; I Thessalonians 5:14-23.

Responsive Reading *Mennonite Hymnary*: Commiting Our Way, No. 13; Comfort for Zion, No. 46; The Beatitudes, No. 55.

PROGRAM:

A. Introducing the Alternative (Earning) Service Program.

1. Our beliefs. 2. Past programs.

Reading material: *Service for Peace* by Melvin Gingerich. This book is available at your church library or from your pastor. Chapters 1, 2, 4, and 5 deal particularly with these points.

B. The present program in brief. The July 13, 1954, issue of *The Mennonite* pages 422-425. *Proceed with Caution* by MCC Offices Akron, Pa. A copy of this can be gotten from the offices in Akron.

1. What the government expects of conscientious objectors July 13, 1954, issue of *The Mennonite* p. 419. Read article entitled "On this our government says." A few additional suggestions.

A 1-0 classification indicates the recognition of one's conscientious objections to war on the part of his draft board. Also, that he is not entitled to a dependency of occupational deferment. A 1-0 classification means that you are available for service as a conscientious objector when called and agree to serve in a civilian assignment in interest of the national welfare, health, and safety.

2. Procedure in brief:

a. In almost every case the fellows volunteer for 1-W service before the draft board calls them for working.

b. The first question the 1-0 faces as he seeks a place of "approved work" is whether to get an individual earning assignment or to go under MCC into some form of church volunteer work. The latter will be discussed in two later programs, therefore we will discuss only those in earning positions.

c. In choosing alternative service the 1-0 must take the initiative in getting a job at an institution which the government approves as contributing to the national welfare, health, and safety. Draft boards and some pastors have lists of these approved institutions.

C. Illustrating Some Facts of Our General Conference 1-W's.

1. First of all we will try to show how the General Conference 1-W are distributed as to states and countries. Instructions: Cut enough two by four inch slips of paper so that you will have a slip for each state or country listed below. Put the name of each state or country with its number of 1-W's on these slips. This part should be done before the meeting. Explanation of this illustration: Hand each slip to some individual. The leader then in roll call fashion calls the name of each state and the person who has that state will rise and give the number of men working there. (As of about October 1, 1954)

State or Country	No. of 1-W's
Colorado	114
Kansas	89
Michigan	35
Illinois	23
Germany	20
Connecticut	20
Pennsylvania	14
Wisconsin	12
California	11
Ohio	9
Maryland	8
Mississippi	7
Indiana	6
Maine	6
New York	6
South Dakota	6
South America	5
Nebraska	5
Greece	4
Oregon	4
Iowa	3
Puerto Rico	2
Missouri	2
North Dakota	2
Austria	1
Iraq	1
Jordan	1
Korea	1
Minnesota	1

2. The second part is to show in a graphic way how our 400 1-W's are divided as to the different programs. Here is one way of doing this; you may think of a better way. Make three stacks of books. Each book will represent 17 1-W's. Thus two books will represent the Voluntary Service program, two books will represent the PAX and Relief program,

and twenty books will represent the alternative service or earning program. Each stack of books can be labeled according to which program it represents by putting the name of the program on a slip of heavy white cardboard and set against the stack of books.

Types of Service	**No. of Men**
Voluntary Service	37
PAX and Relief	33
Alternative Service	348

3. The last part is to show approximately how many 1-W's are working in the different types of jobs. For this part you will be given the types of work and the percentages. You may choose your own way of showing this. These figures are taken from all Mennonite and Brethern in Christ men, but we are assuming that our fellows are distributed almost the same.

Type of Job	**Per Cent**	**Type of Job**	**Per Cent**
Mental Hospitals	43.3	Public Welfare**	2.9
General Hospitals and Sanitoria	39.2	Schools	2.5
		Old People's Homes	1.7
Foreign Service*	3.9	Dairy Herd Improvement Assoc.	1.3
Homes for Dependent Delinquent & Mentally Retarded Children	3.4	Miscellaneous***	1.8
		Total	100.0

**Foreign service* includes relief and medical work, agricultural experimentation, refugee rehabilitation and housing construction.

***Public Welfare* includes migrant and Indian work, state highway department, state experimental farm. U.S. department of agriculture and forestry service.

***Miscellaneous includes conference and church office work, dog pound and state library.

D. If Available Get an Alternative Service 1-W or 1-W Release to Speak on the Suggested Points.

1. Reasons for choosing 1-W work for his term of service. 2. Description of the nature and challenge of his work.

Closing Song: "When Peace Like a River" No. 484 *Mennonite Hymnary.*

Prayer

PROJECT AND FELLOWSHIP SUGGESTIONS:

1. Invite a 1-W group near your community to give a program in your church.

2. Write to all 1-W's of your home church in behalf of the young people's organization. You may want to get together at someone's home to bake cookies, make candy, and put up a box for each 1-W.

3. Get a map to show where the 1-W's of your church are located. Small stickers can be used so that the number of 1-W's working there can be written on. You may want to make V S stickers different from those in A.S. and those in PAX and Relief still different.

BIBLIOGRAPHY:

The Mennonite July 13, 1954. Special 1-W Issue Copies available at Board of Christian Service, 722 Main St., Newton, Kansas.

Proceed with Caution, 1954, available at Mennonite Central Committee, Akron, Pa.

PROGRAM NO. 2

PURPOSE: The purpose of this meeting is to see what the Alternative Service Program can mean to us as 1-W's, families and congregations.

OPENING WORSHIP:

Prelude: "O Sacred Head, Now Wounded," No. 539 *Mennonite Hymnary*

Call to Worship: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John 13:34).

Hymn—"Soldiers of Christ, Arise," No. 198 *Mennonite Hymnary*

Responsive Reading—"Love toward Others" No. 56 *Mennonite Hymnary*

Scripture: 1 Peter 3:8-12 or Romans 12:17-21

Prayer

Special Music: "Believe Not Those Who Say," No. 210 *Mennonite Hymnary;* "Jesus Christ, My Sure Defense," No. 541 *Mennonite Hymnary.* Either or both of these songs can be used, preferably by a mixed quartet or some other small group.

PROGRAM:

If at all possible get a 1-W or 1-W release to give this topic using the following outline. If absolutely no one is available get one who is well acquainted with this program.

A. What can alternative service do for 1-W men?

1. What opportunities does it provide?
   a. Chrisitan witness while on duty
      1) Doing the work well
      2) Witness with those with whom you come in contact

   Reading material: *The Mennonite,* July 13, 1954, pages 422, 423, "'W' Means Work."

   b. Christian service while off duty
      1) Giving programs to shut-ins
      2) Participation in church activities and giving
      3) Starting Bible class
      4) Supervising recreation for underprivileged
      5) Distributing tracts

   Reading material: *The Mennonite,* July 13, 1954, page 423, "How the A. S. Men Live;" page 424, "Charitable Contributions from 1-W Earnings;"

(Continued on next page)

"Plus Service Projects of A. S. Men;" and "Area Pastor Looks at Religious Life."

c. Fellowship with other 1-W's
  1) Unit meetings, paper, etc.
  2) Bible study group
  3) Visits, bull sessions, picnics, retreats, etc.
  4) Recreation

Reading material: *The Mennonite,* July 13, 1954, page 425, "Group Activities."

d. Sense of responsibilities for self and others

Reading material: *Proceed with Caution,* page 6, "To each man a responsibility."

2. Influence it can have upon 1-W relative to:
   a. Choice of vocation
   b. Social adjustment
   c. Physical development
   d. Attitude toward income, wages, money
   e. Recreational interests, affairs
   f. Attitude toward government, international
   g. Need for further education
   h. Personal habits
   i. Understanding of the Mennonite peace position, simple life, etc.
   j. Spiritual development (light of the world)

There is really nothing as far as reading material is concerned that will cover these points. Each can be defined in a few words.

B. What effects alternative service can have upon the home families and churches
  1. Greater appreciation for each other
  2. Causes members to feel a personal part of service in places of need
  3. Enriching church life by association with other Mennonite groups
  4. Presenting a challenge to older as well as younger people

Closing Song: "Peace in Our Time O Lord," No. 357 in *Mennonite Hymnary.*

Prayer

FELLOWSHIP AND PROJECT SUGGESTIONS:

1. You may want to have a meeting in which you invite 1-W's and 1-W releases who are near your community (not only from your church) to an evening of informal discussion, showing of pictures, and fellowship.
2. Each of you as an individual may want to do some Bible study on the subject of peace. Look in your concordance and subject index for references.
3. Visit 1-W groups if there are any near your community.
4. A set of picture slides on 1-W work are available at the MCC 1-W Office in Akron, Penn.

BIBLIOGRAPHY:

The Mennonite, July 13, 1954. Special 1-W Issue. Copies available at Board of Christian Service, 722 Main St., Newton, Kansas.

Proceed with Caution, 1954, available at Mennonite Central Committee, Akron, Penn.

THE END

Dear Readers:

This is the first time the YPU Program Helps have appeared in the Youth Section. By this time most of you have heard or read Harris Waltner's letter and seen the report of the YPU council meetings, concerning this change of procedure. Although the Program Helps may be less detailed than previously, we sincerely hope that you will find them an asset to your Youth Fellowship meetings. We are going to try publishing these program helps toward the first of each month with a few being printed around the middle of the month.

A word of appreciation to all of the youth groups who have been sending in their youth news. So far there has not been occasion to use these reports in the Youth Section. Would you as young people still like to see a "Notes on Youth" column in the Youth Section? Would you rather send in more detailed reports of your outstanding activities? Whatever your opinion is, why don't you write a card to Lois Duerksen at North Newton, Kansas, and from there on we will see what can be done. Thank you.

—Lois Duerksen, Editor

SOMETHING TO THINK ABOUT

by A. Menno Knight

Do you ever pay attention to the older members in our churches? Have you ever tried to visualize what they were like when they were young? It hardly seems possible that at one time in their life they were young like we. Yet we must realize that at some time they had some of the same frustrations and fears with which we are struggling. They had some of the same disappointments that come over us. They may have had the same ambitious thoughts and desires we claim. They, at some time in their life, had these feelings which are so real and sincere to us. What did they do with them? Have these victories and defeats made them bitter or are these older individuals happy in their old age? We must realize they didn't get to their present status in a day, or a year, or even ten years. This was a life-long process. We, as young people, must realize that some day we too will have to look back over our past life. What are others going to say about us when we have grown old?

Acknowledgement should be given at this time to John Bauman whose article, "Our Best" was printed in the January 11 issue of *The Mennonite.* Through some error his name did not appear as the writer of the article. —LD.

Our Schools

BETHEL COLLEGE

Norman Cousins, editor of the *Saturday Review*, world traveler, author and lecturer will speak in Memorial Hall, Bethel College, Thursday, January 27, at 8:00 p.m. on "America's Assets in the Present Crises."

In the fall of 1953 Norman Cousins returned from his third world-survey tour in six years. His 1953 globe trip took him to the world's major crisis centers—Berlin, Vienna, Istanbul, Karachi, New Delhi, Hong Kong, and Tokyo. Two years earlier he returned from an assignment in India, Pakistan, and Ceylon as a Smith-Mundt lecturer under the auspices of the U. S. Government.

On all his tours Cousins not only spoke, he also listened. He listened to the people of India-Pakistan as they spoke about their lives, their problems, their opinions. He listened to government officials engaged in the adventure of self-government.

Earlier trips have taken him to Japan and Hiroshima in particular; to Germany, where he served on a committee to study Germany's progress in establishing democratic rights for the individual; to Bikini, where he observed the atomic explosions.

These surveys and tours are the direct reflections of his concern for the condition of man in our time and especially for the survival of values. These concerns are expressed in his best-selling books: "Modern Man Is Obsolete," and "Who Speaks for Man?"

Since 1940 Norman Cousins has been editor of the *Saturday Review*. Under the leadership of Cousins this magazine has become a great voice dealing with the moral and political conditions that affect human growth in general.

He is president of the United World Federalists, which is working for a strengthened United Nations, possessing the powers of world law.

BLUFFTON COLLEGE

Jakob Duerksen, Bluffton student from Chaco, Paraguay, spoke at four central Illinois services during the Christmas season. Accompanying Mr. Duerksen were his wife, Margarete, and children, Waldemar and Elfrieda.

Talks were given by Mr. Duerksen at the Normal, Illinois, Mennonite Church on December 30, at the Central Conference Y.P.U. watch night service on December 31, at the Meadows Mennonite Church on Sunday, January 2, and at the Flanagan Mennonite Church on Sunday evening.

Jakob Duerksen is studying at Bluffton through the support of the General Conference Mennonite Church Young People's Union. After completing his education at Bluffton this year, Mr. Duerksen will return to Paraguay as a teacher and minister to his people.

Elfrieda Landes, junior from Wadley, Ala., and Els van Lier, sophomore from Amsterdam, Holland, represented the Bluffton Student Christian Association at the National Student Assembly of the Y.M.C.A. and Y.W.C.A. at the University of Kansas at Lawrence December 27 to January 2.

Students from all 48 states and United States territories gathered for this assembly which meets only once every four years.

MENNONITE BIBLICAL SEMINARY

Dr. S. F. Pannabecker gave the opening chapel address of 1955 at Bethany Biblical Seminary on January 4. His message, appropriate for the New Year, challenged the students to renew their dedication for the coming days.

The regular prayer fellowship of the Woodlawn Mennonite Church met on Wednesday evening, January 5. Marvin Ewert led the period of meditation and prayer, calling our attention to the gospel narrative of the "rich young ruler." To be Christians we must have more than justice, following of a religious code, living a good life; we must have love.

Sunday evening, January 9, at 6:00 the Woodlawn Mennonite Church held the first session of the winter School of Missions. Rev. Leland Harder of the First Mennonite Church of Chicago led a discussion on "Why Missions" in the early session. Following the fellowship lunch Miss Winnie Bonar, a national of India who is now in the States, spoke to the group on the present situation in India.

The evening of January 16 has been set aside for the rendition of Bach's motet "Jesu, Priceless Treasure." This motet is being given by a group of the Seminary Fellowship and is directed by John Gaeddert.

FILM REVIEW

(Continued from page 37)

The film is exceptionally well done and would be very helpful for a general teacher's meeting. It includes a sufficient amount of material that it could be used itself. It could be used even more effectively, however, as an introduction to the eight filmstrips that Moody Bible Institute has also produced, which go into the various items discussed between the superintendent and J. C. Adams more in detail. These filmstrips will be reviewed in a later issue of *The Mennonite*.

This whole series may help to solve our need for materials for teacher training. Whenever any of these materials are used a discussion should follow, led by someone competent in the field.

Into the Beyond

DAVID IMHOFF was born August 2, 1876, and died November 20, 1954. He was a member of the Carlock Mennonite Church. He is survived by his wife and three children.

MRS. IDA KINSINGER AUGSPURGER of Trenton, Ohio, and member of the Trenton Mennonite Church, was born April 22, 1866, and died December 3, 1954. She was a sister of Mrs. Bertha K. Petter.

MISS KATHERINE YOUNG, of Trenton, Ohio, and member of the Trenton Mennonite Church, was born in 1867 and died December 9, 1954.

MCC News Notes

KOREAN ORPHANS WOULD LIKE MUSICAL INSTRUMENTS

The old violin, forgotten clarinet or trombone stored away in some out-of-the-way corner of your attic or garage would be a valuable and useful possession for an orphan boy in Korea

Some of the boys at the Mennonite Vocational School for Orphan Boys, Kyong San, Korea, have been asking about the possibility of obtaining musical instruments for a small bond or orchestra. Since it's quite impossible for MCC personnel in Korea to purchase such instruments, it is thought there are many good used instruments which persons in American Mennonite communities would like to contribute.

Verne Kohls, principal of the school, says they can use any kind of instrument made provided they're in good working order and can be easily packed and shipped. Instruments should be shipped to the Mennonite Central Committee, Akron, Penn.

This Kyong San Vocational School is the home of approximately 200 orphan boys. They are taught regular school subjects, agriculture and crafts and receive the benefits of a Christian home.

NEW WEST COAST MCC OFFICE AND CENTER COMPLETED

A new building to house the West Coast MCC regional office and material aid processing center has been completed at Reedley, Calif., and will be dedicated in a brief afternoon service Sunday, Jan. 23.

This 30- by 70-foot building of corrugated aluminum exterior and sheet rock interior was constructed with considerable volunteer labor from local churches in the area. The new building replaces the leased facilities in Reedley which have been used for the center and offices for a number of years.

This Reedley center is the point to which West Coast Mennonite and Brethren in Christ churches bring their contributions of food and clothing and where these materials are processed and stored for overseas shipment. The regional office interprets MCC activities to West Coast churches.

Allen Linscheid of Freeman, S. D., who has been serving in the regional office since January, 1952, is terminating. Wesley Pauls of Dallas, Ore., is now working in the regional office as secretary-bookkeeper. Personnel serving in the center are Ada King of Reedley and Abner Smoker of Paradise, Penn.

73½ TONS OF MEAT CANNED THIS SEASON

A total of 73½ tons of meat, most of it beef, valued at approximately $73,500 has been canned by Mennonite communities in New York, Virginia, Pennsylvania, and Ohio during the first half of the 1954-55 canning season.

A total of 73,647 cans each containing two pounds of meat were processed by these communities with the use of the MCC portable canner from mid-October until Christmas. This canned food will be shipped to feed the hungry in such countries as Indochina, Korea, Austria, and Jordan.

Here are the communities and the number of cans of meat processed: Clarence, N. Y., 4,672; Denbigh, Va., 10,464; Harrisonburg, Va., 15,608; Belleville, Penn., 13,885; and the following Ohio communities, Middlefield, 4,001; Hartville, 6,157; Springfield, 4,824; West Liberty, 5,856; Archbold, 8,180.

During 1954 a total of 125 tons of canned food was shipped to Indochina, Korea, Austria, and Jordan. The value of this food contributed by the MCC constituency was nearly $135,000.

131½ TONS OF FOOD AND CLOTHING TO GREECE

A shipment of 86½ tons of clothing, beef, flour, and canned fruit is enroute to Greece where it will be distributed to earthquake victims in the area of Thessaly which is south of Salonika.

Forty-five tons of powdered milk and shortening available free to MCC from government surplus food stocks will also soon be shipped to Greece for the same distribution. This material aid will be distributed by European Mennonite Voluntary Service personnel under the direction of LaMarr Kopp of Ephrata, Penn.

Jottings

—**Bethel College Church, North Newton, Kan.:** Contributions to MCC, CROP from the Bethel College Church amounted to $1,166.23. The first Sunday in October was the beginning of a new Sunday school year; all new teachers and officers were installed. On two Sundays in October and two in November we had our annual School of Peace on Sunday evenings. In October, Dr. Franklin Littell occupied our pulpit on Sunday morning. He was the speaker for the Menno Simons lectures. An institute for mentally retarded children was held Nov. 20, in Memorial Hall. On Nov. 28, our annual mission program and offering was held. This year again all Sunday school classes had white gifts which totaled over $1,200. In addition we had sent over 90 Christmas bundles overseas. Our church building is completed from the outside but much work remains to be done inside. The building is kept heated and any voluntary labor from neighboring churches would be welcomed.—Mrs. J. A. Heidebrecht, Corr.

—**Friedensfeld Church, Turpin, Okla.:** Our church had a nice Christmas program on Christmas Eve. The young people had decorated beautifully and suitably for the program. We were very happy to have Rev. and Mrs. Levi Koehn and Sharon in our midst during the Christmas holidays. Dec. 26, Rev. Koehn brought the morning message. The same evening we had a welcome for the Koehns with a program and sandwiches and cookies were served in the basement. Mr. and Mrs. Menno Ediger and daughter visited friends and relatives in his home community at Inman, Kansas.—Mrs. Chester Windsor, Corr.

—**Carlock Church, Carlock, Ill.:** On Nov. 7, the Swiss Male Chorus from Pandora and Bluffton gave a fine program of sacred music. An all Mennonite choir composed of members of the Meadows, Waldo, Flanagan, and Gridley churches gave us a program on Nov. 10. An adult Bible school was held, together with the North Danvers and Congerville churches, for six consecutive Thursdays, Oct. 7 to Nov. 1. On Nov. 21, our Thanksgiving service was held. After a carry-in dinner, Dr. Merle Schwartz spoke. A farewell service was held for the Dr. Schwartz family on Dec. 19. A surgical instrument was given them as a gift from the church. They left Chicago by plane Dec. 30 to arrive at Leopoldville, Congo Belge, Jan. 1. On Dec. 22, the juniors together with their sponsors, distributed 12 baskets of food to shut-ins and aged. The annual Christmas program was given on Dec. 22.—Corr.

—**Hanston Church, Hanston, Kan.:** On two different Sunday evenings this fall two guest ministers have served us; Lamont Woelk from the Mennonite Church at Ransom, and Victor Sawatzky from the Pawnee Rock Mennonite Church. Our own pastor, Henry Goossen, had charge of both morning and evening services Sunday, Nov. 21, at the Meadow Church at Colby. On a recent Sunday evening two 1-W men from Dodge City, Edwin Peters and Harold Yoder, told us of their work there. The annual business meeting of the church and Sunday school this year is to be an all day session, with a basket lunch served at noon. A new forced air furnace has been installed in the church basement and some large equipmen donated for use in the kitchen.—Mrs. Mervin Miller, Corr.

—**Inman Church, Inman, Kan.:** On Dec. 12, our minister, Ben Rahn, officiated at the installation service for J. W. Bergen, the new pastor at the Meadows Church, Mingo, Kan.

Ben Friesen, a ministerial student at Bethel College, served our local pulpit. The C. E.'s gave a Christmas program Dec. 12. The music committee presented a program Dec. 19, and the all-Sunday school Christmas program was Dec. 24. The new church building is about ready for interior painting. The annual meeting was held Dec. 30. Our missionaries, Mr. and Mrs. Ferd Ediger in Japan have a new son, James Allen, born Dec. 6. An interesting tape recording was received from the Edigers. Some of our local services and programs were recorded and sent to the Edigers. This exchange makes our contacts more personal.—Corr.

—**Immanuel Church**, Delft, Minn.: Our Harvest Festival was held Nov. 21, with Herman Graybill as guest speaker. He also conducted evangelistic services Nov. 14-28. Dec. 5, we had our annual Sunday school business meeting at which time the superintendents, teachers, and other officers were elected. Three men were received into our church fellowship on Dec. 12, namely, Peter B. Pankratz, Howard Matz, and Irvin Friesen. Missionary John Jantzens were with us again on Dec. 15; he gave the morning message. Katherine Teichroew is home for a few weeks of rest from her work in Washington, with the Child Evangelism Fellowship. She gave a short report of her work on Dec. 19. Our Christmas program by the Sunday school department was given on Christmas Eve.—Corr.

—**First Church, Beatrice, Neb.:** Oct. 26 marked the annual gift day at our hospital. Gifts in kind and cash were received. Some of the cash was used to purchase a lifter for use in the hospital. Sunday, Nov. 14, A. W. Friesen, Henderson, Neb., had charge of the morning service, at which time our pastor served in Aberdeen, Idaho. During the Advent and Christmas season inspirational programs were rendered by Sunday schools and choirs. The Community Christmas Pageant, sponsored by the local ministerial association, was presented in the athletic park. The use of live animals made it effective. Favorable weather conditions accounted for the large crowd. As we make plans and arrangements for another year, let us look to our Heavenly Father for guidance and direction. A Happy New Year to the readers of our church paper.—Margaret Albrecht, Corr.

—**First Church, Lima, Ohio:** The Women's Missionary Society met one day each month during the year to sew for Relief. A large amount of used clothing was sorted and mended, as well as bedding and new garments made. It was interesting to have missionaries from different fields in our church services: Melva Lehman from India, Vernon Sprungers from Africa, Anna Leichty from Africa, and Mary Ellen Gerber from Africa. The children of the Sunday school gave a Christmas program on Dec. 23. Some of our men attended the Men's Fellowship meeting at the St. John church at Pandora, Dec. 27. Our annual business meeting was held Jan. 2.—Mrs. R. E. Bixel, Corr.

—**Walton Church, Walton, Kan.:** On Christmas Eve our Sunday school presented an adaption of the pageant, "The Light of God." After the program the Crafts Club sang Christmas carols at 36 homes. Many of the group were in church again on Christmas morning even though they did not get to sleep before 4 a.m. Ronald von Riesen and Erwin Goering were our guest ministers while our pastor had speaking engagements in Texas and western Kansas. At our annual business meeting it was decided to assess no church dues for 1955. Alva Buller was elected as deacon.—Harold Peters, Corr.

—**Bethany Church, Freeman, S. D.:** Communion service was observed Oct. 3, and the first of our regular monthly "Saengerfests" of the season was held in the evening with the teachers of our public schools and Freeman Jr. College as special guests. A light lunch was served. A young people's class has been organized which meets in the parsonage each Sunday during the Sunday school hour, for Bible study. The ladies from the "South Church" presented a program at our Women's Mission Society Oct. 7. Katherina Wipf, 74, passed away in the Tieszen Home for the Aged in Marion Oct. 29. The midweek Bible study is again held every Wednesday night. "What the New Testament Teaches Concerning War and Peace" was the subject for discussion at the first study of the season. Dr. Henry A. Fast was our guest speaker for our Harvest Home Festival Nov. 21. Morning and evening services were held. The offerings for missions and Relief amounted to $1,697.98. Thanksgiving Day service was held as usual but the attendance should have been better. Edward Wise, the bass soloist for the Messiah rendered at Pioneer Hall, sang for us Sunday morning, Nov. 28. The funeral service for Ben Bessel, 52, who died suddenly of heart failure, took place Nov. 28. Attorney Wm. Tschetter was released from our local hospital after 22 days there with a heart condition. Funeral services for Mrs. Jacob M. Waldner, age 75, were held Dec. 16. The following were accepted into membership since my last report in September: Bonnie Leisy Waltner, Duane and Elizabeth Corkill, John A. Wipf, Oscar Gering, Anna Wek Tiesen, Wm. Tschetter, Lavonne Juhnke Walters, and Sam and Betty Stahl. Bethany Church adopted a newly revised constitution on which a committee of seven had labored for some time.

—Ben J. Waltner, Corr.

—**Menno Church, Ritzville, Wash.:** The church choir sang the cantata, "The Christmas Adoration." the evening of December 19. David Jones, music instructor in Lind Schools, was director, Mrs. Joe Jantz, organist, and Metta Janzen, pianist. The children's Christmas program was given Christmas Eve. Malinda Jantz directed the program with all the teachers co-operating. A New Year's Eve watch night service was sponsored by the young people. The evening began with playing games and ended with an installation service for the new YPU officers and an appropriate service to see in the New Year. P. M. Janzen gave a series of talks on his experiences in Russia on Clay Cooper's radio program, "Vision Incorporated," over KNEW, Spokane.—Mrs. Walter Reimer, Corr.

—**Calvary Church, Barlow, Oregon:** Our pastor, Rev. Paul N. Roth, left Nov. 28 for Newton, Kan., P. D. C. Education Committee meeting. On his way going he went on to Chicago to see his son Leland and his wife. Also visited his daughter, Winona, and husband, Wayne Camp, at Tulsa, Okla. In his absence Mr. Harry Howard of the E. U. B. church, student pastor, occupied the pulpit. The annual church business meeting was held on Dec. 10 where some were re-elected and new ones were put in office. On Dec. 19 the children gave their program during the Sunday school hour. The choir rendered a program on the 26th. Mr. and Mrs. Walter Unrau and Susan are spending the month of December in Newton, Kan., and Illinois at Mrs. Unrau's parents, Mr. and Mrs. Percy Conrad went to California for a two weeks stay. On Dec. 21 Clifford Conrad's Sunday school class consisting of young and middle age groups, entertained the Senior Sunday school class with a Christmas supper at the church. The ladies are always kept busy quilting for others, helping those in need, such as have things destroyed by fire. We also had a mitten Christmas tree for Korea where 24 pairs of mittens were hung. Mrs. Freeman Kaufman has been elected as the new correspondent to take my place. Thank you for letting me come in your homes.—Ann Fast, Corr.

—**Gospel Church, Mountain Lake, Minn.:** The pastor's advent message on Sunday morning, Dec. 5 was "The Eternal Christ." That evening the Lightbearers gave a program with the theme on Christmas, which included an interesting panel discussion on "Putting Christ Back into Christmas" and a talk by Missionary John Jantzen. The Men's Chorus and the pastor presented a program in the Baptist Church in Jeffers Sunday evening, Dec. 5. The annual business meeting of the congregation was held Tuesday evening, Dec. 7, during which time the Ambassador and Maranatha Bible classes enjoyed their annual Christmas get-together, with Mrs. P. J. Nickel showing pictures and speaking on Alaska. The children brought gifts for the work in Alaska. On Dec. 12 in the evening the Christian Endeavor had their program at which time officers were elected. At their December meeting the King's Co-Workers and Daughters mission society went out by twos to visit the sick, aged, and lonely. Missionary Tina Quiring underwent a goiter operation in Kansas on Dec. 7. Christmas Day services were held the 25th and a mass choir sang. The church was filled at the annual Sunday

(Continued on next page)

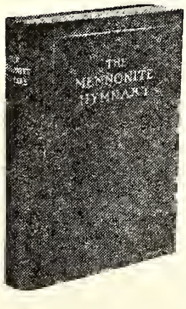
school Christmas program which was held at 7:30 Christmas Day. "Our Lord Will Come Again," was the pastor's message Sunday morning, Dec. 26. That evening the young people who were home for the holidays gave an interesting program. On Friday, Dec. 31, at 6:30 a banquet and watch night service was held at the Bethel Church, with young people from our church, the Bethel and First, Churches present. —Mrs. Waldo Stoesz, Corr.

—**First Church. Wadsworth, Ohio:** On Sunday evening, Nov. 14, six high school students took part in a Prince of Peace contest held in our church. Another contest was held in another church. Leland Harder, pastor of the First Church, Chicago, spoke on home missions in our church at our third annual Missions Conference, on Nov. 21. Vernon Sprunger was the speaker for the Women's Missionary Mite-Box and Thank-offering service that same evening. Handel's "The Messiah" was given, by the union choir, in the high school auditorium, at 4:00 p. m. on Dec. 5. The Christmas program by the children was given on Sunday morning Dec. 19, to a full house. The adult program was in the evening. The White Gift offering amounted to $981.32. Our faithful organist, Robert Hart, and Mary Lou Lemke were united in marriage on Dec. 28. May the Lord grant to all a New Year filled with His blessings and grace.—Corr.

—**Lehigh Church. Lehigh. Kan.:** A birthday celebration for all members of our church was observed the middle of October by a fellowship supper and a program. One person representing the four seasons of the year and comparing these with the seasons of life. Our offering at this meeting was for the Sinking Fund. "Friendly Beggars" night was observed by the children of our Sunday school Nov. 1, to take the place of "Tricks or Treats" on Oct. 31. They asked for thread, pins, needles, buttons, etc., for Relief. The response by the people of the town and community was gratifying. The Y. M. M. sposored a chili supper Nov. 15 after which Dr. J. E. Hartzler showed slides and related about his recent trip around the world. Proceeds of the supper went for the Sinking Fund. We had a very impressive Thanksgiving service on Wednesday evening with a short message by our pastor, P. W. Goering. The children of preschool age through the sixth grade brought their Thanksgiving offering to the altar and recited a Bible verse and told how they had earned their offering money. The adults of the congregation also brought their Thank offering to the altar. The children decided to have their offering go for the MCC vitamin program. Walter Gering of Mountain Lake, Minn., was our guest speaker for morning worship, Dec. 5. Our WSC Christmas service and installation of new officers was held in the afternoon of Dec. 8. Our offering was for Christmas bundles, At the Y. M. M Christmas service the ladies brought gifts for Migrant work. The Sunday school Christmas evening program was a cantata and pageant on the Nativity given by the grade children, assisted by the church choir. The offering that evening was for kindergarten work in Japan. Watch night and consecration service was observed by a program sponsored by our Y. P. C. E. Edwin Goering was our guest speaker for worship service Sunday, Jan. 3. Our annual church business meeting was held on the evening of Jan. 5.—Mrs. G. F. F., Corr

They go together - - -

The Mennonite Hymnary
and
Handbook to the Mennonite Hymnary



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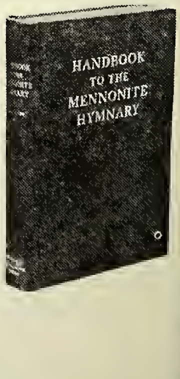

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Other foundation can no man lay than that is laid which is Jesus Christ.

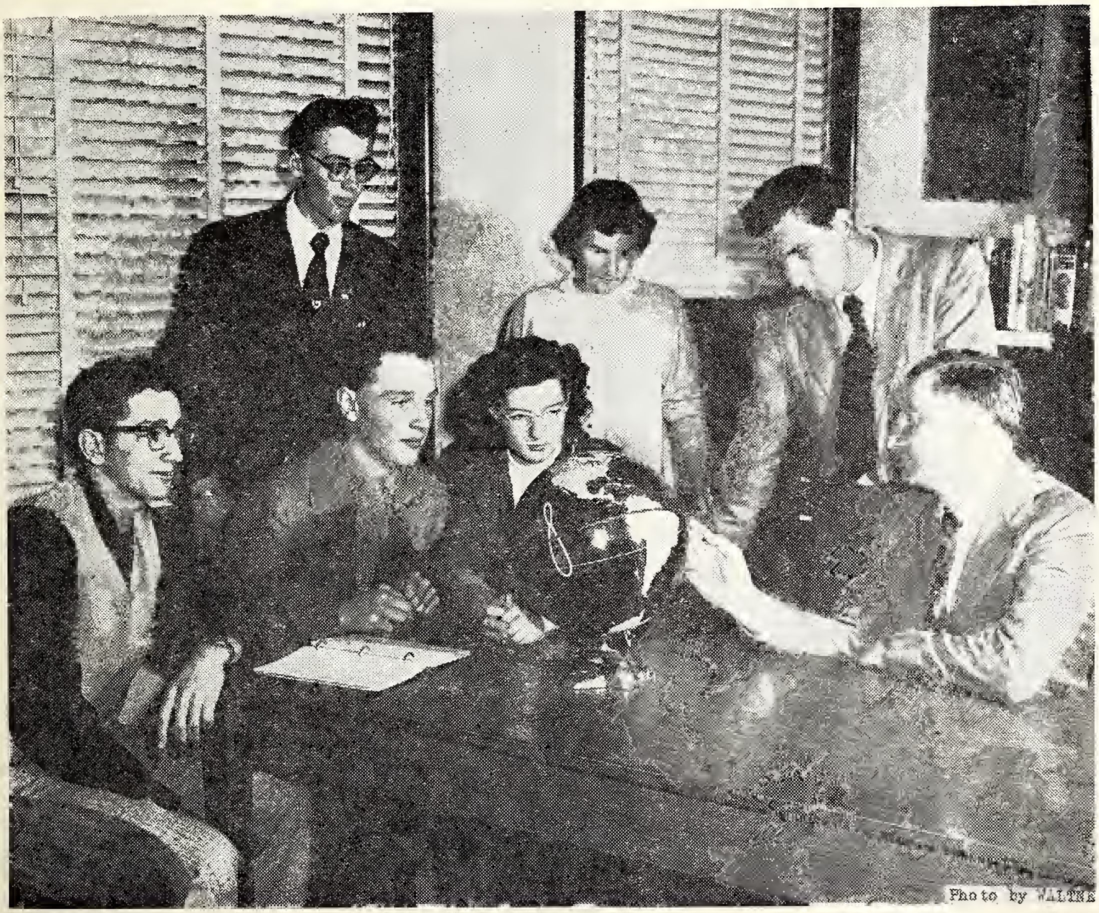
Photo by WALTNER

The Field is the World

A Parable of No Shoes

"Lovest Thou Me?"

New Testament Translations

Highlights of Missionary Observations IV

Volume 70 Number 4 January 25, 1955

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Is your place a small place?
Tend it with care;—
He set you there.
Is your place a large place?
Guard it with care!—
He set you there.
Whate'er your place, it is
Not yours alone, but His
Who set you there

—Sel.

The Mennonite

Editor, J. N. Smucker

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Mission Work Expands

"The most recent development in our field of work is the fact that a church building has been bought by the Mission Board and moved to Seiling. Up to now we have held our Sunday and midweek meetings in the Indian homes. As these are not large it is often difficult to find room for all who want to attend. The newly acquired building needs to be remodeled and renovated, and so it will be some time before it can be occupied, but it will be of great advantage when it is ready for use."

More Fruits of the Fields

"Others are receiving baptismal instruction now, among them a father and mother with two daughters. We are especially glad for this for it makes it so much easier when several in the family are Christians, than when there is perhaps only one and the other members of the family are opposed to Christianity. Then there is L., a young girl recently married, who came out for the Lord at Seiling on a very rainy Sunday night. We were just a little hesitant about going to Seiling that evening, wondering whether anyone would come to the meeting. It rained hard all the 21 miles, and when we got to a certain hollow a wide stream of water flowed across the road. Road officials were there who told us it was still passable if we drove carefully. (Soon after we were through the road was closed).

"When we got to Seiling we found that nearly all the Indians had gone to a big gathering some miles from town that afternoon and were caught in the rain and could not get home on account of swollen creeks. At the home where the meeting was to be we found L. alone with a two or three year old little cousin, who had been left for her to take care of. L. was a very shy girl. Hardly ever had we heard her say more than yes or no. Now we had opportunity to deal with her in presenting the way of salvation to her. When she expressed a desire to follow the Christian way we asked whether she would not tell the Lord so in prayer. To this she consented very readily and seemed happy for the opportunity. While the lightning flashed and the thunder crashed, she prayed on. As she prayed in Cheyenne and in a very low tone, we were unable to understand, but we could feel the sincerity of it.

"We stayed with her for several hours until the thunder and rain ceased and the water went down. We offered to remain longer but L. assured us that she was no longer afraid. So we went home rejoicing that another soul had started her services and is always ready to lead in prayer, no matter who or how many are present.

"Another source of rejoicing is the conversion of a middle-aged man. Until recently he seemed impervious to the gospel. With his drinking, quarreling, and carousing he made life miserable for his Christian wife. Many prayers had ascended to the throne of grace on his behalf, but matters seemed to become worse rather than better. How glad we all are that he has finally been convicted of his sin and has yielded himself to the Savior."

(Excerpts from letter from Alfred Wiebes, Christmas, 1954, Canton, Oklahoma)

Of Things to Come

Feb. 13—Race Relations Sunday
Feb. 23—Ash Wednesday (Lent begins)
Feb. 25—World Day of Prayer
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday
April 15, 16—Western District Retreat Leaders Workshop, Camp Mennoscah
April 15, 16—"Christians in Business" Study Conference, Western Dist.
April 22-24—Joint Inspirational Conference; Middle and Central Districts, Goshen, Indiana
April 24—Mennonite Men of Western District Retreat, Camp Mennoscah
April 28-May 1—Eastern District Conference, Zionsville, Pa.
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kansas

75th Anniversary of Oklahoma Missions:

April 10, 11—Seiling—Walter Fire and Guy Heap of Birds
April 12, 13—Thomas — Bill Williams and Homer Hart
April 14, 15—Hammon — Ralph Little Raven and Dan Allrunner
April 14, 15—Longdale
April 17—Concho
April 18, 19—Clinton—Walter Fire
April 20, 21—Fonda
April 21, 22—Canton Arapaho with John and Homer Hart
April 24—**Conference Sunday** — Mass Meeting Canton Arapaho Church

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

RECRUITING FOR THE MINISTRY

We are short of ministers. Quite a number of our churches are without regular pastors. The number of young men who enter the ministry is not sufficient to fill the vacancies. We need some better method of recruiting young ministers.

Such recruiting cannot be done by one method alone, nor by one or two contacts. It cannot be done only when young men are about to leave college. The claims of God for service as His ministers need to be made clear at many points in life and by various methods.

The home should be the first recruiting agency. In early youth the child should be impressed by the needs and opportunities of the Christian ministry and should be taught to be open to the call of God.

The Sunday school teacher has a splendid opportunity to bring to young minds the importance of the call of God for His special work. Dedicated teachers can inspire the child to give serious thought to the ministry as a life work.

The minister should be a good recruiter. His life and example should inspire youth to live similar lives. He can present the work of the ministry to the growing boy as a great challenge.

Special Conference representatives should be in touch with young men in high school and college. These should be specially appointed board members or committeemen well qualified to present the claims of the ministry in a fair and appealing manner. This should not mean that the youth be coerced, but that he should at least be led to give a fair and valid consideration to the call of the ministry.

Where such presentations of the needs and opportunities of the ministry are presented at various stages of the growth of the youth, we may expect that more serious attention be given to the call of the Christian ministry as the life work of more of our youth.

THE PARABLE OF THE GOOD FATHER

The story of the Prodigal Son might also be called the story of the Good Father, for it is the father and not the son who is the real hero of the story. He did not turn the son out of his interest and affection when he left home. His heart was too full of forgiving love to cast him off even when the son was engaged in "riotous living." The parable gives us a picture of God and His interest and love for His erring children.

He was a concerned father interested in both sons' best welfare. He had a great concern for the younger one as he watched him make his choice to leave home. But that concern continued even after the son went away. His was a love that would not let him go.

He was a compassionate father. He followed his son and suffered with him. His heart could not rest until the son was restored. How like the merciful heavenly Father who ever has compassion on His wayward children.

He was a forgiving father. Forgiveness is always costly, but this father was ready with the forgiveness that only love could offer. The scene of his meeting with the wayward son is touching beyond words. It is but a dim sample of what God's love can do when a wandering child returns.

He was a generous father. He gave the best he had to the son. The new robe, the ring, the shoes, and the feast, all were manifestations of his genuine love, and symbols of the heavenly Father's love for us.

Have we been too unappreciative of our Father's mercy and love? With the wandering son, may we say, "I will arise and go to my Father."

A SERMON TOPIC FOR PREACHERS

The churches are not silent concerning the wrongs and horrors of war. They believe the slaughter of human beings is not Christian. Yet few preachers direct sermons against a practice among us that causes more deaths each year than resulted from the whole Korean war. A hundred people a day are killed by automobile accidents and the churches seem to have nothing to say about it. We shudder at the thought of Herod's slaughter of the children in Bethlehem, where perhaps twenty children were killed, but have little to say about the slaughter of 392 lives over last Christmas week end in America alone. The lives of all people are precious and any cause that snuffs out the lives of our fellow men is the business of the church

Many of the causes of automobile accidents involve a matter of morals. Drinking perhaps leads the list of causes, and the church should have some clear and strong words to say about the drinker who becomes a potential killer. Disobedience to the traffic laws is another major cause of accidents. Even "good" people ignore the speed laws, yet respect for the laws of the land is a Christian duty. Preachers should emphasize the importance of obeying the laws.

Pride and envy enter into automobile fatalities; pride in owning a powerful machine capable of enormous speed, and envy of others who may travel faster than we. But both pride and envy are sins that need to be pointed out and dealt with.

"Thou shalt not kill" could well be the sermon title for a message on reckless automobile driving. Killing a hundred people a day calls for church attention.

Highlights of Missionary Observations IV

ANDREW R. SHELLY

We are in India. From the time that Brother S. T. Moyer met us at the Calcutta airport to this moment we have had a full and wonderful time. It was profitable to stay at the Lee Memorial Mission home in Calcutta.

One of the rare privileges of our brief stay in the Calcutta area was to visit places of interest surrounding the life and work of William Carey, early missionary pioneer in India. We worshiped in the Carey Memorial Church in the morning. Later in the day we visited the place where Carey did his early work. Serampore College, the Carey library and museum are located here. Only the power of God can account for the accomplishments of this one man.

We had a little more than a day in the Old Mennonite Mission area in and around Dhamtari. We had a very blessed time looking over their work. My wife and I stayed with Bishop and Mrs. Weaver and family. With them, and with all the missionary family, we had a blessed fellowship. It was a rather short visit, but long enough to appreciate the fine work which has been done.

Jacob Geisbrecht came to Raipur to meet us. The eighty-five mile ride to Jagdeeshpur was interesting. We stopped at a few places of special interest along the way. A high point came when we came to a large river which marks the place where our mission territory begins.

My wife and I have been staying with the Dr. Desters and Harry Detwiler is with S. T. Moyers. Needless to say we have been appreciating this fellowship very much. We have already gone through the Jansen Memorial School and the Sewa Bhawan Hospital. Both institutions have done a wonderful piece of work. We met many Indian co-workers. To talk with them has been a great inspiration.

We have also been visiting with our other missionaries in the Jagdeeshpur area. They are: Orlando Waltners, Jacob Giesbrechts, Helen Kornelson, and Esther Wiebe.

During the past week we have had the privilege of visiting some villages in this area. Our Jeep trips will never be forgotten. The Jeep is a wonderful vehicle and with expert driving can do amazing things. This is the thanksgiving season in India and we had the privilege of attending a number of services. To fellowship in this way with our brothers and sisters in Christ has been spiritually rewarding. The services had much in common with those we have in the US and Canada. It was a joy to see sincere Christians bring their offerings of produce and money to the Lord.

It has been a privilege to observe village life. We found many lessons to be learned. One of the most interesting and inspiring experiences was to observe a potter at work. It must have been an experience like this which is referred to in Jeremiah 18. "The word which came to Jeremiah from the Lord" was "Arise, and go down to the potter's house, and there I will cause thee to hear my words" (18:1-2).

We went to the Potter's house. Here we got the powerful lesson which the Lord gave to Jeremiah. It is an absolute lesson. The clay is in the potter's hand in an absolute way. He forms it according to his will.

Jeremiah 18:6 has taken on new significance: "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

But, the application is not alone to the "house of Israel." We need to make a 1955 application. Should not we read the verse: "O General Conference Mennonite Church, cannot I do with you as this potter? . . ." You will probably be reading these words during January. A New Year has just begun. Will our Conference be in the "potter's hand?"

It is necessary to be still more personal: "O local congregation, cannot I do with you as this potter? saith the Lord . . . ." Then, let us insert our own names. There is no higher resolve any of us can make for this year—clay in His Hand!

"Have Thine own way, Lord, Have Thine own way;
Thou art the Potter, I am the clay.
Mould me and make me, After Thy will,
While I am waiting, Yielded and still."

A limited number of the calendars published by the Japan missionaries in co-operation with the Board of Missions is available. If you would like to have one, please write at once to Board of Missions, 722 Main, Newton, Kansas.

New Testament Translations

RUDY SENGER

Did you ever read the New Testament in Greek? Most of us cannot read it at all except from a translation. It has been translated into many languages. There are several kinds of English and these are not entirely identical. They differ according to the times and nations in which English has been spoken. An accumulation of manuscript evidence brings us nearer the original sources. Languages are also better understood than they were several centuries ago. So we may now have versions we can understand.

As a Christian, one ought to think intelligently on such matters. There is plenty of informative material available but it does not circulate among church people as it should. They are not informed about the ancestry of our New Testament, nor do they understand the nature and purpose of translation—not in a practical way. Various notions regarding versions do exist.

William G. Ballantine says: "There are millions of people who understand no language readily except the living English of today. Surely they ought to have the New Testament—the most important of books—in that language."

They should also have it printed in a readable form like that of our present-day books. The archaic English and the traditional form in which our New Testament is published accounts for much of the neglect to read it. Chapters and verses interrupt the reader and shed no light on the sense. The newer versions are printed in logical paragraphs—a much better way.

The late James Moffatt, translator, cites one very prevalent notion regarding words. He says: "de Quincy has a characteristic paragraph upon the delusion that 'every idea and word that exists, or has existed, for any nation, ancient or modern, must have a direct interchangeable equivalent in all other languages.' No one who attempts to translate any part of the New Testament is likely to remain very long under such a delusion."

Myles Coverdale (1488-1540) says: "Sure I am that there cometh more knowledge and understandings of the Scripture by their sondrie translacyons than by all the gloses of oure sophisticall doctours." Our Church school pupils get the impression that the boy Jesus was with physicians, but his parents "Found him in the temple sitting among the teachers," RSV. "Doctors" in KJV of Luke 2:46, 5:17, and Acts 5:34 were teachers (Greek, German and RSV).

J. Carter Swaim believes that "To this day it remains true that for the ordinary student of the Bible one of the best aids is a variety of versions. Only thus can an affirmative answer be given to the question: "Do you understand what you are reading?" Comparing several versions may also indicate that where scholars differ widely, or hesitate, there the ordinary reader should not be too "dead sure"—further light may be necessary.

Erasmus (1466-1536) experienced "That when he first read the New Testament, with fear and a good mind, with a purpose to understand it and obey it, he found it very useful and very pleasant; but when, afterwards, he fell on reading the vast difference of commentaries, then he understood it less than he did before, then he began not to understand it."

Second Timothy 2:15 is a much quoted passage, but the haphazard constructions often placed upon it are disturbing. It reads: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," KJV.

"Study" is here in a sense that is different from our usage. The Greek, *spoudason,* denotes "to hasten," "to give diligence." It is variously translated, as in Heb. 4:11—"try hard, be earnest, make every effort"; in 2 Tim. 4:21—"do your best to come before winter;" (RSV) then as in our text, 2 Tim. 2:15—"do all you can, strive earnestly, concentrate, do your utmost," etc.

"Dividing" tends to justify any unskilled handling —neglecting the word "rightly." Unless the student knows the setting and observes the context, he may not derive the true sense from "divided" passages. The paraphrase, "that needeth not to be ashamed," seems excessive; and the Greek has it simply "unashamed." Consider this rendering: Do all you can to stand before God approved, a workman unashamed, dealing straight with the word of truth.

Paul is in Rome and in prison. Timothy, now alone, must cope with a difficult situation and deal with certain quibblers, verse 14. He is pictured as a workman who is to *do his best* to meet God's approval. A workman who cannot cut a nice fit would hesitate to enter his workmanship in a contest, but one who maintains a straight course in the use of Scripture need not be ashamed.

Now read Second Timothy straight through. Repeat this reading occasionally and you will learn a way that is better than piecing together unrelated portions. Our New Testament was not meant to be merely a book of quotations. Although it can be quoted, it was written to be read. Then too, why not read it in the only language our generation understands?

No translation can ever serve for all time. It would not be understood after it would no longer be in any given generation's mother tongue. Living languages constantly change. Acts 2:5-13 records a happy event. People asked: "What does this mean?" Why were they so impressed?

The King James Version contains many words familiar to us, but it uses them in a different sense: e.g., doctor, study, offend, peculiar, conversation, science, and many others (over 300, some obsolete). There are also sentences that may baffle us, like 1 Tim. 6:10. In such cases, it would be simpler to

(Continued on page 56)

"Lovest Thou Me?"

WALTER and MARTHA DYCK

It had been an impressive service in the sanctuary of the Central Methodist Church, Montevideo, Uruguay, of which Carlos Gattinoni is the pastor. Mennonites in Uruguay are deeply indebted to him for his assistance he continues to give them in getting settled in a new land. From time to time Mennonites are still holding their services here.

On this occasion, Dec. 19, 1954, 4 p. m., Brother Klaus Dueck, the newly-elected elder (one of five ministers elected by the congregation in the past year) was being ordained as the leader of the Mennonite congregation in Montevideo.

The first of two questions directed to the candidate by the officiating elder, Bro. Ernst Regehr of El Ombu, was: "Do you love your Savior sincerely?" Then followed the second, "Are you convinced that the Lord has called you to this office?"

The answers were given with a definite "Yes!" Seated below, with others on the first bench, Mrs. Klaus (Anita Driedger) Dueck, mother of two young children, entered with feeling into the vows that were being given and in which she will have to share.

The service of ordination had opened with greetings by Bro. Johannes Woelke of Montevideo. Bro. Rudolf Hein of Gartental, read a Scripture lesson and led in prayer. The sermon, (festpredigt) which it was my privilege to bring, was based on 1 Peter 5:1-4, in which Peter says, "Feed the flock of God which is among you, taking the oversight thereof" (not with a mere sense of duty, nor for personal advantage, nor out of a desire to wield authority).

Bro. Ernst Regehr based his message on the humble, dependent attitude of John the Baptist (John 1:19-29). Bro. Klaus Dueck had selected "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9) as a motto for his call into the eldership. Greetings by guests and fellow-ministers were given in turn. My charge to Bro. Dueck, who is less than 30 years old, was "Let no man despise thy youth; but be thou an example of the believers" (1 Tim. 4:12). The choir sang two appropriate hymns.

"Lovest thou me more than these?" is the question which the elder, the fellow-ministers and the people in the Montevideo area are facing in a very real way. Mennonites in Uruguay are living under a unique type of democracy which has prevailed for nearly fifty years. It probably has the highest standard of living in Latin America (without any income tax). The country is no larger than the state of Nebraska. The population is about 2,350,000, one-third of whom live in Montevideo, its capital city.

Politically and religiously one can practically believe and live as one desires. There are no "loyalty oaths." The sickle and hammer can be seen during election times. But there were only about one-half as many Communist votes in the recent Presidential election than there were seven years ago. But it is also a country in which Christmas is now officially called "Family Day" and where Passion Week is promoted as "Tourist Week."

The new Mennonite elder faces a difficult situation in holding high the banner of Christ and caring for about 200 souls scattered widely in lower Uruguay. Services are conducted by the five ministers in seven places. Isolated families and individuals live here and there on farms and in the city.

Where in Canada and the U.S.A. many ministers drive late-model cars, Bro. Klaus Dueck will continue riding buses. The Duecks live, with seven other families, on a rented farm at El Pinar, about 30 miles outside the city. Their daily duties on the farm include helping to milk by hand (at 3:30 a.m., and p.m.) a dairy herd of about forty Holstein cows.

We wish our brother and sister much love for their Lord and their people, also much courage as they undertake the leadership of what, by the grace of God, will become a strong growing Mennonite congregation in Montevideo.

In later reports we hope to tell of our first visit to the two larger colonies farther inland, El Ombu and Gartental, also what the Peter Epps, representing MCC, are doing as a spiritual ministry to the Mennonites in Uruguay.

Sowing the Seed

"At my sewing class at New Oraibi I have 20 ladies enrolled and I thrill to the opportunity of giving them the Word. Each mother brings her preschool children, so I've had as many as 18 or 19 preschool children there too. Sometimes they get pretty noisy during the Bible message, so I asked the ladies what a mother with 12 children does. La Vina, who had ten, said, "They're not all babies at the same time and the older ones help." But there too, I have a wonderful opportunity to sing with them and teach them little Bible verses."

* * * * *

"Work" as a Means to "Grace"

"Some have asked what we do with the 4"x4" and 4"x6" quilt blocks. We have sewing classes every Tuesday and Wednesday during the winter months. We give the Hopi women as many quilt blocks as they can sew during the class. We sew from 1 p.m. till about 2:30 p. m. Then we ask them to put their sewing away while we sing, pray, and study God's Word. At about 3:30 p. m. they start sewing again and sew till 4:30 p. m. They come to get the quilt blocks, but we come to give the gospel. Some of the Christian women have said that the sewing classes helped them to turn to the Lord. So as you cut quilt blocks won't you pray that more will accept Christ as their Savior."

Excerpts from letters from Anna Baerg, Oraibi, Ariz.

A Parable of No Shoes

(Profession Without Practice)

Hugh Price Hughes puts our need of practicing the theory in an unforgettable parable worth quoting in full here in spite of its length:

I arrived here early one morning. I was cold, there were flurries of snow on the ground and as I stepped from the train on the platform I noticed that the baggageman and the redcaps were warmly dressed in heavy coats and gloves, but oddly enough, they wore no shoes. My first impulse was to ask the reason for this odd practice, but repressing it, I passed into the station and inquired the way to the hotel. My curiosity, however, was immediately enhanced by discovering that no one in the station wore any shoes. Boarding the streetcar, I saw that my fellow travelers were likewise barefoot, and upon arriving at the hotel, I found the bellhop, the clerk and all the people had on no shoes.

Unable to restrain myself any longer, I asked the ingratiating manager what the practice meant.

"What practice?" said he. "Why," said I, pointing at his bare feet, "why don't you wear shoes in this town?"

"Ah," said he, "that is just it. Why don't we?"

"But what is the matter? Don't you believe in shoes?"

"Believe in shoes, my friend? I should say we do. That is the first article of our creed, shoes. They are indispensable to the well-being of humanity. Such cuts, sores and suffering as shoes prevent. It is wonderful!"

"Well, then, why don't you wear them?" I asked, bewildered.

"Ah," said he, "that is just it. Why don't we?"

Though considerably nonplussed, I checked in, secured my room, and went directly to the coffee shop, and deliberately sat down by a friendly looking man who likewise conformed to the convention of wearing no shoes. The first thing we noticed upon walking out of the hotel was a huge brick building. To this he pointed with pride.

"You see that?" said he. "That is one of our outstanding shoe manufacturing establishments."

"A what?" I asked in amazement. "You mean you make shoes there?"

"Well not exactly," said he, a bit ashamed, "we talk about making shoes there, and believe me, we have one of the most brilliant speakers you have ever heard. He talks most thrillingly and convincingly every week on this great subject of shoes. He has a most persuasive and appealing way. Just yesterday he moved the people profoundly with his sermon on the necessity of shoe-wearing. It was really wonderful."

"But why don't you wear them?" said I insistently.

"Ah," said he, putting his hand upon my arm and looking wistfully into my eyes, "that is just it, why don't we?"

Just then, as we turned down a side street, I saw through a cellar window, a cobbler actually making a pair of shoes. Excusing myself from my friend, I burst into the little shop and asked the shoemaker how it happened that his shop was not overrun with customers. Said he, "Nobody wants my shoes. They just talk about them."

"Give me what pairs you have ready," said I eagerly, and paid thrice the amount he modestly asked. Hurriedly I returned to my friend and said to him, "Here, my friend, one of these pairs will

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Flashes of Thought

Sermon in Stone

Walter Gering

It was not the statue itself which was so arresting. In fact it was a very ordinary figure, pieced together after the rubble had been cleared away. The marks and scars of the battle were evident even after it had been put together.

It had been a victim of the war, as had many other honored objects in the church. Once it had stood upon the pedestal near the altar; a constant reminder to those who gathered reverently for worship. Many an earnest soul, searching for comfort and renewed faith had looked beyond its cold, lifeless form to the living Savior and had been refreshed. That was before the war.

Now it was again being placed upon its pedestal from whence it had fallen during the bombing. Slowly but surely the rubble had been cleared away throughout the village. The beloved church which had been severely damaged was being restored. The roof was repaired and the walls re-enforced. It was under the rubbish that the fallen statute was found, broken into several pieces. Fortunately it was not beyond repair. Piece by piece it was put together until all had been restored; that is, all but the hands. A long diligent search failed to produce the hands. They had been crushed under the weight of the rubble. There was nothing left to do but to place the statue upon the pedestal without the hands. So it was that the statue of the Christ was restored to its former position.

But it was not the statue which arrested the attention of the passers-by. There had been others far more attractive. It was the inscription which had been placed at the base of the pedestal: "I have no other hands than yours." That was all; but it spoke loudly to the heart of all who passed. The battered statue was soon forgotten. But the words sounded on through the years: "I have no other hands than yours."

It is true! These hands of ours are indeed the hands of the Savior. It is these which He would use in the work of His kingdom. Let us yield them unto Him in humble devotion. He has no other hands than ours.

The Church in Neuland

MARIE J. REGIER

The ministerial situation in Paraguay is quite different from that in the States, and also from Canada, though we find more similarity with this section of the General Conference. Those of us who are older remember, of course, a similar situation in the olden days when there were a number of ministers who took turns preaching Sunday morning. One was the "Aeltester" and only he could perform baptism and serve communion.

The situation, is, of course, similar in the different colonies, but we will take Neuland as an example. The colony is divided into a number of villages, some being about a mile apart, sometimes only half a mile, while those farther away from the center are all of twenty and thirty miles apart. When there are no cars, but only buggies for transportation it is obvious that serving the community is not an easy matter for the minister. Moreover, in most of these colonies the membership is partly General Conference and partly Mennonite Brethren. Three Sundays in the month the village group meets as a congregation irrespective of their membership. There are also a good many who do not belong to church, yet come fairly regularly. There are others who were baptized in Europe but who objected to making a confession of faith when the church of Neuland was organized and who, therefore, have remained on the outside. The General Conference has about twenty-five ministers in Neuland colony with only one "Aeltester," the Rev. Hans Rempel. These ministers take turns in accordance with a regular schedule in making the rounds of the services in the different villages. Rev. Rempel is at liberty to visit the church services as he sees fit and substitute or supplement. The Mennonite Brethren church has one leading minister, though he is not called "Aeltester" and several others, most of whom have left by now. These ministers also preach in the villages, but it seems that it was never possible to work out a schedule in co-operation with them, so that it will happen that some Sundays there are two or three ministers at one service while there is no one at another place.

I might mention about these ministers that a number of them have not been ordained, only elected. It seems that they fear the responsibility which comes with ordination, so they preach without being ordained.

Once a month the ministers, deacons, and trustees of the General Conference church come together for inspiration and for transacting business. Of late they worked out a list of articles of faith due to the fact that there is a group of quite conservative members who object to women taking part in the church business meetings, to having baptism services at any time other than on Pentecost. They also object to prayer meetings where people pray audibly. One man based his objection on the Scripture verse which says that God said to Moses, "Why do you cry unto me?" They feel that the General Conference church has taken over too much from the Mennonite Brethren church.

The first Sunday in the month is "Hauptversammlung" (Main church gatherings). One woman asked one time whether we had "Hauptversammlung" in North America, too. I laughed and said that I guessed we had it all the time. The members of the Mennonite Brethren church have their "Hauptversammlung" in their new church in Gnadental. The General Conference church meets in three or four places because nowhere is there a schoolhouse large enough to accomodate all of them. They are thus looking forward with much anticipation to the completion of the new church. There is first the regular church service at which two or three ministers speak. At this service everyone is welcome who happens to be in the village, so that there are usually some of the Mennonite Brethren folk too because they have not had a chance to go to their own service. After the service there is often a common meal and another service in the afternoon together with a business session.

Such are the forms through which the Neuland church tries to carry on the business of the King in their country.

NEW TESTAMENT TRANSLATIONS

(Continued from page 53)

read the true sense directly from a good translation than to consult voluminous commentaries.

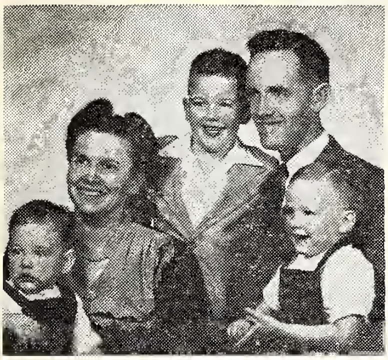
More than sixty years ago, a man named Beard said quite aptly: "Men need to bring to the Bible sufficiently strong prepossessions, sufficiently fixed opinions to have them reflected back in all the glamour of infallible authority." Such bias ever exists. The predilections of an uninformed mind can hardly lead to sound conclusions. A passage may not be construed to one's liking.

Therefore honesty and intelligence are first essentials in "dealing straight with the word of truth." Paul says: "We have renounced disgraceful, underhanded ways, we refuse to practice cunning," RSV. 2 Cor. 4:2 and 2 Pet. 3:16 suggest a sound working basis for developing a Bible student's conscience.

The 1955 Handbook of Information

Last year it was decided that the General Conference Handbook of Information should be issued as early in the year as possible. Also that it be made as interesting, informative, and useful as possible. Already material for the contents is being gathered The questionnaires for statistical information about churches have been sent out and some have been filled by the pastors and returned. If you have suggestions that will help make this book what it can and should be, please send it in at once to A. J. Richert, Conference Treasurer, 722 Main Street, Newton, Kansas.

Returning to India



To have a family, a nurse, and a school principal go out to India, all in forty days' time is cause for thanksgiving; particularly since it is so difficult to get visas for India. The Curt Claassen family of Whitewater, Kansas, sailed the first of the year and Melva Lehman, the school principal of Berne, Indiana, together with Anne Penner, the nurse of Plum Coulee, Manitoba, will be sailing on February 6th. Their sailing address will be:

Miss Melva Lehman, Passenger
Miss Anne Penner, Passenger
M/V Hoegh SILVERMOON
Sailing February 5, 1955,
New York to Bombay
c/o Hoegh Line, Pier 30,
Brooklyn, New York

No doubt some of you will want to send steamer letters and assure them of your interest in them and their work and your intercession for them.

Pray also for their co-workers who are coming home on furlough. These latter will be, God willing, Mr. and Mrs. J. R. Duerksen, and Mr. and Mrs. Aron Jantzen and daughter.

A PARABLE OF NO SHOES

(Continued from page 55)

surely fit you. Take them; put them on. They will save you untold suffering."

But he looked embarrassed, in fact he was well nigh overcome with chagrin. "Thank you," he said politely, "but you don't understand. It just isn't being done. The front families, well, I—I—"

"But why don't you wear them?" said I dumbfounded.

"Aha," said he, smiling with his accustomed ingratiating touch of practical wisdom, "that is just it. Why don't we?"

And coming out of the "City of Everywhere" into the "Here," over and over and over that question rang in my ears: "Why don't we? Why don't we? Why don't we?"

Hugh Price Hughes, quoted by Clifford W. Bjorklund in *Covenant Weekly.*

Film Review

Filmstrips "Successful Teaching": 1. The Teacher, 2. The Pupil, 3. The Language, 4. The Lesson, 5. The Teaching Process, 6. The Learning Process, 7. Review and Application, 8. The Final Test. Available from Moody Bible Institute, 820 N. LaSalle St., Chicago, Illinois. Filmstrips cost $5.00 each. The leader's guide costs $1.00. The eight filmstrips and the leader's guide cost $37.50. The commentary is also available on 7-inch 45 RPM records and on one 7-inch reel of tape, recorded in twin track, playing speed 3 3/4 IPS. The price of the tape or the records is $21.00. The filmstrips and records are available for $1.10 rental for each combination of a filmstrip and record from the Visual Aid Library, Rosthern Bible School, Rosthern, Saskatchewan, Canada.

Summary of Contents. The contents of the filmstrips are good. The presentation of the material in each of the filmstrips should be meaningful to the average Sunday school teacher. The filmstrips are in color which adds to their effectiveness. In these eight filmstrips practically the whole process of teaching a Sunday school class is covered. An attempt is made in the filmstrips to apply the material to teachers of different age groups.

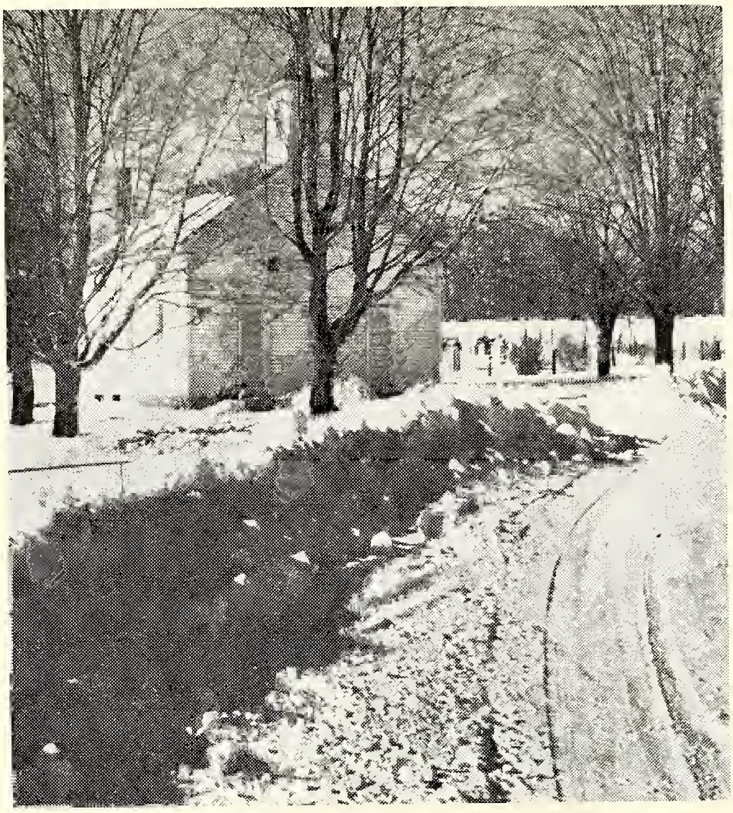
How to Use. The film *No Vacant Chairs* which was reviewed previously together with these filmstrips would be splendid for a teacher training course by a local Sunday school or a group of Sunday schools. One or two of the filmstrips could be used in one evening. It takes about twelve minutes for one of the filmstrips if the records or tape are utilized. In order to make the filmstrips helpful to the Sunday school teachers in a local church, the teachers should discuss the issues raised as they relate to their particular classes. A capable discussion leader should lead the discussion.

Making Materials Available. It may be that district conferences could purchase materials of this kind and then make them available to local Sunday schools. Some local churches will want to buy a set of this kind since it can be used more than one time. In some communities the ministerial association will be interested in purchasing a set of this kind and making the material available through the local library. The General Conference Board of Education and Publication will want to buy some materials eventually. This kind of a set should probably be available at a number of centers.

Last year the Conference received three substantial gifts: two were farm lands, one a business building. Also some substantial bequests in wills. Are you one whom the Lord has blessed with material goods and have thought of making a large gift or including a bequest in your will but have kept putting it off? If you need help in this matter contact the Conference Treasurer's Office, 722 Main, Newton, Kansas. Remember, even a comparatively small group like the General Conference can be a mighty force for Christ and righteousness.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



'Tis winter now; the fallen snow
Has left the heav'ns all coldly clear;
Through leafless boughs the sharp
winds blow,
And all the earth lies dead and drear.

And yet God's love is not withdrawn;
His life within the keen air breathes;
His beauty paints the crimson dawn,
And clothes the boughs with glittering
wreaths.

Let's Face It

> We do not know very much of the future
> Except that from generation to generation
> The same things happen again and again.
> Men learn little from other's experience.
>
> —T. S. Eliot

Youth tries desperately to see what the future holds. We want to do the right things—those things which God would have us do. But what are they? How can we know? The preacher says, "Pray." Prayer is very necessary but is it enough? It is rather easy to pray, especially when our needs make us uncomfortable. Have we tried to discover the complete secret? How true are the words of the poet—"Men learn little from other's experience."

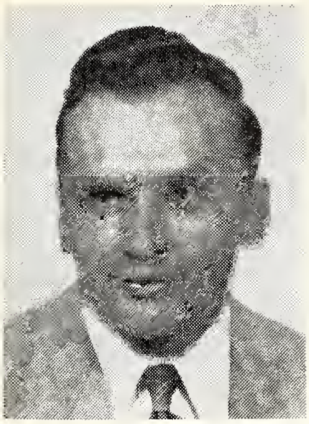
God has given us a library of the most tremendous experiences man has ever had and lived. This library is the Bible with its many books in one volume. From this great library we *can* learn from other's experiences; that is, if we are willing to read and study. The Will of God is an experience, as is the whole Christian life. With God's revelation to us through the Bible we can learn about the future and the experiences of the saints. But we have to read it.

The poet also says that "action is suffering, and suffering is action." Young people, before us stands the great free opportunity to *act* for Christ. Are we afraid we may have to suffer? Does your Bible tell you that it is a shame to suffer for Christ? Mine says the opposite. We want to be tough and we consider ourselves hardy. In our time young men think it is sissy to wear long underwear; girls don't want to be seen in wool stockings. We do many things to appear brave and strong. Why not be strong in ACTION as Mennonite Youth for Christ? We say the world is very wicked but if we read the Acts we must confess that very few, if any, of us go to prison like the apostles did because we love the Lord.

Being active in your youth group isn't going to land you in prison. It may cause secular friends to "sniffle" at you but as you read the Bible this coming year, try to realize the great truth in the poet's words, "Action is suffering." As you continue to read the Bible you cannot help but feel the joy which comes from "suffering" for Christ. Such moments turn out to be blessed experiences. This

(Continued on page 59)

Life Sketch of Bill Gering



As a sister to Bill Gering I have been asked to write a brief history about him. Bill was born on a farm near Marion, South Dakota. He came from a Swiss-German home and was the youngest of six children. When Bill was only 15, his father passed away and later in 1947 his mother also died. He attended rural school and after graduating from high school he felt the need to help his brother on the farm, although he would have liked to go on to college.

During World War II he was drafted into military service. He had been registered as a C.O. but changed his mind shortly before induction, feeling he was not worthy to claim this position. His experience in the army was a great turning point in his life. It was there he found the Lord's way to be the only way to peace for the world. And it was there he decided to make a new start in life and admit his past mistakes.

Returning from army service, his old desire to attend college came back. He attended; hoping that God would reveal to him his mission in life. It was hard to give up the farm since he was greatly interested in animals and it meant parting with his registered Chester White hogs. Bill loves singing, hunting, and sports (especially baseball and basketball). His most recent hobby is photography.

Bill's home in South Dakota.

He graduated from Freeman College in 1949 and Bethel in 1951. His interest in speech and drama during college days led him to also study under Dr. Fred Eastman, at Chicago Theological in the field of Religious Drama. While in seminary, he was awarded a World Council of Churches Scholarship for foreign study. This was a great opportunity and Bill was privileged to attend Mainz University in Germany in 1952-53. He entered Mennonite Biblical Seminary after his return from Germany, where he will graduate this spring.

As a youth his father encouraged him to go into Christian service. From those early days he has gone through some deep spiritual experiences. He was baptized in the Salem-Zion Mennonite Church where he still holds his membership. He believes his call into Christian service is clear and unwavering. Bill believes the Holy Spirit will reveal to him exactly where and what God wants him to do.

In working with young people his aim is not to preach at them, but to talk with them. We, as a family and community, wish him well in his full time work with the General Conference Young People's Union. We are praying for him.

Mrs. Harold V. Graber,
Freeman, South Dakota.

YPU Cabinet, Bill is fifth from the left.

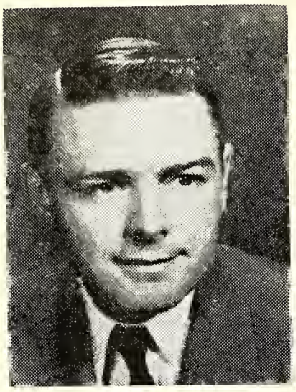
LET'S FACE IT

(Continued from page 58)

joy is one of the marvels and rewards of the Christian life.

We, as young people, must be willing to learn, act, and suffer. Let us face the New Year with the open Bible so that we may be filled with its inspiration and stirred by its action. The result will be a better understanding of God's Will for our lives and a better realization of a United Mennonite Youth in Christ for the future. —Bill Gering

Introducing YPU Cabinet



President:

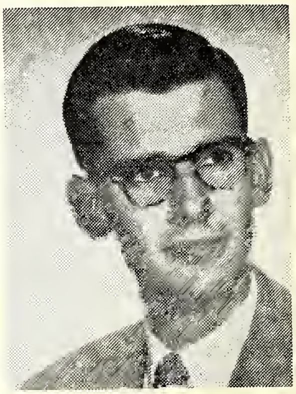
HARRIS WALTNER, Moundridge, Kan. He is pastor of the West Zion Menn. Church in Moundridge.

Christian Service Area Chairman:

LEOLA SCHULTZ, 4614 Woodlawn Ave., Chicago 15, Ill. Leola is a student at Mennonite Biblical Seminary. She is also director of the Gen. Conf. Voluntary Service program.

Vice President:

HENRY FUNK, 731 Fleet Ave., Winnipeg, Man., Canada. At present Henry is a student in the United College in Winnipeg.



Christian Fellowship Area Chairman:

GORDON DYCK, Mennonite Central Committee, Akron, Pa. Gordon is serving as assistant director of Voluntary Service.

Secretary and Treasurer:

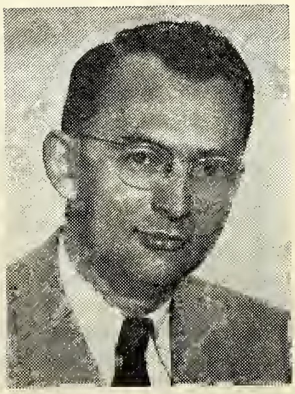
ROSEMARY LINSCHEID, Freeman, S. Dak. Rosemary is Registrar and Administrative Assistant at Freeman Junior College, Freeman, S. Dak.

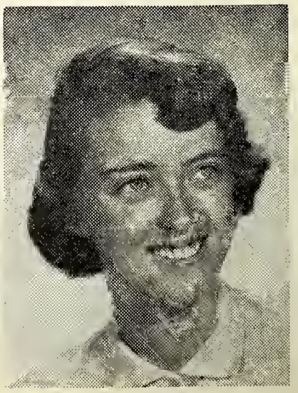
Christian Faith and Life Area Chairman:

FRANK H. EPP, Box 120, Altona Manitoba, Canada. Frank is the Editor of *The Canadian Mennonite*.

Advisor:

DR. ERLAND WALTNER, North Newton, Kan. Dr. Waltner is head of the Bible Department at Bethel College.





Editor of Youth Page in *The Mennonite*:

LOIS DUERKSEN, North Newton, Kan. Lois is attending Bethel College as a senior.

Our Schools

BETHEL COLLEGE

Pres. D. C. Wedel attended the meetings of the Association of American Colleges in Washington, D. C., Jan. 11—Jan. 13. The theme of the program at these meetings was "Liberal Education and America's Future." Pres. Wedel also attended a business meeting of the Council of Mennonite and Affiliated Colleges where the concerns centered about the summer European tour, the foreign student conference and the Peace and World Order Conference.

Erwin Goering, director of public relations, and Harry Martens, business manager, are visiting churches in the Pacific District in the interest of the college. They expect to be gone through the month of January.

Richard Siemens, Newton, Bethel graduate in the class of 1951, and Wendell Wiens, Hillsboro, member of this year's senior class, have been accepted by the University of Kansas School of Medicine.

The Bethel College Fellowship organizations in Mennonite churches of the college constituency area are again active in carrying out the sevenfold aims of the Fellowship organization in the churches. These aims are: 1. Pray for Bethel, 2. Talk for Bethel, 3. Suggest improvements at Bethel, 4. Help people get better acquainted with Bethel, 5. Call Bethel's attention to prospective students, 6. Encourage prospective students to attend Bethel, and 7. Encourage individuals to make generous annual financial contributions to Bethel.

Seventy churches of this general area are divided into 16 districts with an over all chairman in each district. Last year some 30 churches participated in dinners and booster banquets and in general fund raising activities.

The next Memorial Hall Series program January 27, will feature a lecture by Norman Cousins, editor of the *Saturday Review* on, "America's Assets in the Present Crisis." Since becoming editor of the *Saturday Review* in 1940, Norman Cousins has made several world survey-tours and reported his finding in widely read magazine articles and books such as, "Who Speaks for Man?" and "Modern Man Is Obsolete." He is very much concerned with the survival of values and the healthy condition of the human community.

Last week the students at Bethel College voted to again sponsor a student next year from the Teacher's College in Wuppertal, Germany. Tuesday, Jan. 11, marked the opening of the campaign to raise the necessary $750. The success of this undertaking depends largely upon contributions of students and other interested individuals.

The Exchange Program, sponsored by the Student Christian Fellowship, had its beginning in 1950. Rudy Stubenrauch, this year's student from Wuppertal, was preceded by Fritz Potreck, Rudy Wiemann, and Annagret Voelcher.

Two years ago, the students at Wuppertal undertook the task of supporting a Bethel student for a year of study in Germany. Lillian Galle, Valley Center, is the student from Bethel this year attending the Teacher's College at Wuppertal.

The benefits of this program do not end with the students who study in a foreign country, or with the schools participating in the program. Through an exchange of this kind the community and the nation benefits as well. Thus it is the hope of the students that this exchange of ideas and friendship may help in the task of building a bridge of better understanding between nations.

BLUFFTON COLLEGE

Lincoln Hall, Bluffton College girl's dorm, became the proud possessor of a new Hamilton baby grand piano recently, due to the united efforts of the girls, parents, friends, and campus organizations. Special projects have been carried on by the girls to help pay for the piano which is now located in the Lincoln Hall lounge.

Two other special additions to equipment were made recently. The bacteriology laboratory received a water heater for sanitation purposes in laboratory work. A new electric clothes dryer was added to the girl's dorm laundry equipment.

Dr. Lloyd Ramseyer, president, attended the Council of Mennonite and Affiliated Colleges in Washington, D. C., on Jan. 11, and the Association of American Colleges meetings in Washington, beginning Jan. 11.

Alumni, former students, and friends of Bluffton College in the Chicago area will meet at Mennonite Biblical Seminary in Chicago, on January 29, at 7:30 p.m., for a special Chicago reunion. Rev. William Keeney, assistant to the president at Bluffton, will speak.

FREEMAN JUNIOR COLLEGE

Members of the Christian Youth Volunteers have taken up the project of redecorating the chapel and altering the platform so that the whole room will have a more church like atmosphere. During the Christmas vacation the walls were repainted and the platform was enlarged and raised. When the project is completed the room will make a better setting for worship services.

Rev. J. Herbert Fretz, pastor of the Salem Mennonite Church gave an inspirational chapel message the week after New Year.

A concert by Eddy Ruhl, a talented young tenor, was the latest offering of this year's Freeman College Concert Series.

As a special project the Alumni Association has inaugurated a library renovation program which it hopes to complete by 1956 when the Alumni celebrates its golden anniversary.

Steel book shelves ordered last summer were received and assembled during the Christmas vacation. The library was then moved into the former study hall where there is much more room for the stacks as well as for the reading area. The former library quarters are now used as study room for Academy freshmen, sophomores, and juniors.

(Continued on page 62)

MCC News Notes

STATEMENT REGARDING MCC DISTRIBUTION OF GOVERNMENT SURPLUS FOOD

This statement is prompted by further queries about the conditions under which government surplus food is available and the financial arrangements whereby MCC distributes such commodities in its foreign relief program.

Last summer the United States government made $300 million worth of surplus food available without cost to voluntary relief agencies. These commodities are to be distributed overseas within a three-year period. The availability of this free food to voluntary relief agencies is one of the government's efforts to decrease large stocks of commodities which have accumulated because of its subsidies to farmers.

As a government-licensed voluntary relief agency, MCC is entitled to surplus foods in the same way as are other agencies such as Church World Service (CWS), Brethren Service Commission (BSC), War Relief Services-National Catholic Welfare Committee (WRS-NCWC), and American Friends Service Committee (AFSC). When availability of surplus food was announced, MCC decided to accept quantities as could be distributed by its staff on principles of good stewardship. In other words, MCC is claiming all the US government surplus food which its relief workers can effectively distribute to the needy overseas.

Certain areas of the MCC constituency have been puzzled by statements that $1 contributions will make $20 worth of surplus food available. The meaning of such "$1 to $20" slogans by other agencies is that $1 will pay the overhead required to ship $20 worth of surplus food to needy persons overseas. Surplus foods are free and are not purchased.

There are certain costs of processing and shipping needed to disperse these commodities. In addition there are the costs of maintaining personnel who distribute these materials. Such costs are paid by the cash contributions made to the MCC relief program by Mennonite and Brethren in Christ churches. MCC welcomes cash contributions designated for such purposes. Such contributions can be made to conference headquarters or MCC.

Questions have been asked how MCC's overhead in handling surplus food compares to the overhead of other relief agencies. MCC's overhead for relief operations is less than that of most agencies.

The use of government surplus food, like material aid contributed by the constituency, can be a significant Christian witness. Relief personnel distributing surplus commodities can make an explanation about the Christian motivation for their services in the same way as when they disperse other relief supplies. Relief workers need the prayerful support of their supporting churches so this food distributed "in the name of Christ" can be an effective and impressive Christian testimony.

The distribution of government surplus food such as that made available by the 1954 Agricultural Trade Development and Assistance Act is not new to MCC. Mennonite relief workers have been dispatching such materials during the past approximate two years. In 1949 powdered milk and eggs were made available to relief agencies.

During the past year MCC shipped approximately 320 tons of surplus commodity food valued at $183,239.35. Proposed shipping for the first quarter of 1955 is 80 tons valued at $43,500. Foodstuffs allotted to MCC are dispensed to Germany, France, Austria, Jordan, Korea, Formosa, Japan, and Indochina. Available foodstuffs are powdered milk, butter, cheese, cottonseed oil, and shortening. These commodities are available only in railway carload lots. At present wheat is not available from government surplus stocks.

Another way in which the government distributed surplus food was through the Christmas food packages in a project known as "operation reindeer" and "operation poinsettia." MCC received a total of 43,372 of these gift packages containing between 13 and 15 pounds. These parcels were disbursed to Austria, France, Germany, Jordan, Formosa, Japan, Indochina, and Korea and were intended for distribution around Christmas.

PAX MEN SAVE ENKENBACH SETTLERS $19,000

Since May, 1953, when PAX men began construction of refugee housing in Enkenbach, Germany, they have worked a total of 42,875 hours which represents a saving of approximately $19,093 for those Mennonite settlers. Had these American Mennonite 1-W men not contributed their labor, the cost of the eight houses built thus far would have been approximately 80,000 DM to the settlers. Six of these houses are completed and two are under roof. During the winter months the Enkenbach PAX men will dig five cellars, do some street grading and build "stalls" for the dwellings to house poultry, garden equipment and vehicles.

LEONARD GROSS TO EUROPE

Leonard Gross, son of Mr. and Mrs. T. L. Gross, Doylestown, Penn., sailed from New York City on Jan. 15, for a two-year term of service in Europe. His assignment will be determined after arrival. He is a Goshen College graduate and has attended the Goshen College Biblical Seminary and the Mennonite Biblical Seminary in Chicago.

OUR SCHOOLS

(Continued from page 61)

After the material is properly arranged and labeled on the new shelves it will be much more easily accessible than on the cramped and crowded shelves of the former library space.

Several other improvements are planned and when these have been completed this Alumni project will be one of the most useful improvements on the campus.

Jottings

—**Lorraine Avenue Church, Wichita, Kan.:** Members of the Young Adult Sunday School Class enjoyed a wonderful evening of fellowship in the Christmas spirit at the Dr. Spaulding home on Dec. 3. This is a growing class of young married couples. Our Youth Fellowship provided Christmas (food and clothing) for a needy family. On Sunday evening, Dec. 19, the Adult and Treble Cleff Choirs gave a Christmas musical service. The theme was "Carols Around the World." Our pastor, G. S. Stoneback, was the reader for this inspirational service. The audience participated by joining in the singing of many of the carols. The German song, "Nun ist Sie Erschienen," was sung with much feeling by everyone. On Christmas evening the elementary department and a drama group (a family scene) gave the Christmas Story in tableaux form. The Christmas Story was read and told from the Bible by the father in the family scene as the children acted out in a vivid and realistic way, "No Room in the Inn," Shepherd, Wisemen, and many other scenes. A mixed quartet and a children's choir gave the mood music between the scenes. The congregation sang "Lead on O King Eternal" as the children joined the Wisemen on the stage in bringing homage to the Christ Child which made a fitting conclusion to this presentation. Dec. 31 both young and old met at the church for our annual watch night fellowship and prayer service. There were wholesome games for all ages, and refreshments. There were also several films shown including the feature, "All for Him." many prayers of praise and thanksgiving were said as the year drew to a close.—Mrs. John H. Gaeddert, Corr.

—**First Church, Reedley, Calif.:** What better way is there to begin the new year than with prayer? Wherever there are Christians in this world, the Universal Week of Prayer will be observed. Meetings were held each evening of the week of Jan. 2-7, in our observance of this special week, with various Sunday school classes in charge. The annual all church day on Nov. 7, was themed "Discipleship." The noon dinner was served by the Worthwhile Circle. J. J. Esau brought us the morning message on Dec. 5, in the absence of our pastor who was attending the Council of Boards meeting in Newton, Kan. Our church again presented "The Messiah," directed by Roy Reimer, on Dec. 5. The annual business meeting was held in two sessions, Dec. 9 and 14: our pastor has been elected to serve us for another term of three years. At the Christmas Eve Sunday school program, each class again presented their "White Christmas" offering, a special Christmas gift from each class to support some needy cause. The young people had a watch night service at which Jo Lange, German exchange trainee showed pictures. Our pastor is again teaching a catechism class beginning in January.—Mrs. Ray Goossen, Corr.

—**Deep Run Church, Bedminster, Pa.:** The Senior Choir presented a program of Christmas music from the Fountain House Plaza, Doylestown, Pa., Dec. 17. A Christmas play was presented by the Women's Missionary Society for their December meeting. Delmar Stahly from the MCC office conducted the Sunday morning worship service while our pastor made 1-W visitations in Connecticut. Ely Fretz spoke of their trip through the Home Mission fields in the south at our Sunday school and worship service at the Home for the Aged recently. The Sunday school presented a Christmas program Sunday evening, Dec. 26. Family night and watch night service was observed New Year's Eve, with the Girl's Gospel Team of Bluffton College giving a sacred program. The Youth Fellowship went Christmas caroling Christmas Eve, and presented a program at the Upper Milford Mennonite Church, Sunday evening, Jan. 2. Jan. 5 was the first of weekly meetings of Bible study on the book of Mark. Mrs. Hedwig Hueston from the First Church, Philadelphia, was received into our fellowship Jan. 2, 1955.—Corr.

—**First Church, Madrid, Neb.:** On Nov. 16, Norman Dalke performed the wedding services which united in marriage Miss Ruth Regier, daughter of Mr. and Mrs. P. A. Regier, Madrid, and Curtis Preheim, son of Mr. and Mrs. Emil Preheim, Freeman, South Dakota. The marriage took place in the First Church of Madrid, at 7:00 o'clock. J. H. Fretz, minister of the Salem Church, Freeman, South Dakota, gave a short sermonette following the ceremony. On Jan. 15, we had our annual church meeting where new officers were elected and some officers re-elected for the different branches of the church work. The minister's report revealed the following: Workers present here in the last six months were Rev. and Mrs. Henry Grimm of Summerfield, Ill.; Mr. and Mrs. Herman Buller going into the mission work in Argentina; Missionary Marie Duerksen, missionary to India; Rev. P. K. Regier, executive sercetary of the General Conference and Rev. and Mrs. J. F. Sawatzky were here for the Thanksgiving and Mission Festival. Rev. J. H. Fretz was here to serve in the wedding occasion. In outlining the future work for the new year the following were mentioned: Organization of our young people, catechism and Bible class for the young people, weekly singing for our community hospital, revision of the church library, evangelism work, revitalization of the prayer meetings and Bible study, greater emphasis on the work of the laymen's organization. The congregation voted unanimously to extend a call for another year of service to Norman Dalke before he completes his work at Seminary. The call was accepted by Rev. Dalke.—Corr.

—**First Church, Berne, Ind.:** A Mission Festival was held here over the Thanksgiving week end which proved to be a real time of blessing and enlightenment. Seven sessions were held with those of our own missionaries and the workers in the Children's Bible Mission and the Go-Ye Mission, also John P. Suderman, board member, as speakers. The Gerald Stucky family of Colombia, S. A., arrived here on Jan. 3. They will live here during at least a part of their furlough, while their children attend the Berne school. Miss Melva Lehman expects to sail for her second term in India in a few weeks. John F. Sprunger, who had served as our assistant pastor for some time accepted a call to the East Swamp Church near Quakertown, Pa., and he and his wife and little son left for that place early in November. The Hugh Sprunger family left the same week for Formosa, where they will serve as the first missionaries of our Conference in that field. Erland Waltner of Newton, Kansas, was the speaker for the union services here during the week of Dec. 26—Jan. 2. He gave heart-searching and interesting Bible studies on the first epistle of John, and in the three daytime meetings on Galatians.—Corr.

—**Bethany Church, Quakertown, Pa.:** Milton Denlinger, gospel artist from Lancaster, Pa., painted the 23rd Psalm during the November Christian Endeavor meeting. The same evening, Nov. 21, the Ladies' Aid and Missionary Society held its annual Thank Offering program. On Thanksgiving an 8:30 a.m. service was held with Wilmer Shelly bringing a message on our Home Mission work in the south. The Ladies' Aid and Missionary Society entertained the families of the church at the annual family Christmas party on Dec. 11. The Sunday school Christmas program and pageant was presented on Dec. 19, and communion was observed on Dec. 26. At the yearly Sunday school election Wilmer Martin, Jr., was elected as our new superintendent.—Corr.

—**Immanuel Church, Downey, Calif.:** The ladies of our church gave a "Tupper" party for Mrs. Kenneth Radach on Dec. 6. Many purchased Tupper items (plastic kitchen ware) for their own use and a cash offering was also presented to Mrs. Radach so she was able to purchase many items that would come in handy upon their return to Africa. Our annual Sunday school Christmas program was presented by the children Sunday evening, Dec. 19. Following the program, a group of young people went caroling. Christmas Day services were held Christmas morning at 10:30. Sunday evening, Dec. 26, the choir presented a special Christmas musical, following which Rev. and Mrs. Kenneth Radach spoke and showed pictures of mission work in Africa. A New Year's Eve service was held at the church, followed by a watch night service at the church parsonage for the young people.—Lorraine Regehr, Corr.

—**Meadow Church, Mingo, Kan.:** "I will instruct thee and teach thee in the way thou shalt go" Ps. 32:8. What a great privilege we as Christians have! The students who were home over the holidays have returned. One attends Berean Bible Academy, two at Meade Bible Academy, six at Oklahoma Bible Academy, one at Bethel College, and one at Grace Bible Institute. Mr. and Mrs. William Gaeddert celebrated their 25th wedding anniversary Dec. 29. An interesting program was given at the church. The young people had a social gathering at the parsonage, Dec. 30, with 27 present. It was closed with chorus singing, Scripture, and prayer. The New Year's message on Jan. 1, was followed with the annual business meeting. The following new officers were elected: Alvin Goossen, sec. of board; Arnold Nickel, treas. of trustees; Dan Epp, sec. of trustees; Mrs. John Williams, director for special music; Kenneth Gaeddert, pianist; Virgil Buller, song and choir leader; George Wiens, Jim Franz, and Eldo Franz, ushers. There was an installation service Jan. 9. Mrs. George Bergen underwent surgery at the Oakley Hospital, Jan. 5. We are praying for a speedy recovery.—Corr.

—**Onecho Church, Colfax, Wash.:** The Junior Choir under the direction of Darrell Allbright has been furnishing music for several morning and evening meetings, as well as participating in the annual Christmas program. Harold Burkholder of Grace Bible Institute held a series of meetings in the church, Nov. 18-28. He also presented the Thanksgiving sermon on Thanksgiving Day, and also taught the adult Sunday school classes on both Sundays. Many were specially blessed when attending five morning Bible classes on the book of Ruth. To hear Rev. Burkholder over the air on the local station in the mornings of one week was another great

(Continued on next page)

privilege. Following the Thanksgiving service many enjoyed a carry-in dinner in the basement of the church.—Corr.

—**Garden Twp. Church, Hanston, Kan.:** New officers of our WMS for 1955 are Mrs. Willie Voran, pres., and Mrs. Ferd Neufeld, sec.-treas. Central Kansas Bible Academy, Hutchinson, rendered a Christmas program in the church Sunday evening, Dec. 19. The annual Christmas program given by the Sunday school was held Dec. 24, evening. On Dec. 28, the annual church business meeting was held during which time the acceptance of our pastor's resignation took place. Rev. Graber's future plans are not definite as yet. Virgil Dirks occupied the pulpit in our pastor's absence, Jan. 2. Mrs. Waldo Ewy will be the correspondent for 1955.—Mrs. Albert Ewy, Corr.

—**West Swamp Church, Quakertown, Pa.:** The Women's Missionary Society held their anniversary service Thanksgiving morning with a mite-box service and Elsie Pfister from Kentucky as speaker. The sick and shut-ins were remembered by a visiting committee and with boxes of fruit and Christmas cookies. On Christmas Eve the junior department presented a Christmas program, followed by the film, "The Birth of a Savior." Also the White Gifts of the Sunday school were presented which amounted to $824. This was divided as follows: Missionaries— Drs. Harvey and Ella Bauman; Kenneth and Mary Bauman; Arthur and Helen Keiser; S. T. Moyer for young people's work in India; to our General Conference work; and to Bluffton College. The young people of the church went caroling after the evening program. Sunday, Dec. 26, the pastor preached on the thought, "Is Today Still Christmas?" In the evening a program of Christmas music and meditation was given. Dec. 30 the Bluffton College Women's Gospel Team presented a program of song and worship. New Year's Eve was ushered in by a C. E. social and watch night service. Our contribution for the new mission project of northeast Philadelphia amounted to $1,540.—Corr.

—**Tabor Church, Newton, Kan.:** Carl Lehman of Bluffton College and Paul Holdeman, a 1-W pastor, were our guest speakers Sunday morning, Dec. 5. The Willing Helpers Society invited the 1-W men from this area to our church services Dec. 5. After the service this society and their families enjoyed a fellowship dinner with them. Dec. 12, evening, the Willing Helpers gave a Christmas program; an offering was taken for missions. We had a Christmas program Christmas Eve for those families who do not have a program in their schools on that evening. Arnold E. Funk, pastor of the Bruderthal Church was our guest speaker on Sunday morning, Dec. 26; this was a pulpit exchange with our pastor. The general C. E. met Dec. 31, for election of officers for the coming year; also a sermon by Rev. Schmidt.—Mrs. Jake J. Goerzen, Corr.

Into the Beyond

Three of the aged members of the First Mennonite Church, Berne, Indiana, passed away during the past few months: **MRS. DINA HABEGGER LEHMAN**, on August 8, **MRS. SARAH BADERTSCHER** in September, and **SIMEON LEHMAN** on November 26.

Conference Stewardship Chart

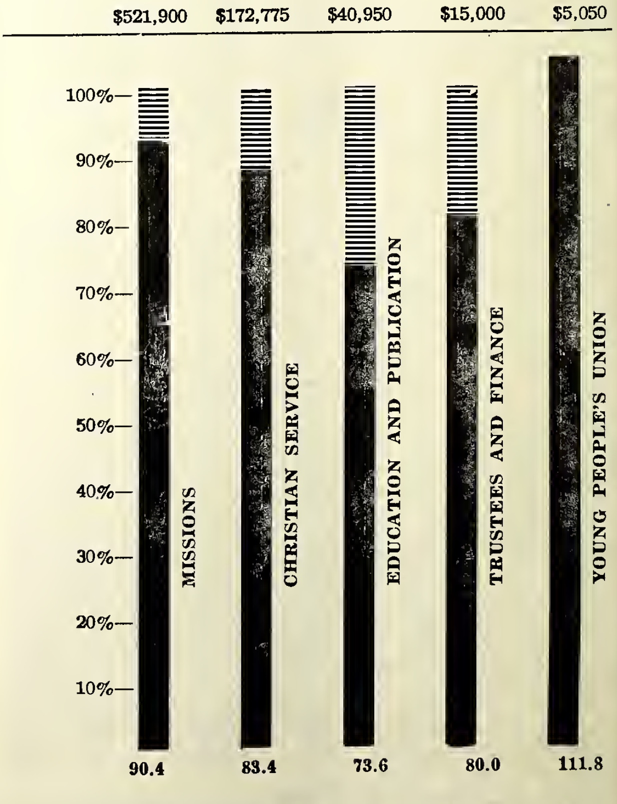
December 31, 1954

Once again we can look back and review a year's work. The accompanying chart gives a graphic review of the phase of work for the past year—Conference giving. Through the combined efforts of each of you approximately 88 per cent of the Conference budget for 1954 was met. Percentages at the close of the year for the four boards ranged from 73.6 for Education and Publication to 90.4 for Missions. (The YPU, an auxiliary organization, oversubscribed its budget, reaching 111.8 per cent). Comparing these averages with 1953, we find a decrease of approximately 10 per cent. This does not mean, however, that we have slackened in our giving (total 1954 contributions exceeded 1953 by $8,000), but it indicates that our giving has not kept pace with the growing work of our Conference (the '54 budget was some $92,000 higher than the '53 budget).

We do want to commend each of you for helping to make December an all-time high month with over $122,000 recorded as budget receipts. This does not include any estate gifts; it represents your offerings, large and small, given directly or through your church. We thank God for each of your gifts.

To reach our 1955 budget goal we will need an average monthly budget income of $69,000—let's see if we can't reach it by regular and consistent giving.

Edna Ruth Mueller, Asst. Treasurer



(Percentage of budgets met as of December 31, 1954)

■ Receipts to December 31; ▥ Short of Budget

Fiscal year ended December 31.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Watch & Pray
Prayer Calendar
YOUNG PEOPLE'S
Daily Strength for Daily Needs

Photo by Waltner

MENNONITE LIBRARY BIBLICAL SEMINARY

1-W Portrait

The Beginning

Evangelism: The Layman's Challenge

Volume 70 Number 5 February 1, 1955

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Translations

There have been some requests for translations of the two German gems: "Muede bin ich, geh' zu ruh," and "Gott ist die Liebe." Such translations may be had, while the supply lasts, by writing to:

Mrs. Joanna S. Andres
412 S. E. 2nd Street,
Newton, Kansas.

The Mennonite

Editor, J. N. Smucker

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Mennonite Seminary Summer Session in Chicago

A unique opportunity will be provided this summer for ministerial study in Chicago under Mennonite auspices. The program of summer studies in which students and faculty members of Mennonite Biblical Seminary and Goshen College Biblical Seminary participated last summer at Goshen was regarded as highly worth-while by all concerned. This summer a similar program is to be carried on with inter-Mennonite participation at Chicago under the administration of Mennonite Biblical Seminary.

A six-week session is planned divided into two three-week terms. Thus ministers who wish a short period of refresher courses may take advantage of a three-week term and students who wish more work can extend it to six weeks. All work will be on the graduate level and will provide attractive studies for men in the minstry as well as students in training.

Full details as to courses are not yet available but under consideration are Old and New Testament, Biblical Homiletics, Archaeology, Anabaptist or Mennonite studies, Missions, Christianity and Communism, and Pastoral Counselling. Actual offerings will depend in part on the interest that is expressed.

Classes will be held and residence available in the quarters of Mennonite Biblical Seminary, 4614 Woodlawn Avenue. The dates for the two terms are June 14 to July 2 and July 4 to 22. Either term can be taken independently or both can be taken without duplication.

Since there have been numerous requests in former years for some such program as this, it is hoped that many will take advantage of the opportunity. Attractive courses, some of the best qualified Mennonite teachers, and pleasant location, contact with Mennonite mission work, and the possibility of a new Christian fellowship should combine to make this a very profitable period for the minister.

Of Things to Come

Feb. 13—Race Relations Sunday
Feb. 23—Ash Wednesday (Lent begins)
Feb. 25—World Day of Prayer
March 21-25—Bible Week Lectures, Bethel College
April 3—"Seven Last Words," Bethel College
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday
April 15, 16—Western District Retreat Leaders Workshop, Camp Mennoscah
April 15, 16—"Christians in Business" Study Conference, Western Dist.

"Inasmuch"

News of a devastating flood has slowly filtered through the bamboo curtain. We do not know how many people drowned, how many are still homeless, or how much starvation is resulting from loss of the rice crop.

But we do know that one of the problems of the United States is government-owned surplus food. And we do know Christ's teaching on helping those in need. Individual Christians, congregations, the Fellowship of Reconciliation and others are urging their representatives in Washington to share some of our surplus food with China's flood victims. "If thine enemy hunger, feed him," their letters urge. And if enough of us speak to this point, action is likely to result.

Here is a petition to the President drawn up by two church women, Dr. Mary Podea and Mrs. B. W. Hamilton. Copies may be secured by writing to Dr. Podea at 817 Fifth Avenue, New York, N. Y.

"We look with love upon China's famine-stricken children, and share in mother-love the pain of their mothers. Remembering Martha's words of long ago—'Lord, if thou hadst been here my brother had not died'—we request you, Mr. President, to give a generous portion of our surplus food as a love gift to the children of the famine areas of China."

(Elaine Sommers Rich, who is the wife of Roland Rich, the Bethel College Chemistry professor, writes regularly for *The Youth's Christian Companion,* Scottdale, Pa. By permission, some of her articles will appear frequently in *The Mennonite.*)

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

RESPONSIBLE FOR SIX MILLION

We call attention this week to the fifth of the objectives named above: our responsibility to witness to the six million souls entrusted to our Conference. This figure has been arrived at by careful estimate of the number of people living in the mission territory delegated to our Conference, where other denominations assume no responsibility.

Responsible for six million souls! This is a very sobering thought. No other church groups or organizations to assist us in this. This would be approximately one hundred twenty souls for each individual member of our Conference. What are some of the ways we may best discharge this obligation?

We need to become more mission conscious, instead of less. Young people should give more serious consideration to the call of missions for their own life work. All should help to create a healthy missionary atmosphere in the churches. Pastors should be contagious mission enthusiasts that others may catch the vision.

It is easy to see that if human and financial resources be directed away from this obligation, our own six million will suffer in direct proportion. This is a strong argument for all our churches to help support our own Conference in its mission endeavors; for if *WE* do not care for this responsibility, *NO ONE ELSE WILL.* If the money that goes to outside causes, however worthy they may be, were directed along our own obligations, the six million would be far better cared for.

Churches need to become centers of dynamic evangelism to provide the missionary zeal for these tasks. As shown in another article, laymen need to become enthusiastic evangelists, both at home and abroad.

Six million—a hundred twenty for every individual member—is indeed a heavy responsibility; too heavy to be considered lightly, or to be borne without the help of the Heavenly Father.

THE CHURCH BULLETIN

Until rather recently, the regular church bulletin was considered by many an unnecessary extravagance, or only for the larger and wealthier churches. However, more and more churches are using them as a regular feature of their Sunday services.

For one thing, the bulletin can do away with the list of announcements which people have difficulty in remembering anyway. These can be listed concisely and clearly so that no one need be in doubt about the church activities.

The bulletin can also be an aid to worship, showing the order of service, the hymns, the Scripture passage, the sermon topic and text, and—for music lovers—the selections of music used. Supply pastors can be properly introduced, as well as reasons stated why the regular pastor is away. The bulletins can also contain some short message, a prayer or poem, that can be a source of inspiration beyond the time of the worship serivce.

Some churches send their weekly bulletins to absent members or hospital patients, or to members away from the home church. It becomes a means of keeping those unable to attend, in touch with their home church and its activities. Keeping bulletins on file or binding them yearly into booklet form also becomes a valuable church record and a useful reference.

But the church bulletin should be worthy of the church. Frequently one finds poorly mimeographed copies, with dim or blurred or crooked typing. Neat and attractive covers with first class typing of copies may cost a little more but should be worth it. The impression many visitors form of a church is the type of bulletins handed them. There should be plenty of copies so that each worshipper may have one of his own.

It may be necessary for the pastor to do all the work himself. In any church, capable laymen should be found who would be willing to do the mechanical work needed, and who perhaps in most cases could do it better than the minister himself.

THE YOUNG PEOPLE ARE ACTIVE

The church can indeed be grateful for the fine young people who are interested in the various types of Christian service. At meetings of Young People's Unions or other groups there is a seriousness and a concern for the Lord's work that is wholesome and gratifying. Young people are interested in Voluntary Service and make more sacrifices to engage in this type of Christian work than do the older groups. They are ready to give of their time and effort for causes which seem to them to be a witness to Christ, and to administer to the needs of others. The whole Voluntary Service program is a tribute to the interest and spiritual life of our young people.

The various workshops, study groups, and retreats also show how deep is the interest of our young people in Christian service.

We rejoice at this interest. We need to make possible a continuation and a growth of these various types of service outlets. The youth should be given every opportunity to engage in definite Christian service. Churches should be alert to ways of aiding this interest and making possible ever larger participation by the young people.

Evangelism: The Layman's Challenge

NOTE: *At the suggestion of the Evangelism Committee of the General Conference, working under the Board of Missions, Harold Buller, pastor of Bethel College Church, is writing two articles on the need of local evangelism committees in our churches. The Evangelism Committee hopes that great challenge and stimulation will come to all readers—members of churches, to do something definite in this area.*

Churches without an evangelism committee or its equivalent are missing a leg. Churches with a half-hearted evangelism committee are lame and will likely hobble along in their united Christian witness.

An evangelism committee is a group of laymen and laywomen selected from the church membership to lead out, together with the pastor, in the work of evangelization carried on by the church in the local community.

Such a committee, made up of lay people is extremely necessary for the following reasons:

I. *Christianity is primarily a layman's religion.*

If the true church of Christ were made up primarily of ministers then the lay members would be to the minister like ornaments are to a Christmas tree. The minister who could collect the most ornaments would seem the most successful. But that's not the way it is. The Spirit says, through Paul, "Ye are the body of Christ and individually members of it." This was said of the entire Church.

The church of Jesus Christ is made up of a body of believers who testify by word, deed, and invitation to their faith in the saving power of God.

The amazing growth of the Church during its earliest centuries was due to the daily testimony of the layman who was so convinced of his faith that he remained true to it under all circumstances of life, pleasant and unpleasant. He believed that all men should have a part in his new found joy. He lived and spoke accordingly.

When Christianity is limited to a "preacher's religion," to be argued and discussed in theological conferences, it has gone to seed that won't do much sprouting. Christianity is the layman's religion to be lived and testified to under all circumstances of life.

The living church is one in which its members win others to Christ and help them find their place in the body of Christ.

It is entirely natural that the members of any local church body, seeing this as its task and responsibility, would choose a group of its own lay people to help lead them in this work. Such a group can be called an evangelism committee. It is no more their task to do *all* the evangelizing for the entire church than it is the task of the minister. But together with the minister, the members of this committee help to guide others in their Christian testimony.

II. *The layman's testimony is usually more effective among "outsiders" than that of a minister.*

This is no slight against those who preach the Word as ordained ministers. But if you were not a Christian, and knew little about the Christian Church, who would have the better chance of persuading you to become a Christian? Would it be the minister who, so far as you would be concerned, makes his living by doing church work? Or would it be the layman who believes in Christ, even though to follow Christ's teaching makes it harder for him to earn a living in today's society?

The average non-Christian wants to know that the things of this world which Christ asks him to give up will be replaced by something meaningful and worth having. One way of telling is by watching people in similar circumstances who have tried it. This means, of course, the Christian farmer, teacher, or businessman living in the same community. If these who call themselves Christians are noncommittal about their faith then it will be considered of little value. But if they really believe in it in spite of difficulties it imposes, then maybe it can help their neighbor in his spiritual hunger.

Therefore, an evangelism committee dedicated to promoting a more active lay witness can be a most important part of the work of any church.

III. *The minister can not possibly do the work of an evangelism committee by himself.*

This would be true even if the witness of a lay person were not more effective than his own. Unfortunately, almost any community has more nominal or non-Christians than any one minister could possibly lead to Christ and the Church even if he could spend all his time at this task. But as it is, most ministers have the majority of their time taken up by meeting spiritual needs among church members and by the work of the organized church. Even the work of preaching gets to be something for which he too often prepares only at odd moments and after 9:00 p.m. This is true both for small and large churches.

In smaller churches the minister finds himself carrying much of the organizational work of the church. The responsibilities such as church business transactions, Sunday school, youth work, catechism classes, and even janitorial work, (not to speak of a part-time job on the side), keep him busy, even if he has no community or Conference responsibility.

In larger churches where more trained and responsible people can help carry the load there are so many more committee meetings, sick calls, pastoral calls, weddings, funerals, community affairs and a host of details that find their way to the parsonage that he bogs down anyway.

And then the members wonder at annual meeting why the church did not grow. It might well be because it needs an evangelism committee that actively leads the congregation in this great task.

(Continued on next page)

Summer Bible Schools in Paraguay

HENRY EPP

December, 1954, witnessed our second summer Bible school in Asuncion with an increased attendance from last year's 35 to 55 regular students ages ranging from four and one-half to thirteen. The school was conducted in the MCC home with six teachers in charge of four classes. Material was ordered from the MCC offices, Switzerland, and paid for by local contributions. The school program included an outing to a nearby lake. On Dec. 12, Sunday evening, parents and friends of the Bible school attended the closing program.

We consider this DVBS work a must for Asuncion, especially since our Sunday school efforts from Sunday to Sunday do not meet with the success and co-operation we had hoped for. This summer school recorded a near perfect attendance for Mennonite children living or spending their summer vacations in Asuncion. Then also up to twelve non-Mennonite children from German-speaking homes attended, and after the closing program many of the mothers came and expressed their appreciation. Most of these children also took part in our Christmas Eve program, singing the carols with our children, reciting poems, and receiving Christmas gifts.

The German evangelical church has become so inactive that parents are beginning to show an interest in our activities, not that any one of them is contemplating leaving his or her church, but they are beginning to demand more from their own leaders. We are glad for this opportunity to witness and lend a helping hand.

Two hundred and thirty miles south of Asuncion we find hundreds, possibly thousands of these German evangelicals. Since a month ago they were served by one pastor who came to each colony once a year attending to baptisms, confirmation, weddings, etc., at that time. I had an opportunity to visit one of these colonies, the poorest economically, which consists of around sixty families with one hundred children. The children receive four years of public Spanish education, no German and no religion. I found only two families that knew of and practiced Tischgebet.

Details of conditions there, how we got to sending a worker down, and the difficulties encountered, cannot be reported at this time.

In December one of our Asuncion Mennonite teachers was sent to Camby Reta by the Mennonite Conference in Paraguay. After an intensive visitation program thirty-seven children responded. Local authorities forbade use of school or other public buildings and since no private house was central and otherwise suitable, classes were conducted open-air under the trees. Actually there was only one class at each of two meeting places (some two hours separate) because the children of 16 years were as ignorant of Bible stories as the 5 year olds. Some German instruction was given, and much time was spent preparing a Christmas Eve program. Over one hundred adults attended and admitted later it was the first time they had seen a Krippenspiel, or celebrated without drinking and dancing. (Although several days later these parties took charge of celebration anyway.)

Anyone interested in this mission project, its financing, etc., might contact the Mission Board. Rev. Walter Dyck who is coming here in a day or two will get all the inside information, or you might write us a personal letter. We will be happy to answer.

IV. *Minister and people need to work together in a practical way.*

This article in no way tries to say that the minister has no responsibility in the field of evangelism. He has tremendous responsibility. The laymen of any church very naturally want to look to their minister for leadership in this challenge. After all, they have learned to know him, not as one who makes his living via religion, but as one who chose to be a minister because he answered the call of God to a work that is of highest importance to him. They *should* look to him for guidance.

An evangelism committee will be the instrument through which this leadership can become practical and meaningful. Without such a committee either pastor or people working more or less independently would be much less effective.

The evangelism committee helps the church organize for action. Without it the minister would throw out his suggestions in sort of a confusion. He does not have time for all the details to make these ideas work. But now there is a group of people specifically dedicated to seeing that something is done. The committee is inspired by the minister.

The evangelism committee helps to make evangelism the work of the layman. If the layman does not personally engage in it, but keeps considering it the minister's job, he will never gain any real enthusiasm for it. His faith will fail to become contagious.

The evangelism committee, guided by a conscientious minister who finds out what lay evangelism is all about can help the layman do much better a task that no one else can do as well.

We need evangelism committees in our churches.

The purpose of the *Budget Folder and Contribution Blank*: It simplifies listing of offerings for Conference causes and mailing—by using the self-addressed, postage-paid envelopes—by church treasurers—and individuals. After two years, this has eliminated most of the confusion or wrongly addressed mail. It keeps before the people the annual budget. It results in more easily and accurately recording receipts by the Central Treasury. All churches have been supplied with these folders. If you have not received your or need more write to the Conference Treasurer.

The Beginning

ARTHUR FRIESEN*

Eighty-two years ago during the sixth session of the General Conference a mission board was elected. From the very beginning, when two churches in Iowa first united in 1859, the Conference had in mind starting and carrying on some mission enterprise. I believe home mission work was already being carried on at this time.

The above mentioned sixth General Conference resolved to inquire of the Amsterdamer Taufgesinnten Missionsgesellshaft whether mission work could be done side by side with them in Sumatra. This, however, could not be worked out. During the next session, in 1875, the first mission candidate, S. S. Haury, was accepted. He was instructed to visit our churches in the interest of missions and to look for an open door among the heathen of our own land first and if no suitable location was found to look elsewhere.

Up to this time the work in Indian Territory had been chiefly school work. The Superintendent of Indian Affairs was contacted at Lawrence, Kansas, to inquire of him about opening a mission in Indian Territory. He was friendly toward this plan so S. S. Haury and Peter Haury, on October 11, 1876, left by buggy, for their first of several trips into Indian Territory.

It is striking and impressive to note that in their search they recognized and respected the work of other denominations. They looked for a field not yet occupied by anyone. Among the Osages the Catholics were doing some work. The Baptists had established a mission among the Sac and Fox Indians. The agents were friendly but the various tribes were evidently supplied with schools and missions.

The second trip was to the Cheyenne and Arapaho Agency near the present city of El Reno, Oklahoma. This was in November, 1876. Here there was a government school but its supervision had been turned over to the Quakers and was like a mission school. Two years before this the Cheyennes had still fought against the whites. Now there were 2,000 Cheyennes and 1,700 Arapahos living in canvas and buffalo tents and they seemed willing to send their children to school. After further investigation among the Kiowas, Comanches, and Cados it was felt that an open door had been found and Haury was in favor of erecting a mission school with a farm connected with the same.

In the summer of 1877 the third trip was undertaken. He went into the camp with an Arapaho chief, sleeping in his tent, eating with the Indians, and witnessing what they called making medicine. In Krehbiel's *History of the General Conference* Haury is quoted as follows: "Again I am among the Indians. But as a mountain that cannot be crossed, the work, for the accomplishment of which I was sent here, stands before my spirit. The more I observe these poor Indians, the less competent do I feel for the hard task of living and laboring among them. In fear and trembling my heart would cry out, 'Send, Lord, whom thou shalt, only send not me.' " He felt that he had seen enough and in his heart there was a deep feeling of sympathy for these poor people held in Satan's power.

The plan was to build a small dwelling at Darlington the next spring and devote the summer to language study. Sore eyes, however, caused a delay and in the fall of 1878 he made a fourth trip, this time to the Creeks and Cherokees in eastern Indian Territory, to gain information from established missions. He was well impressed and hoped to banish the feeling of some that it was impossible for Indians to become Christianized and civilized.

On arriving in Halstead word was received that the Quakers had sent a missionary to the Cheyennes. Haury made his fifth trip to inform himself and found this to be true, however the Arapahos still wanted him to come. This would mean limited activities under the Quaker Agent. The General Conference was to convene that fall and Haury returned to Halstead waiting for further decisions of the Board and the Conference. Where was God leading?

Now word was received that Alaska had an open door. During this Conference Haury was ordained and it was decided to send him to Alaska to begin mission work immediately should he find a suitable location. J. B. Baer of Summerfield, Illinois, accompanied him. At Sitka they found that the Presbyterians had a mission. The location appealed to them but here again, since another denomination already had a mission, they decided to look elsewhere in Alaska. Everywhere it was the same. After seven months they returned home with a feeling that the journey had been a complete failure. Upon arriving at Halstead the revenue collector at Sitka informed Haury that the Presbyterians would do nothing and begged him to return.

That fall the Mission Board resolved to inquire further of the revenue collector, and, in order to be fair to the Presbyterian Missionary Society, to also inquire of their intentions. At the same time further investigations should be made in Indian Territory.

If no favorable reply was received by March 10, 1880, a committee composed of Rev. Christian Krehbiel, Rev. H. Richert, and Rev. D. Goertz together with S. S. Haury should go to Indian Territory. A short time after the Board's decision letters came from the Presbyterian board saying they were increasing their force. The Indian Superintendent wrote inviting them to come to Darlington and promised his assistance.

Upon these developments it was decided to drop Alaska as a possible field. The appointed committee then went to Darlington in April, 1880, just 75 years ago. They were favorably impressed with the prospects and recommended the immediate opening

(Continued on page 73)

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*Missionary to Indians, Clinton, Oklahoma.

To Mothers

(Fathers *may* read this)

Do you read books to your children? If you have older children or even teen-agers in the home, please don't miss reading *But Not Forsaken* by Helen Good Brenneman. (Mennonite Publishing House, Scottdale, Pa., $2.50.)

In addition to the book suggestion may I offer this bit of encouragement for a very delightful and enriching sharing experience such as reading together in the family circle can be? Necessity is often a guide in our lives. So it happened that because one of our children found it difficult to relax sufficiently at the table to enjoy her meals, we began reading during mealtime. Listening to stories helped: our children ate better, fussed less, and we all had a happy time. Not that we read at every meal—not even every day—yet through the years we learned many a good lesson from books and sometimes even caught the delicious refreshment of a nonsensical story read "just for fun."

Perhaps our family reading at the table had its beginning in my own childhood. I shall never forget the after-supper hour in my parental home when dishes and food remained on the table and elbows and chins went on too. Sometimes even the heads of the younger children drooped down on it and went to sleep. For them the intrigues of DAS NIEBELUNGENLIED or the beauty of Goethe's IPHIGENIA had little meaning. But for us fifth and seventh graders the hour passed too quickly. This was WONDERLAND.

Present schedules—ours as well as our older children's—often do not allow an after-supper leisure time. And so, looking back, I am glad that I set my own plate aside and used the mealtime to open the world of books to our children.

Just now we are reading *But Not Forsaken.* We shall never be finished with this story though we come to the end of its pages in the book. It will go on in our lives to remind us of God's goodness in our plenty and keep us willing to share our gifts, for the faces of Hans and Maria and Little Hans and Rosie shall ever be with us. Because they shall remain with us we shall "have a heart" for the refugees that come into our neighborhood; we shall understand better the ones among them who have lost their zest for living; we shall try to remember where they lost it in that far-away trek where fear drove them on and on and on.

I am glad to give the strength of this book—its faith in God—to our son. There may come a time when *he* shall be driven by forces of fear on an unchartered way. It may be that then he shall remember . . . Maria kept faith and found help in the certainty of the presence within her of the Helping Christ.

—Joanna S. Andres

Flashes of Thought

God is My Light

Walter Gering

How often I had seen the church that way; there was nothing unusual about this. Yet somehow it sent a thrill through my soul. Long after we had gone back to the parsonage to enter into the activities of the day it still left me with a strange warm feeling within my heart.

You see, it was New Year's Day. The old year with its memories was still fresh in mind. It had been a year of blessings and sorrows. Experiences which had shaken the very foundations had come and gone. Now we were turning over a new leaf, eager to begin anew. The message of the morning had been delivered and the closing song was sounding through the halls.

It was one of those days in which the skies are overcast with clouds and the shadows deepen across the land. It was almost with a sense of foreboding for the New Year that we sang in the darkened church. Even the hymn itself sounded forth the same note.

'Tho naught of Thy great power
May move my soul
With Thee thru night and darkness
I reach my goal.
Take, then, my hands, O Father
And lead thou me
Until my journey endeth
Eternally."

"Thru night and darkness"—what a thought for the New Year. Then it happened. Just as the congregation led off into the closing words of the hymn the whole room was suddenly flooded with a brilliant light. The sun had pierced the clouds for a few brief moments and the singing of the hymn ended in the radiance of light. In deep meditation upon this startling flood of light my eyes glanced to the opposite page. There it was again:

God is my light!
My Soul, do not despair
In hours of thy distress!
The sun with draws
And earth is dark and drear;
My light will never cease."

Thank God for moments such as these in which the Eternal Light of God pierces the darkness of a cloudy day and floods the souls with a light divine. May this be our experience as we walk together with Him who is indeed the "Light of the World."

PAX Men Distribute Christmas Bundles in Germany

PAX men in Germany distributed more than 2,000 Christmas bundles during the holiday season. Contributed by American Mennonite and Brethren in Christ churches, these personalized gifts brought much joy to the hearts of boys and girls ranging in age three to sixteen. The bundles were distributed in the refugee settlements near Wedel, Enkenbach, and Backnang where the drafted American Mennonite youths are building houses.

Christmas programs by the PAX men provided a Christian atmosphere at every place distributions were made. Designed especially to appeal to children, presentations featured dramatization of the Christmas story and carols sung by unit choruses and quartets. Since most of the immigrants had not yet become members of a church and would probably not have attended any other Christmas observance, programs of this type were a vital witness.

Nearby large concentrations of refugees were focal points for Wedel and Backnang distributions while Enkenbach efforts generally served widely-spread locations.

While dispensing more than 500 parcels to some of the 3,000 children (the entire settlement has 9,000 persons) of the immense "Ventdorp" camp near Hamburg, Wedel PAX men were so well received that plans are now underway to give an Easter program there. The government welfare office at Wedel assisted the unit in reaching an additional 200 children in the area.

The "Seminary" building where 1,000 people share crowded quarters was the center of bundle disbursement by Backnang personnel as nearly 600 children in the large former school received packages. PAX men also reached occupants of smaller barrack-type structures in other parts of the city.

Enkenbach men served approximately 700 immigrant children at scattered locations in the Kaiserslautern and Worms districts. At this unit the boys gave special remembrances, sent directly from their families and friends in the U. S., to resettled Mennonites living at the project site.

Handing a bundle to each child individually helped to make distributions a personal and meaningful experience for recipients. Given with each parcel, a pocket-size New Testament and seasonal Christian message in small attractive folder further emphasized the spirit of the occasion.

In the interest of more effective distributions, PAX men previously investigated the need for bundles in refugee camps near the units. Several weeks before Christmas, men visited families with whom they had contact and re-checked those who received packages last year. Welfare agencies cooperated by supplying names of persons in need.

PAX men in Germany are interested in the Christmas bundle distributions because it eases an immediate physical need and opens the door for a continuing contact with the forgotten refugee. Revisitation of these families every few months will give an unbroken witness and facilitate further assistance.

The Recipient of a Christmas Bundle

This German girl stands at the doorway of a 20 by 20 foot room in which about 15 persons live. PAX men distributed approximately 600 bundles to children of families living in a large former school building where 1,000 persons are sharing crowded quarters. (Photograph by Richard Graber.)

Our Mission Work in Moencopi

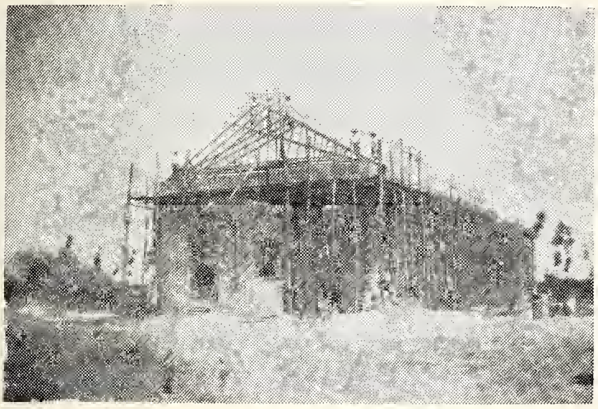
Most of our readers hear more about Oraibi, Arizona, mainly because our Hopi Indian school is there. But Moencopi, some 60 miles from Oraibi, near Tuba City, is another of our mission stations in Hopiland (the other stations being Oraibi and the combined stations of Hotevilla and Bacabi).

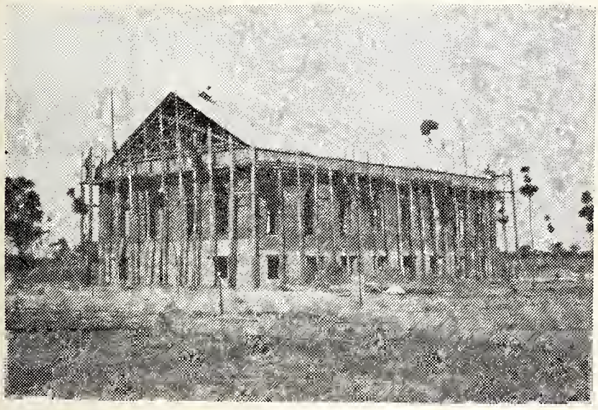
This picture shows the combined buildings at our mission station, Moencopi, to the right is the church and to the left is the dwelling house. Just at present (December, 1954) Brother and Sister Alvin Voth are repairing the buildings there. The buildings are some 50 years old and need repairs.

A report about the work at Moencopi from the Voths says: "We have now 67 names on the list in Mrs. Voth's class alone! Almost a hundred children are asking for parts in the Christmas program. We are thankful for the Tuba City teachers who help here." Let us thank God for the opportunity to bring the good news of salvation to our Hopi neighbors and friends.

John Thiessen, Executive Secretary,
Board of Missions

Building a Church: Halbstadt, Neuland Colony, Paraguay





Here are two pictures giving us a little idea about church building on the other side of the equator. This is the church in whose constituency are over 200 widows (or perhaps many so-called "grass widows" whose husbands are probably living somewhere in concentration camps and slavery in Siberia). In this church constituency there are comparatively few men. Yet those few men have put up this church thus far, doing the mason work and the roof. Because of termites they build of brick which they made themselves.

Now this church needs our help to finish it. Glass for windows is very costly in Paraguay. Also finishing work will cost a good bit. So many in our land have built and are building new churches. Can we help our brethren in South America a bit?

John Thiessen

Copy for the Handbook of Information for 1955 is now being compiled. This book should and can be made one of the most useful items in our Conference and church work. In order to make this book serve your purpose best it will need your suggestions. Let us know now what you expect of this Handbook of Information for 1955.

A Dilemma Solved

Malcolm Wenger

The missionary looked at the peeling paint on the mission parsonage and thought, "I really should take time to paint this building before cold weather comes, and then too there is that roof that was damaged by the hail last summer. That really should be repaired."

"On the other hand I ought to be visiting those families that haven't been seen for so long, and there is that boy who was in trouble last Saturday, and then there are the primer materials that should be prepared and the article I was to write, and . . . ."

"Of course I could ask for more budget money from the Board of Missions so that I could hire a painter to do the work. But that might cut down the work the Board can support elsewhere . . . . It is hard to know what to do . . . ."

This dilemma is often faced by the missionary. There always seems to be more to do than he can get done. A frequent prayer is, "Lord help me to use my time today for what ought to be done, and not to do what should be left undone."

Unexpected help in this dilemma for the missionaries to the Cheyennes in Montana was furnished recently by a group from the Menno Mennonite Church, Ritzville, Washington, who spent an eight day "vacation" painting and shingling at Busby and Lame Deer. The group included Mr. and Mrs. Herbert Janzen of Ritzville, Mr. and Mrs. Cliff Taylor of Lind, and Mr. Abe Krause of Mountain Lake, Minnesota, who had been working in the wheat harvest in the vicinity of Ritzville.

The group did work which would have cost about $440.00 at regular wages. In addition a substantial amount of paint and supplies was furnished by the Menno Sunday school which sponsored the project.

Those who came not only worked but also saw something of the country and the people and got a glimpse of the work of the church among the Cheyennes. May others too experience the blessings of a "vacation" spent for Christ.

THE BEGINNING

(Continued from page 70)

of mission activities among the Arapahos. A short time later Haury made his seventh trip to Indian Territory. This time he also took his bride of six months, Susie L. Hirschler, and a wagon load of furniture and belongings.

This is a brief review of our General Conference seeking its first mission field. During those seven years there was adventure and discouragement. Seemingly open doors closed again. There were obstacles and heartaches.

Now in 1955, 75 years later, we praise the Lord for His leading and His many blessings. Sunday, April 24, 1955, has been designated as the 75th Anniversary Day. Hitherto hath the Lord helped us in 75 years of Conference mission work and 75 years of mission work among the American Indians in Oklahoma.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Lois Duerksen, North Newton, Kansas.

1-W Portrait

(The following consists of exerpts from a chapel program given at Bethel College by a group of men from the 1-W unit in Topeka, Kansas. They prefer to remain anonymous.)

In order to give you as complete a picture as possible of what we are doing in our alternative service work, we are going to try to create a composite, generalized characterization of the average conscientious objector. So then, let me also introduce to you the average consientious objector. Now, the average 1-W man is probably from a farm in central Kansas. He has probably had about one year of college. If he is not married, chances are that he has a girl friend back home. The average 1-W man has a German-sounding name. He is probably named Schrag: Joe Schrag.

Let me say at this point that you will not find this average 1-W man anywhere in the unit. His characteristics are borrowed from all the men in the Topeka unit, and each differs considerably from the average man.

Joe Schrag is an early riser. He is up at 6:30 in the morning and he probably begins his day with devotions.

He looks on his desk and sees there the book his mother had given him a couple of Christmas's ago. This book is a Phillips' translation of the New Testament epistles, and so he thinks, "I'll just read a little from it this morning." He sits up to his desk and takes the book and opens it to the first and second chapters of the Letter to Philippi. He does this because the Apostle Paul always seems to inspire him more than any of the other New Testament writers. It seems to him that the Apostle Paul understands youth just a little better, so he starts reading at the end of the first chapter and goes on into the second.

As Joe was reading this, certain sentences seemed to stand out, and since he still had time to get his breakfast and catch the bus he allowed himself to go back and read and think about them again.

The very first sentence was one that Joe couldn't help but notice. "But whatever happens, make sure that your everyday life is worthy of the gospel of Christ." This made him think of the associations he made every day. How is he benefiting his environment?

Another one he had to think about because of some experiences he had had, was this one: "You are given, in this battle, the privilege not merely of believing in Christ but also of suffering for His sake." This made him think of a few of the patients who had called him a "yellow C. O." several days ago and the fellow employee who didn't like him very well because of his stand. He had not thought of suffering so much as a privilege before but here he thought he saw something positive in suffering — something that one really does not need to be "down in the mouth" about.

". . . But in humility think more of each other than you do of yourselves. None of you should think only of his own affairs, but should learn to see things from other people's point of view." In this connection Joe had to think of the little "squabble" he had with the head nurse the other day. Did he really try to understand what she was explaining, or was he just too set in his ways? He had to think of his fellow 1-Ws, too, and how he could profit more from trying to see things a little better from their "point of view."

" . . . and the death He died was the death of a common criminal." Joe thinks, "Christ did all this for me!"

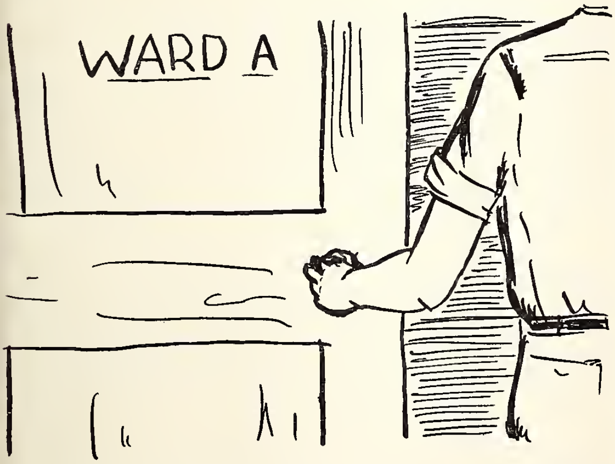
Joe wonders, "Well, how can any person ever live like this?" Then he happens to notice further in what he had just read: "For it is God who is at work within you, giving you the will and power to achieve His purpose. Do all you have to do without grumbling or arguing, so that you may be God's children, blameless, sincere, and wholesome, living in a warped and diseased world, and shining there like lights in a dark place. For you hold in your hands the very word of life." Joe finds here the secret and the challenge to make his life effective today.

He feels the need now to tell God about his problems and so before he gets up from his desk he bows his head in prayer.

Joe Schrag on the Job

Immediately after his devotions our friend Joe runs out to the street corner to catch the 6:50 bus which takes him to the Topeka State Hospital where he is to report to work at 7:00 o'clock. He first receives a report from the night shift concerning the activities which have taken place during his absence. Joe must also count the sharp instruments which inpossibility that some of the patients may have run away or as Joe says, "They may have eloped." Joe must also count the sharp intsruments which include anything a patient might use to harm himself or anyone else. These objects are kept locked and are used only under Joe's supervision.

The night shift has already gotten the patients up so Joe proceeds to hand out the locked safety razors and helps get the fellows ready for breakfast. Depending upon which floor on which Joe is working, he serves breakfast either in the ward, dining hall, or cafeteria style. After breakfast Joe gives medications and shots after which he starts the patients on the day's activities. This includes such things as gardening, arts and crafts, cleaning the ward, etc.



Following lunch are more activities such as ball games or group hiking. At 3:00 o'clock Joe's day is over and he turns his keys over to the evening shift. Occasionally if Joe is on the evening shift, he supervises afternoon activities until supper, the supper hour itself, and all evening activities.

Now let us say that Joe works at the Menninger Clinic. Here he also reports to work at 7:00 o'clock, receives report from the previous shift, counts sharps and then serves breakfast on individual trays except to those who are able to go to the dining hall. Joe is assigned to three or four patients for the day to whom he pays particular attention. He spends much of his time playing cards, checkers, chess, and ping-pong. He frequently helps in administering electro-shock treatments. Joe tries to help each patient to get along and if possible to contribute to the group. On the evening shift Joe may take a small group to the canteen area which besides a canteen includes a recreation room, a small library, and a television room. Most of the patients stay on the floor and Joe is usually there playing games or helping patients with arts and crafts projects. Before Joe goes home he charts the general activities of the day and anything unusual concerning the patients to whom he was assigned.

Now just a few words on Joe if he works at the State Board of Health Laboratory. If he is qualified he may be given work of a technical nature such as food or drug testing. If he has had no training or experience in diagnostic procedures he may be assigned as an assistant in preparing materials for testing.

This then, includes most of the work in which Joe is involved while on the job.

Joe Schrag off the Job

With the change of environment that came with his move to Topeka, Joe found this one thing, at least, outstanding: that he had, at his disposal more time to use in any way he desired than he could ever remember having. He reflected that only 40 hours out of the 168 each week or about 24 per cent of his time was actually being devoted to on-the-job activity. Even with the time needed for rest, personal care, religious activity, he found to his happy surprise that working in an industrial society permitted him extra time to use in any way he desired.

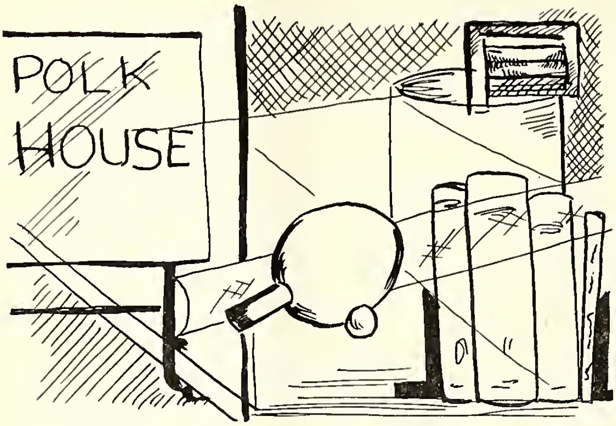
He found, furthermore, some problems arising in the planning of how best to use these hours. For one thing his working shift changed from time to time with the result that off hours were not the same each week. Then too, he suddenly realized, that for the first time in his life, he would have to make basic choices about activities that he had never really made for himself before. True, the unit offered a limited program of activities, but these were not expected to occupy all of Joe's spare time.

Let us watch Joe for a week and observe what he actually does with his off-the-job time.

It is Monday morning. Joe, in the process of waking up, glances out the window. "It's a beautiful day," he thinks, "and it's my day off this week." Mentally planning his day as he dons working clothes he comes to job No. 1, washing clothes. This is just one of the advantages of bachelorhood. So off to the unit house or Polk as he calls it, he goes where for the sum of 25 cents he has access to a washing machine. He trys to convince himself that his time is much too valuable to be used doing such things but one can't live like a king on $130 a month, he tells himself. If it is summer he may then go swimming at the park, play a set of tennis or polish the car. In the evening he may play softball, as the unit team attempts to hold their place in the church league.

It is Tuesday now, and Joe, somewhat longing for good old college days goes to night school. Or, perhaps, this is the evening he writes letters, one to Mom and Dad and one, you guessed it, to Susie back at college. But there are frequent interruptions: time out for a coke and a bull session.

(Continued on next page)



During supper on Wednesday evening at his favorite restaurant he recalls that tonight is Bible study at Polk House. Since Joe has some matters that he wants to discuss with the unit leader, he goes early. Besides he wants to brouse through the reading material in the magazine corner.

Getting back from work on Thursday, he notes that tonight he had a meeting at Polk House. He may be on the Fellowship Council, the Social Committee, Recreation Committee, *Capitol Highlight* staff, or on some special committee. Before the evening is over he has played a game of ping pong, and developed a roll of film in the photography darkroom.

By Friday Joe has decided that his strictly male existence is not for him. He wants to take a girl to the football game but he doesn't know any. They conclude that Topeka would be a good place for a Girls' Voluntary Service Unit.

Saturday: Joe may be one of those who wants to implement his income by some part-time work. Perhaps he works at a hospital, garage, or is a salesman. Or perhaps he attends a concert, game, goes shopping or just relaxes. Or, this may be the evening for a unit social, one of the few times when Joe has a chance to see most of the unit members.

On Sunday morning Joe sleeps an extra hour or so. But Sunday school begins at 10:00 so finally he rouses himself and begins preparations for worship. Joe and his fellow 1-Ws worship in a church that was used by another denomination the day before, Seventh Day Adventists. Sunday school is taught by different ones of the unit members each week. The worship service is conducted by Robert Vogt, the unit pastor.

The remainder of the day is used for reading, listening to music, or perhaps visiting some of the fellows. There is also an evening worship service.

So a week of Joe's life finishes, a full week, and, for Joe, a rather good one.

Joe in Retrospect

So far we have taken Joe Schrag through one work day and through one week of his off-duty hours. Perhaps I could take him to the point where he has gotten that long-awaited letter from the selective service office saying that he is released. And he looks back on the two-years' experience with ambivalent feelings. He is happy to go home and sorry to leave his friends and the job he has grown accustomed to in Topeka. Some of the people Joe has met and known in alterative service are sorry to see him leave. His landlord, his employers, and his supervisors have been caused to take notice of him, and usually they have expressed approval of what he is doing.

And if the community has expressed approval of Joe's work, Joe on the other hand has become a real part of the community. First of all, Joe has had a job. This is not as obvious as it might seem. The conscientious objector is not exempt from any of the ordinary obligations of any citizen. He is required to take upon himself a real part of the work of the community. Most of the men in Topeka are working in psychiatric hospitals, and since these hospitals are the most important single occupational activity in Topeka, it can readily be seen that the men are contributing to the community in this way.

And furthermore, Joe and his fellow conscientious objectors have become a part of the community by living in it. This is quite different from the organization under CPS during the Second World War. Generally, the CPS men lived in camps isolated from any communities. Now, however, almost all the men are living in apartments, trailer houses, or rooming houses all over the city. Furthermore, many of the men are married and therefore have established even more permanent homes. So the unit is not an isolated cluster of people, but rather it is a group geographically scattered throughout the city and unified by a common background and a common purpose.

Thus Joe, the average conscientious objector, found himself assimilated into a new community that was quit different from his home on the farm in central Kansas. There are many different ways of responding to this new environment. But Joe Schrag, the average conscientious objector, liked the new experience. The new life in the city taught him a lot. It gave him a chance to meet new people and to see new places. It gave him an opportunity to develop intellectually and grow religiously. But now that it is over, he is willing to go back home.

Joe asks himself whether this has been a good experience. Selective Service asks whether this work has followed the stipulation of being in the "national safety, health, and interest." The employers and the country as a whole has been good. By and large, Joe is able to answer "yes" to all these questions.

Our Schools

BETHEL COLLEGE

Some 50 persons from Hutchinson, Wichita, Lindsborg, Salina, Sterling, Minneapolis, and other areas attended a meeting on the Bethel campus Sunday afternoon called to discuss the possibilities of a Kansas chapter of the American Civil Liberties Union.

The group was addressed by the Rev. Rudy Gilbert of Denver, Colo. He stressed the need for an adherance to the bill of rights and the American ideal of freedom, particularly in the classroom.

Plans were made for a future meeting in Wichita. It was agreed that there is a definite need for an organization of a Civil Liberties Union in this area to help define and maintain civil liberties.

Kay Ewert, freshman student from Abilene took first in women's radio speaking at the junior division forensic tournament held at Emporia State Teachers College Friday and Saturday, January 14-15. Carol Gering, freshman from Mountain Lake, Minn., was awarded a certificate of excellence in oral interpretation. Together they participated in the debate tournament in which they were awarded a certificate of excellence.

Dr. J. W. Fretz accompanied Elmer Ediger and W. F. Unruh to the Friedensfeld Mennonite Church, Turpin, Okla., where he spoke on "Great Mennonite Affirmations." On Tuesday, Jan. 18 he spoke at the dinner of the Central Conference at Washington, Ill., and on Wednesday he spoke at an inter-church men's dinner in Burrton.

Dr. Erland Waltner spoke in the Pretty Prairie Mennonite Church, Jan. 16 on values in the Mennonite heritage.

Foreign students continue to meet speaking engagements. On Jan. 12 Harmina Meerdink and Sara Li spoke to the Women's Association of the Congregational Church of Newton while Armenia Urey shared a luncheon program at the First Presbyterian Church. On Jan. 18 the foreign students presented a program to the ladies mission society of the Bethel College Church.

BLUFFTON COLLEGE

Dr. J. E. Hartzler of Goshen, Indiana, is scheduled to speak at the college lecture series program Tuesday evening, February 8. Topic of his lecture will be, "Human Nature—26,000 Miles."

A former public school teacher, college and seminary professor and president, and lecturer, Dr. Hartzler has recently returned from a round-the-world tour.

Eleanor Weaver has resigned as secretary to the president to accept a secretarial position with the Mennonite Central Committee at the Prairie View Hospital, Newton, Kansas. She will begin her work in Kansas on February 1. For the past five years Miss Weaver has been a member of the college staff.

Two Bluffton College seniors, Don Hostetler and Walter Shelly, were recently accepted into medical schools for the school year 1955-1956. Don, from Sugar Creek, Ohio, was accepted by both Western Reserve in Cleveland and Jefferson in Philadelphia. Walter, from Quakertown, Pa., was accepted by Jefferson Medical School in Philadelphia.

Mrs. Gilbert Suter, of Pandora, Ohio, is scheduled to teach the course on "The Family" at Bluffton the second semester. Mrs. Suter will be teaching this course, usually taught by Dr. I. W. Bauman, to enable him to teach "Political Theory."

MENNONITE BIBLICAL SEMINARY

Professor Don. E. Smucker spoke at the chapel services on January 11. In his talk Bro. Smucker told about his experiences of 14 months' work in the evangelization program of the Presbyterian churches of Chicago.

Recently, William Gering, a senior at the Seminary, was the chapel speaker. He gave a comparison of theological training in Germany and the United States. The talk was based on Bill's experience as a student at Mainz University during the school year of 1952-1953.

The missionary film "The Call of the Cheyenne," recently produced by William Zehr under the sponsorship of the Mission Board of the Conference, was shown at the Mission Center on Saturday evening, January 15. Sunday afternoon it was shown at the Woodlawn Mennonite Church, with a third showing at the First Mennonite Church on the evening of January 16.

Dr. S. F. Pannabecker, elder of the congregation, gave the morning message at the Woodlawn Mennonite Church January 16.

The Seminary Women's Fellowship had its monthly meeting on the evening of January 20. The January project was children's clothing for MCC.

MCC News Notes

INFORMATION REGARDING STATUS OF DRAFT AND MILITARY TRAINING

Information from congressional sources at the time of this reporting indicates the Eisenhower administration proposals for the extension of the draft and the establishment of a reserve program with a modified version of universal military training will be introduced separately in Congress.

President Eisenhower has proposed to Congress a four-year extension of the regular draft, a two-year extension of the doctors' draft, an active reserve program, active basic training for National Guardsmen and six months' basic training for teen-agers who would avoid the draft and accept 9½ years in the reserves.

It is thought that the reason for the separate introduction of these proposals is to assure the extension of the regular draft. To include the reserve and universal military training features in the same bill could jeopardize this extension.

The introduction of separate measures makes it much more difficult to defeat all peace-time conscription. This situation also means that efforts to present the position of the peace churches must be made over a longer period

(Continued on page 78)

MCC NEWS NOTES

(Continued from page 77)

of time. All of these developments are being closely observed by the MCC Peace Section with the intention of presenting testimony at the appropriate time.

Also available from congressional sources is word that the Eisenhower administration proposals will likely be introduced as bills in Congress very shortly. This information also indicates that these proposals contain recommendations that provisions for conscientious objectors remain unchanged. There are, of course, efforts to change some of these provisions.

Jottings

—**Friedensfeld Church, Turpin, Okla.:** The young people of our church had a New Year's Eve party in the church basement, and a candlelight New Year's service was held in the church sanctuary. Jan. 3 we had our annual church meeting. Dinner was served in the church basement. New officers were elected and some who held office were reelected. It was voted that our church would be host to the daily vacation Bible school workshop in the spring. Mr. and Mrs. Henry Boese are the proud parents of a baby girl, Nancy Ann, born Dec. 28.—Mrs. Chester Windsor, Corr.

—**First Church, McPherson, Kan.:** We are very grateful to Abe M. Wiebe who has been serving our church Sunday mornings since September when Rev. and Mrs. Roland R. Goering left our church to serve the Halstead Church. Edwin R. Stucky served two Sundays in the absence of Rev. Wiebe. Nov. 17 we observed our annual Harvest Festival. Nov. 7-13 we had a series of meetings with Rev. Ben Rahn as speaker. We received many spiritual blessings. The Ladies' Friendship Circle sponsored a bazaar on Nov. 18. The proceeds were given for missions and relief. The annual church business meeting was held Nov. 30. Wm. F. Harms was elected deacon. William Stauffer of Sugar Creek, Ohio, served our church on Dec. 5. The C. E. sponsored a watch night service with Burton Metzler of McPherson College bringing the message during the worship hour.—Corr.

—**First Church of Fredonia, Kan.:** Oct. 31, two new members were received into church by letter. Mrs. Ben Decker was our delegate to the W. D. Conference, and also the Women's Auxiliary meeting in the Emmaus Church at Whitewater. Nov. 7 we had the privilege of hearing the Thiessen family group from Whitewater in an all musical program in our church. The quilt our Sunshine Circle made, was sold, and proceeds used for missions. On Nov. 12, World Community Day was observed by all the churches in Fredonia uniting, in our church. Nov. 14, Miss Marie Duerksen spoke to us, both morning and evening, showing pictures of the mission field in the evening. Our Christmas program was held the 21st as several of our people could not be here Christmas Eve. The men of our church have recently installed a new heating system and plans are now made to make a parking area of the empty lots adjoining the church. Annual business meeting was held Jan. 6; communion services on Jan. 9.—Corr.

—**Bethel Church, Waka, Tex.:** The John Harders and Herman Wiebes attended the fellowship at Kismet, Oct. 10. Missionary Marie Duerksen from India showed pictures and told of her work, Oct. 25. A group of Student Volunteers from Bethel College gave an inspirational program Nov. 24. Curt Boese of Walton, Kan., was the speaker for a week of revival meetings Nov. 23—Dec. 3. They were a blessing. Alvin Buschman, Waka, and Louise Smith, Booker, Texas, were married Nov. 28. Missionary Agnes Harder visited her brother, John Harder and family, Dec. 8-13. She showed pictures and told of her work in Africa, Dec. 8, evening, also Sunday morning and evening, Dec. 12. There was a fellowship meal at noon. Weekly Bible classes and prayer meetings have been resumed for the winter months. The Sunday school had the Christmas program the evening of the 23rd. Sister Abe Wiebe has been in the hospital for some time; we wish her a speedy recovery.—Mrs. J. B. Friesen, Corr.

—**Eighth Street Church, Goshen, Ind.:** The annual Sunday school Christmas program was held Dec. 19. The adult and children's choirs presented "A Christmas Fantasy," by Marie Gardiner, a retelling of the first Christmas in word and song. White Gifts were presented at the service, the money to be used for the education of Evelyn and Marilyn Schnell, daughters of missionaries Russell Schnells. Afterwards the young people of the church went caroling. The following Sunday a filming of the Christmas season, "The Greatest Gift," was shown at the evening service. A testimony meeting in which members shared the high points of their religious experiences during 1954, was held Jan. 2. The Menno Singers, a community men's chorus, presented a musical program Jan. 9.—Susanne Friesen, Corr.

—**Brudertal Church, Hillsboro, Kan.:** The young people had a craft sale on Dec. 7, with Harris Waltner presenting the work of the Young People's Union before the auctioning of the articles by Lawrence Bartel. The proceeds went for YPU work. On Dec. 21, the Mary Martha Circle and Men's Brotherhood had a joint Christmas program and a period of fellowship. Gifts of new clothing were brought to be given for relief. On Christmas Eve the Sunday school presented its annual Christmas program. On Sunday, Dec. 26, we had H. B. Schmidt as guest speaker, while our minister, A. E. Funk, spoke at the Tabor Church. The young people and Mary Martha Circle sponsored a fellowship meal and program on New Year's Eve. On the evenings of Dec. 28 and 29, the church had its annual business meeting. Communion services were commemorated Jan. 2. We observed Universal Prayer Week, Jan. 2-5, with A. E. Funk, Oliver Unruh, Roy Funk, and Ruby Funk as leaders.—Mrs. John Andreas, Corr.

—**Inman Church, Inman, Kan.:** At our annual meeting, Dec. 30, we were glad to learn our membership had increased from 178 to 196. There are nine young people enrolled in the Catechism class. The Junior C. E. members are collecting shoes for relief. The work on the new church progresses favorably. The Junior and Senior C. E.'s presented programs Jan. 9. The Seniors sponsored a mission team from Bethel College. These young people presented work among the American Indians in the form of a panel discussion. The mission team was composed of Alfred Wiebe, missionary to Oklahoma Indians, Bobby Standingwater and Ramona Hart, both native Indians, and Grace Jantzen, daughter of Rev. and Mrs. Albert Jantzen of Oraibi, Ariz.—Corr.

—**Bethel Church, Inman, Kan.:** A son, Samuel Philip, was born to Mr. and Mrs. John Frank Enns, Dec. 7. Little Sammie is the grandson of Rev. and Mrs. Frank J. Enns, our missionaries to Africa. A baby daughter came to join the family of Mr and Mrs. Abe E. Neufeld and their three sons on Jan. 2. She has been named Nancy Jean. A number of our young people, who are away during the year, either in alternate service, or going to school, or serving as ministers at other churches, were home for the Christmas holidays. A few of them served us with messages, namely; John Frank Enns of Kansas City, on Dec. 25, Elmer Enns of Fayetteville, Ark., on Dec. 26, and Walter Neufeld of Chicago, on Jan. 2.—Mrs. A. F. Enns, Corr.

—**Friedensfeld Church, Turpin, Okla.:** The first Thursday of the month we had our Ladies' Aid. There were 15 members present. Dinner was served in the basement. We elected Mrs. E. R. Isaac for our new president. Letters were read which different members had received from the missionary lady to whom we had sent a Christmas gift. They were very interesting. Jan. 9, we had a short installation service for our new church officers. A baby boy, Jerry Abram, was born to Mr. and Mrs. Adrian Ellexson. They have a little daughter, Janice. The evening of Jan. 16, J. W. Fretz, Elmer Ediger, and W. F. Unruh were with us to discuss "Our Great Mennonite Affirmations," "Trends in Our Church Life," and "Discipline in Our Churches" Each speaker spoke about 15 minutes, then a general discussion followed. This seems very valuable. —Mrs. Chester Windsor, Corr.

—**Johannestal Church, Hillsboro, Kan.:** The junior department of the Sunday school gave a fine Christmas Eve program. They also had a mitten Christmas tree where 81 pairs of mittens were hung as a relief project. The ladies' ensemble and men's chorus also sang. A son, Michael Ray, was welcomed into the home of Raymond and Grace Brandt. The C. E. gave a Christmas program in reading and song, Dec. 19. Our church was in charge of the Sunday morning service at the Salem Hospital, Dec. 26. A mixed octet sang and Rev. Franz brought the message. The marriage of Clinton Ewert to LaDonna Funk took place at the E. U. B. Church in Marion, Sunday afternoon, Dec. 26. Our annual church business meeting was held on the evenings of Dec. 29 and 30. On Friday evening, Dec. 31, the young people had a New Year's Eve banquet. O'Ray Graber, pastor of the Hebron Church of Buhler, was the speaker. He also showed pictures of Germany. The Y.M.M. had installation services of new officers at their January meeting.—Mrs. Walter Bartel, Corr.

—**New Hopedale Church, Meno, Okla.:** The junior Sunday school department presented a service Christmas Eve, entitled "The Old, Old Story." Levi Koehn brought the message to the congregation on Christmas Day. Recently the men of our congregation started an organization of Mennonite Men. Jan. 5, a young couple from Germany, Mr. and Mrs. Herman Zienke, who are going to Pakistan as missionaries, spoke to us during the regular Bible study period.—Mrs. Philip Johnson, Corr.

—**West Zion Church, Moundridge, Kan.:** At Christmas time the Mission Workers again fixed some thirty plates and boxes of fruit, candy, and cookies for the Old People's Home in Goessel, and others in our community. On Jan. 2, our congregation had a fellowship dinner following the morning service. After the meal we had our annual church business meeting. Raymond Unruh was elected as a trustee. During the year there were six marriages, twelve births, and eight deaths in our congregation. Maurice Miller and Donald Koehn have returned home from the service. On Jan. 8, Earl Neufeld and Frances Stalnaker of Columbia, S. C., were united in marriage. We have a number of sick members in our church who need our prayers.—Mrs. D. J. Huxman, Corr.

—**Springfield Church, Pleasant Valley, Pa.:** On Nov. 14, the C. E. Society had a film, "Missionary to Walker's Garage." It was a missionary and youth emphasis. Dec. 31, the C. E. Society held a watch night service. Jan. 9, the topic, "Challenge of the New Year," with Leon and Betty Schanley, missionaries to Mexico, who spoke and showed slides of their work. The young people of the church went caroling on Dec. 23. The Sunday school gave their annual Christmas program on the eve of Dec. 19. Family night, with a covered dish supper, and program was held Nov. 6. Roger Koehler was the speaker; he also showed slides on family worship. On Jan. 11, our annual congregational business meeting was held with the first proposed constitution of the Springfield congregation presented to the members and passed.—Corr.

—**Woodland Church, Warroad, Minn.:** Mrs. Ortmann and Joyce Unruh returned home from Corning, Ark., for the Christmas holidays, but they will return to Georgia the latter part of January for further treatment. Dec. 23, we had our monthly film at the Warroad High School auditorium, "Dead Men on Furlough." We want to send greetings to the John Isaac family and new comer families in Oregon. Christmas Eve we had our Christmas program. I think the children all did wonderful; the choir also was very good. Elsie Unruh from Omaha, Neb., and Sylvia Unruh from Chicago, where she is going to nurses' school, were both able to be home for Christmas holidays. There were several other families here visiting. Some were parents visiting children and others were children visiting parents. Mr. and Mrs. Floyd Unruh are doing the chores and keeping home fires burning for their parents, Ed. Unruhs, while they are visiting sons and relatives in Kansas. Mr. and Mrs. Leonard Heppner of Hibbings, Minn., are rejoicing over the arrival of a daughter, Dianne Lynn, born Jan. 8. Ladies' Aid met at the home of Jake Unruhs.—Mrs. Nick Fast, Corr.

—**Upper Milford, Zionsville, Pa.:** At recent C.E. meetings, Wilmer Shelly spoke on Conference Board of Missions, and Arthur Rosenberger discussed General Conference Board of Education and Publication. Agnes Sprunger brought a Sunday morning message on the Congo Inland Mission. Wm. Keeney of Bluffton College spoke in our Sunday school Dec. 5 and solicited our congregation that week. Walter Temple spoke Dec. 12, bringing a message on the American Bible Society. A son was born to Mr. and Mrs. Norman Nester Thanksgiving Day. The Ladies' Aid presented a Christmas candlelight service, the offering to be used in buying fruit for the folks at the Home for the Aged. A group of young people spent Christmas Eve caroling for the sick and aged. The Bluffton College Girl's Gospel Team gave a fine program of music, slides, and a message. Our Youth Fellowship had supper with the team. A New Year's Eve fellowship was held, entering the New Year in prayer. An increase of 50 per cent was reported in the mission receipts for the year and a 10 per cent increase in the general fund. It was also decided to install a new heating system in our church.—Corr.

—**Salem Church, Dalton, Ohio:** On Oct. 1, E. S. Mullet of Walkerton, Ind., came to our church to conduct pre-communion services and to serve as elder at the fall communion service that was held on Sunday morning, Oct. 3. In the evening there was an installation service for our new pastor, James Reusser, with E. J. Bohn, of Pandora, Ohio, and A. J. Neuenschwander of Wadsworth, Ohio, taking part. On Sunday evening, Oct. 10, William Keeney of Bluffton, Ohio, showed pictures of the college and spoke of the advantages of Christian colleges and the opportunities for all of us to aid in this very important project of our church. Our young people took part in the Tri-Youth Workshop that took place at the First Church at Wadsworth, Ohio. Father and son banquet of the Men's Brotherhood was held on October 12, with A. S. Rosenberger of Quakertown, Pa., as guest speaker. He also addressed the congregation at a special service the following evening. On Nov. 9, Harold Kropf of Orrville, Ohio, spoke to the Men's Brotherhood concerning spiritual conditions in Europe. On the evening of Nov. 24, our pastor gave the message at the Union Thanksgiving Service at the Methodist Church in Dalton, Ohio. Annual Thanksgiving Service followed by the traditional mission sale on Thanksgiving morning, served as means for many to express thanks for God's bounty. Total proceeds of the sale and thank offering was $512.82. The third annual missions conference was held at our church on Nov. 21, with Vernon Sprunger, on furlough from the Belgian Congo, as the morning speaker and Leland Harder of the Mennonite Mission in Chicago, as the evening speaker. He also showed pictures of the mission work. The ladies of our church enjoyed the annual mission sister party at the church basement on Dec. 2 at which time secret sisters were revealed, after a program in keeping with the holy season. Mrs. Lydia Moser of Orrville, Ohio, passed away on Dec. 3. Funeral services were held at the church on the afternoon of Dec. 5, with our pastor, Rev. Reusser, officiating. The rendition of "The Messiah," under the direction of Victor Gerber, was given by the community chorus at the Reformed Church in Orrville, on Dec. 12, with our choir assisting. A Christmas program was given by the young people of the church on Dec. 19, and White Gifts were revealed by the Sunday school classes. On Dec. 24, the young people of the church sang carols at the homes of our members and this joyous occasion was followed by a candlelight service at the church. We had a blessed service at the church on Christmas morning with a good attendance. On the following evening the Young People's C.E. gave a Christmas program. The young people heralded the new year with carol singing after which they enjoyed a social at the parsonage. At the close of this year we miss seeing several faithful members at our services. A. C. Diller is spending the winter in Bradenton, Florida. W. P. Tschantz is with his daughter, Mrs. A. R Keiser in Ashland, Ohio, and Mrs. Tschantz is in Findley, Ohio, with her daughter, Mrs. Charles Burkhart. Simon Gerber's have gone to their home in Reedley, Calif.—Mrs. Earl Hofstetter, Corr.

—**Emmanuel Church, Moundridge, Kan.:** Our pastor, Garman Wedel, was the speaker over KJRG "Faith and Life" program the week of Oct. 25. His general theme was "Our Prayer Life." A new propane furnace was recently purchased and installed in our church basement. The 90th birthday of Brother Peter C. Wedel, oldest member of our congregation, was observed with a basket dinner and program in the afternoon on Nov. 14. Our pastor was re-elected at a recent meeting for another three-year term beginning next June. At that time he will have served our congregation for twelve years. A group of students from Bethel College was invited to give a program at a young people's fellowship meeting on Dec. 5. Refreshments were served after the program. Miss Honora Becker was the guest speaker at the Mission Society meeting the evening of Dec. 7, in the church basement. Her illustrated talk on her recent trip to England was enjoyed by all.—Corr.

(Continued on next page)

—**Butterfield Church, Butterfield, Minn.:** "Immanuel — God With Us" was the theme of our Sunday school Christmas program held on Christmas Eve. Participants performed through dialogue, recitation, and song, all of which were centered around the theme. On Christmas morning a stimulating nativity message was brought by Vernon Duerksen, son of our pastor. The next day a brief dedication service was held for the new officers of five of our church departments. Our pastor, Edward Duerksen, read 2 Thess. 5, a chapter which enumerates Christian duties. On New Year's Eve, a watch night service was presented during which time suggestions for the new year were given, and all present were rededicated. We were all inspired by those of our returning students, servicemen, and other visitors, who participated in song, testimony, and devotion during our Christmas and New Year's services. On Sunday morning, Jan. 2, our pastor and audience read in unison our motto for the coming year: "Rejoicing in God," Ps. 86:4, 5. Jan. 10, evening, the monthly meeting of the Watonwan County Christian Men's Fellowship met in our church. The Fellowship is interdenominational, for men and boys. Evangelist A. D. Sturm of Fairmont, Minn., addressed the group with the challenging message, "The Only Hope for America." Several consecrated their lives for more effective Christian service in the coming year. A light lunch was served in the basement afterwards.—Willis Linscheid, Corr.

Film Review

More for Peace (16 mm., sound, 45 minutes) Rental $9.00. Prepared for the Presbyterian U.S.A., Evangelical and Reformed, and Congregational Christian churches. Available from Religious Film Library such as 22 West Monroe St., Chicago 3, Illinois, and other local dealers.

This film can be highly recommended to our churches for a family church night for all ages. The title suggests a peace theme. It is this in a very general and local sense. Its main thrust is in the direction of helping Christians in the local community to realize how they can demonstrate Christian love and concern for immigrants against whom some may be prejudiced.

The story is that of a soldier returning from Korea. On the way to his home he becomes acquainted with a German D. P. family who happened to be coming to his home community. Although he is enthusiastic at first he loses the prospect of a good job because of this refugee. The veteran becomes confused, embittered, and hardened. Eventually, however, through the help of a personal witness of a fellow church member he once again accepts a Christian attitude, then helps the community to mobilize itself positively and to overcome some of the narrow attitudes that have existed. The picture ends with a high note of worship when a cross made out of the ruins of Hiroshima is dedicated with a personal representative from Hiroshima in the church service.

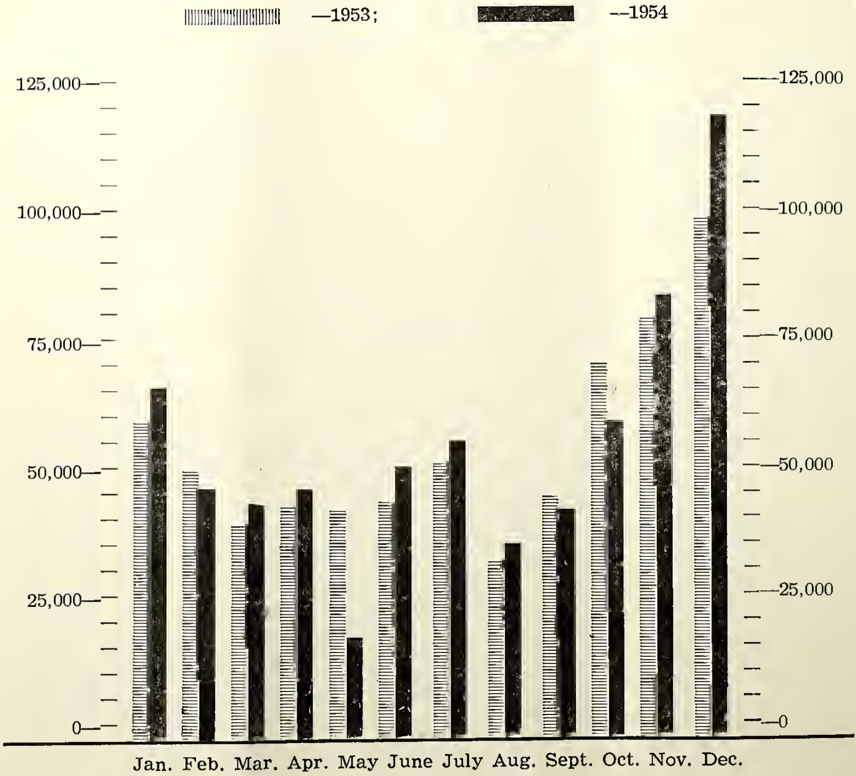
The film clearly weighted against war although not specifically pacifistic.

Into the Beyond

MILTON GUNSAULIS, of Wadsworth, Ohio, and member of the First Church, Wadsworth, for more than sixty-one years, was born September 24, 1870, and died January 15, 1955.

MONTHLY BUDGET RECEIPTS

(Four Boards)



The accompanying chart graphically illustrates the trend in monthly receipts for the work of the four boards of the General Conference. The light lines represent amounts received monthly during 1953; the dark lines represent amounts received in 1954.

It is interesting to note that during 1954 (the dark lines) total receipts in May dropped to an all-time low—$20,136; and in December they reached an all-time high —$122,719.

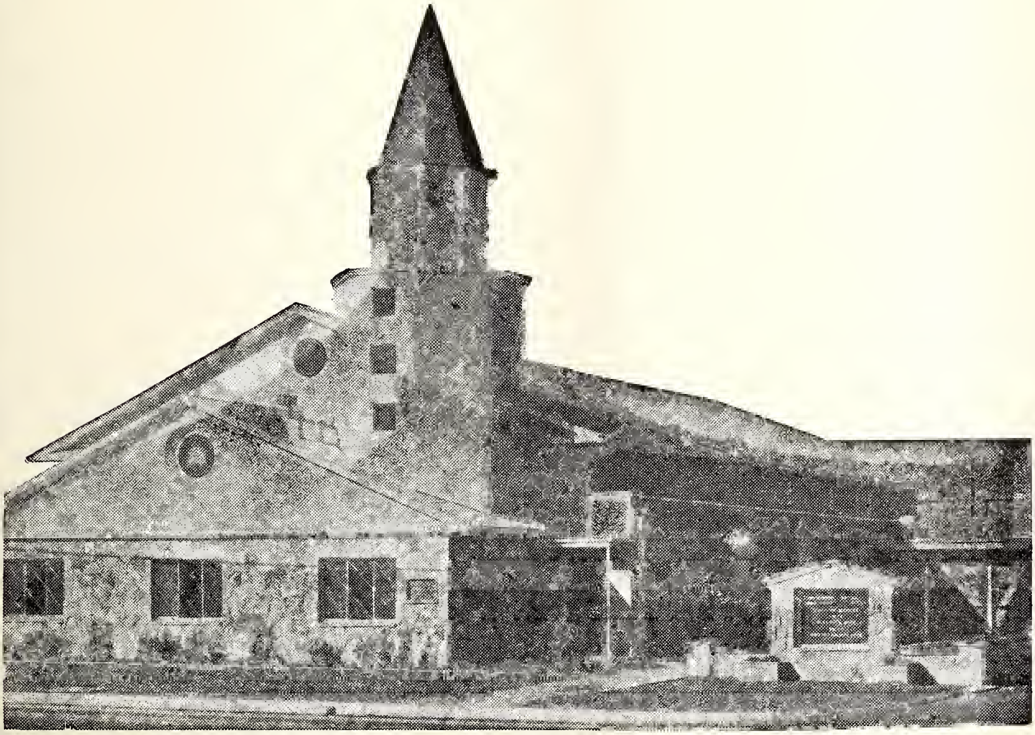
Regardless of what we believe about the advantages of giving an equal amount each month throughout the year, it seems that giving to church and charity everywhere pretty well follows the average business trend during any year.

—A. J. R.

THE Mennonite

BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.



Immanuel Mennonite Church, Downey, California

An Introduction to the Lord's Prayer

Frank R. Mitchell

What's Happened to the German Refugee?

Dwight Wiebe

Highlights of Missionary Observations

Andrew R. Shelly

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THE COVER PICTURE

The Immanuel Menn. Church, of 10335 South Paramount St., Downey, Calif., was dedicated Sunday, January 16, 1955. The dedication sermon was preached by Dr. Wilbur M. Smith of Fuller Theological Seminary.

The attractive new edifice is of contemporary design, marked by simplicity and dignity. The sanctuary will seat approximately 575 worshipers. Dr. John B. Graber is the present pastor.

The Mennonite

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A Challenge

We are living today in a world where it seems "the crowded ways of life" are becoming ever more crowded. All about us we see people in need of mental, physical, and spiritual help. How thankful we are that we have found in Christ the answer to our needs. He is also the answer to the needs of those about us. Let us hear again the challenge that comes to all who follow Christ:

"I heard the voice of the Lord saying, Whom shall I send and who will go for us?" (Isaiah 6:8).

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest" (Matthew 9:37, 38).

"But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(Matt. 25:40b).

Though Not Seen, Yet Known

With when, and where, and why
and how
We oft before our Maker bow,
As we stand thrilled beneath the
Hand
That made the universe so grand,
Convinced its secret, boundless
span
Eludes the feeble mind of man;
Yet as we gaze in awe and fear,
We feel His Presence drawing
near;
Then in the kindness of His
Grace,
We feel the calm of His Embrace.

—Vernon Stucky

FARMER OPPORTUNITY

An extensive non-Mennonite farm owner wants young farmer couple for Kingman, Kansas, for year around farm operations. Pay is $140 a month, harvest wages, farm produce, three room house partly furnished, utilities paid. Has in past helped finance young couple for own start. If interested contact Mutual Aid, 722 Main, Newton, Kansas.

Of Things to Come

Feb. 13—Race Relations Sunday
Feb. 23—Ash Wednesday (Lent **begins**)
Feb. 25—World Day of Prayer
March 21-25—Bible Week Lectures, Bethel College
March 22-24—WDC Ministers' Conference, Mem. Hall, No. Newton, Kan.
April 3—"Seven Last Words," Bethel College
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday
April 15, 16—Western District Retreat Leaders Workshop, Camp Mennoscah
April 15, 16—"Christian in Business" Conference, Hillsboro, Kan. Sponsored by WDC and Board of Christian Service
April 22-24—Joint Inspirational Conference; Middle and Central Districts, Goshen, Indiana
April 24—Mennonite Men of Western District Retreat, Camp Mennoscah
April 28-May 1—Eastern District Conference, Zionsville, Pa.
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kansas
May 22—Baccalaureate Service, Bethel College
May 24—Commencement, Bethel College
75th Anniversary of Oklahoma Missions:
April 10, 11—Seiling—Walter Fire and Guy Heap of Birds
April 12, 13—Thomas — Bill Williams and Homer Hart
April 14, 15—Hammon — Ralph Little Raven and Dan Allrunner
April 14, 15—Longdale

MOUNTAIN LAKE BIBLE SCHOOL ANNOUNCES ANNUAL BIBLE CONFERENCE

The Mountain Lake Bible School of Mountain Lake, Minn., will have its annual Bible Conference Feb. 6, 7, and 8 this year. The speaker will be Dr. Merrill C. Tenney, dean of the graduate school of Wheaton College.

The Mountain Lake Bible School has been in operation for over fifty years. At present there are 106 pupils in attendance under the instruction of four well-trained and consecrated Christian teachers. The grades being taught are grades one through six. The school term is a full 36 week term.

The school is sponsored by nine local churches: Bethel Mennonite, Gospel Mennonite, First Mennonite, Evangelical Mennonite Brethren, Mennonite Brethren, and Alliance Missionary (all of Mountain Lake), Immanuel Mennonite and Carson Mennonite Brethren (of Delft), and the First Mennonite Church (north of Butterfield).

—Harold B. Warkentin, Supt.

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

RACE RELATIONS

It is gratifying to note improvements in race relations. One of the outstanding events of 1954 was the Supreme Court decision to abolish race segregation in the schools. It may take some time to work this out successfully in certain areas, but in general the plan is bringing good results.

But proper race relations cannot be brought about by legislation only. It must go much deeper than that. It is a spiritual matter. It comes as a result of individuals seeing themselves as humble children of God, no better because of their race, than any one else. To God all children are equally important. If He set them in different races, that does not mean that one race is preferred above another.

A feeling of race superiority comes from pride and selfishness. The proud person is also narrow and conceited. He tries to feel superior and endeavors to force his superiority on others. This causes bitterness and ill will.

But nations are still slow to see this truth. A feeling of national superiority also comes from pride, and wars are fought as a result of this attempted superiority among nations. At this time of tense feeling, our nation should humble itself before God and seek forgiveness for its prejudice and pride.

Perhaps during this period of giving special thought to race relations we may well search our hearts to see if we really are willing to hold all God's children as brothers together in Christ.

WAR ALARMS

At this writing the Congress of the United States is giving consideration to the President's request for the privilege to call out the military power, if he deems it necessary, to defend the island of Formosa against Chinese attackers. It seems to be a critical time in which a small spark could set off an explosion that could throw us into a third world war.

Does it seem futile to call upon our readers to engage earnestly in prayer in these days of crisis? To some it may, but to others who have had high dealings with God in prayer, they sense something of its great power and possibility. Could bombarding our Capitol and the nations with sincere prayers be more effective than bombing enemy cities? If we so believe we should send forth millions of prayers to God, as the President suggested in an address this past summer.

The military stands in readiness to use its power when it thinks the time is ripe to strike. Should the churches lag behind in unleashing the power of prayer in such a time as this? The effectual fervent prayer of a righteous man AVAILETH MUCH.

IS LIFE WORTH LIVING?

Some answer, "No," and bring their lives to an end by snuffing it out. Many cannot feel that it is really worth living, but drag on in misery and hopelessness. Others give the matter little thought until they are suddenly faced up with some stark tragedy.

Does it not depend on what kind of life we live? If it is shallow, selfish living we find little satisfaction or purpose in it. If it seems all drudgery we are living only on the surface and missing the best part.

There can be new life in Christ. He came to bring us that new life in the Spirit. He came that we might have LIFE and that we might have it MORE ABUNDANTLY. What a tragedy to miss this abundant living He holds before us.

New life comes by new birth. The world of a child before and after birth is vastly different. So in the spiritual, the new life in Christ is very different from the old life of sin. No wonder those not living this new life cannot understand it when observed in others. It must be experienced to be appreciated, not just talked about.

Life can be noble and worthy and meaningful—with Christ. Alone, it is but a feeble cry in the dark. But it can be lived in the true light. Is it not strange that man should choose to live in darkness when he might walk in the light?

GROWTH TO KEEP ALIVE

Enlarged plans, new undertakings, increased budgets, are, or should be, the experience of each church as well as of our church-wide conference. To stand still, or to go backwards, is to suffer defeat. New occasions teach new duties; new circumstances mean new responsibilities. We should become more mission conscious, more relief minded, more stewardship sensitive. Opening opportunities in Japan, in Formosa, in Chicago, challenge us as witnesses. New obligations to the increasing number of aged people, to our growing number of children, and to the multiplied complexities of living, all demand new concepts of God's will and plan for us.

To grow spiritually, both as individuals and as churches, we need to press forward into new experiences and enlarged visions and opportunities. This year of 1955 should find us farther along in the work of the kingdom than we were in 1954. We need to lengthen the cords and strengthen the stakes.

An Introduction to the Lord's Prayer

FRANK R. MITCHELL*

The Lord's Prayer is found only twice in the Gospels. Matthew has placed it in the Sermon on the Mount, (6:9-13). Luke gives us a few precious details in connection with his briefer account of the prayer, (11:1-4). There are no direct references anywhere else in the New Testament. At first, this seems remarkable. Indirect references to the prayer in James and Paul and the other Gospels indicate that it was perhaps the most frequently used group of the Lord's words. As an important summary of Jesus' teaching, one might have looked for other direct references.

And yet, a second thought makes it surprising that we have been given even these two accounts. The prayer was so familiar that it was no news. The words were deeply reverenced as from the Lord. Every Christian knew the prayer and it was used in every Christian gathering. No one ever thought of the danger of its being lost or forgotten. There was so much to learn of the new doctrine and its application to life that it became necessary to move on. The author of the Book of Hebrews (6:1-5) speaks of "leaving the principles of the doctrine of Christ." The Spirit of God has indeed been gracious in giving these two direct accounts, for our own sakes.

The prayer as it has come down to us through the Gospel of Matthew (with the exception of its ending) is almost identical with our own common use of it:

"Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread;
And forgive us our debts,
As we have also forgiven our debtors;
And lead us not into temptation,
But deliver us from evil." (RSV)

The prayer as it is found in the Gospel of Luke is briefer:

> "Father, hallowed be thy name. Thy kingdom come. Give us each day our daily bread; and forgive us our sins, for we ourselves forgive everyone who is indebted to us; and lead us not into temptation." (RSV)

One discovery which we make immediately is to find that the ending of the prayer which is so familiar to us, is not there. The words "For thine is the kingdom, and the power, and the glory, for ever. Amen" are not a part of the earliest manuscripts. We shall consider this beautiful and fitting ending of the prayer, later in our study.

It will be helpful for us to consider the differences between the two accounts. First, they seem to differ as to the time when Jesus gave the prayer. But neither really seeks to give information as to when the prayer was given. Matthew is thinking topically and seems to have placed the words in the Sermon on the Mount for emphasis sake, recognizing their great importance. As Luke fits the prayer into his Gospel, he adds some interesting details about an unknown disciple, who, after hearing Jesus pray, asked that he and his companions be taught to pray "as John taught his disciples." Luke, as a careful historian, has given these extra details as he found them in his records. But since both were dependent on records, it is questionable if either had reliable data as to when the prayer was given by Jesus.

Another difference is noticeable. Luke has made certain changes. One of these is quite a revealing variation. He substitutes one word for another. He exchanges the Aramaic word for "debts" for the Greek word for "sins." In this we see him taking into account the needs of the people for whom he wrote. Luke was a Gentile and a master of the Greek language. He presents his Gospel to Gentiles as well as to Jews. The word "debt" would have connotations for Gentiles which could be misleading. He chooses the Greek word for "sins" to take its place. Most interesting of all he leaves the original word "indebted" to stand! Thus we see him actually interpreting the prayer for the sake of clarity to the Gentile converts.

This is also enough to help us understand some of the omissions in his account of the prayer. Does Luke think of "Thy will be done" and "deliver us from evil" as Jewish redundancies not especially helpful to Gentile converts? At any rate he evidently does not intend that his account, as it is given word for word, should be a serious competitor to the prayer which is so well known and on the lips of the earliest Christian believers. He would say as do we that these petitions, which in this case he leaves out, are essential to the prayer.

A brief summary then of the differences from Matthew in Luke are:

1. Omissions
   "Our" and "which art in heaven";
   "Thy will be done, on earth as it is in heaven";
   "But deliver us from evil."
2. Changes
   The Greek word for "sins" for the Aramaic word for "debts."
   From the more distinctive "Give us this day" to the more open "give us each day our daily bread."
   A difference of tense from "we have forgiven" to the present "we forgive."

Luke's account of the prayer is very precious to us all. We would be much the poorer if we had no knowledge of the spiritually hungry, unknown disciple who yearned to know how to pray. Even his interpretation of a word of the prayer warms our

(Continued on page 89)

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*Superintendent, Home for Aged, Meadows, Illinois.

What's Happened to the German Refugee?

DWIGHT WIEBE*

1945—Germany in Ashes

The recovery of Germany is considered the miracle of the 20th century. Less than 10 years ago the German people were forced to accept unconditional surrender. Every major city was 50 to 80 per cent destroyed before the end of the war brought to a close this mass destruction. Night raids by Allied bombers often demolished an entire city in one night. History has recorded the terrible price of war which time and politics are now trying to erase. Statistics fail to evaluate the cost of war. Already we have forgotten that the bombing of Dresden on February 13, 1945, cost the lives of 250,000 men, women, and children. We have failed to realize that more than 3,000,000 German soldiers were killed during the war. This is approximately one out of three men between the ages of 18 and 30 years old. Among the German survivors of the war were 1,300,000 orphans, 1,000,000 widows and widowers, and 1,500,000 disabled persons. This was the defeat of Germany in 1945.

1954—Germany Revived

Today, nine years after V-E day, Germany boasts of factories which are producing one and one-half times as much as before the war in 1936, business districts with skyscrapers twice as tall as those which were bombed out, universities which turn away ten times as many students as they can accomodate. Through its unification program Germany has reunited its people into a nation which is once again being accepted as a major power in the field of economics and international affairs. No other nation in the world has fallen as low and climbed as high within a period of 10 years time.

In this era of miracle recovery the German nation has placed its greatest emphasis upon prosperity and progress. Free from the tremendous burden of financing a war machine, the German people have focused their attention upon the possibility of restoring their former international prestige and respect. The German people's willingness to work, their ingenuity and their deep-seated desire to recover that which was lost through the war has blended itself into the spirit of the new Germany.

The Forgotten Refugee

Into this world of grinding cogs of industry and political confusion steps the forgotten, poverty-stricken refugee. Before Germany was divided in August, 1945, 4,500,000 refugees abandoned their homes to flee in advance of the retreating Nazi armies to seek refuge in Germany. Since that time an additional 9,500,000 have left everything behind them in the hope of finding refuge in the West Zone of Germany. Today more than 9,000,000 German refugees are trying to find new homes in Western Germany. The Western Zone now has a population of 49,843,000. This means that an area smaller in size than the state of California must find work, food and homes for the same number of people as are now living in the states of Indiana, Iowa, Kansas, Illinois, Michigan, Minnesota, Missouri, Nebraska, Ohio, Oklahoma, Pennsylvania, South Dakota, North Dakota, Colorado, and Wyoming. During the war more than 5,000,000 dwellings were either totally destroyed or damaged to the extent that they were uninhabitable. On top of this great shortage of housing caused by destruction through the war came the demand for additional housing for 10,200,000 refugees who sought refuge in West Germany. Housing for refugees has created a need for an additional 2,500,000 dwellings. A recent report from the German government states that since June, 1952, nearly 20,000 persons each month have sought refuge in Western Germany. This means that each month Germany must provide additional shelter for approximately 5,000 new families.

Recovery Without Homes

In light of this staggering need for 8,000,000 dwellings since the end of the war, it is not too surprising to learn that a vacuum has occurred in the building phase of the recovery program. Today there are three major barriers to adequate housing for refugees. The first barrier is the priority of materials used in the economic and industrial recovery of the nation. Secondly, the priority of residents of Germany to secure material to rebuild the partially destroyed houses which are now overcrowded. Thirdly, the refugee's lack of funds necessary to make a down payment on a government-financed house.

Approximately 2,000,000 new homes have been built in Germany since the war. During the past six months new dwellings have become available for occupation at the rate of one every minute. However, 1,200,000 more dwellings must be built to accommodate 4,800,000 homeless refugees.

Mennonites Without Homes

There are approximately 12,000 Mennonite refugees in Western Germany today. Of this number several thousand have been able to secure satisfactory permanent dwelling quarters. One hundred forty families have received permanent dwellings through the direct assistance of the PAX program. All of these families securing PAX help were unable to pay the down payment on a government-financed house. In most instances the houses have been occupied by widows with young children or people too old to be able to get work. Through the work of the PAX men the refugees are able to reduce the costs of building a new house by 10 per cent. This 10 per cent saving is equivalent to the down payment on their house.

Today approximately 6,000 Mennonite refugees are still in need of satisfactory living quarters because they are now living in inadequate crowded temporary dwellings.

(Continued on page 88)

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*European PAX Director

Highlights of Missionary Observations V

ANDREW R. SHELLY

It is Sunday morning! We are flying at 16,500 feet. We saw the sunrise above the clouds. We finished the first major part of our trip—East Asia. We have been flying all night and soon will arrive in Beirut, Lebanon. We left India last evening after exactly five weeks of jam-packed inspiration, overflowing joy and precious fellowship.

We are experiencing the limitation of expression in words. The keys of this typewriter are not capable of forming the combinations to describe how we feel. We have many pictures which we hope will add to verbal descriptions of the emotions of our souls.

Our major stops so far have been Japan, Formosa, and India. We met all our missionaries in all these fields. We were able to observe the work and participate in many services. We have been asked many times "What are your impressions?" I would like to state three briefly:

Thanksgiving and Praise

Many Scripture verses went through our minds this morning. "For as the heaven is high above the earth, so great is his mercy toward them that fear him," (Ps. 103:11). Also, we thought of the many thanksgiving and praise sections of the Bible. For example: "O Praise the Lord, all ye nations: praise him, all ye people," (Ps. 117:1).

Yes, praise for *our experience of "oneness in Christ."* The Holy Spirit inspired St. Paul to write to the Ephesians "of the household of God," and that there is "one body, and one Spirit, even as ye are called in one hope of your calling," (Eph. 2:19; 3:4). How true! All along the way we have been "feeling" this oneness. Whether in thanksgiving, Christmas, communion, worship or some other kind of service we were deeply conscious of our "oneness in Christ."

Also, praise for *what has been accomplished* through the years. "What hath God wrought!" The Lord has honored faithful witnessing. The gospel is going forth. We have had the privilege of seeing part of this first-hand. The laborers we sent forth have been faithful. In sacrificial loyalty they have worked. As I said at one place: "The one tenth has never been told."

Further, praise for *our privilege of hearing the gospel.* The most sobering thought that can come to me is that somehow through the grace of God I was favored with the unspeakable privilege of hearing the gospel. I am thankful for the faithful "heralds of the gospel" who brought the message of redeeming grace to my knowledge.

Responsibility and Challenge

Responsibility *because in spiritual things "to have" means "to share."* The Commission is clearly given to the followers of Jesus Christ. "Ye shall be my witnesses." Inherent in the gospel is spreading the "Good News."

Responsibility *because they are dependent on us.* Romans 10 gives us the clear call: "How shall they hear without a preacher?" (v. 14). In the spread of the gospel the "haves" must necessarily share with the "have nots." This applies to believers everywhere —not only those in one country. The "us" refers to Christians everywhere.

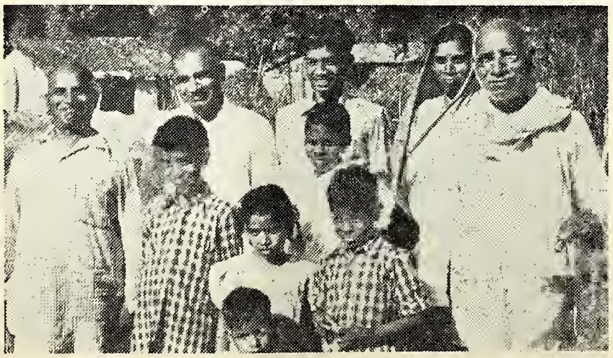
Challenge *because of the unfinished task.* The divine goal is "every creature." In the areas we visited thus far are approximately 1/5 of the human family —about 500,000,000 souls. (In Hong Kong we were within ten miles of communist China. If we include that country the number almost doubles.) What a task awaits the Church of Christ!

Opportunity and Urgency

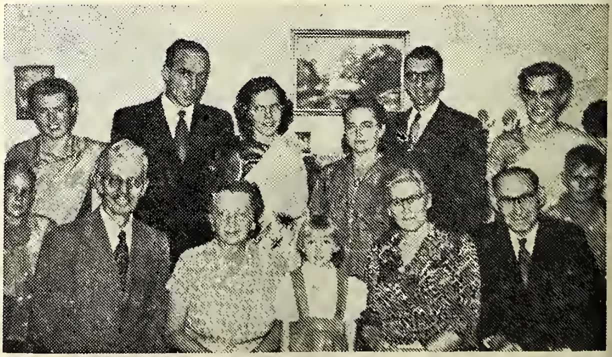
Opportunity *because of increased channels for the spread of the gospel.* That there are many problems in world-wide missions is very clear. Never have I seen as clearly what St. Paul must have meant when he wrote: "For a great door and effectual is opened unto me, and there are many adversaries," (1 Cor. 16:9). Yes, there are "adversaries," but the "great door and effectual" is still there.

When William Carey faced incredible difficulties he wrote: "Therefore, Forward." We need this faith and dynamic today!

Opportunity *because the world is becoming more and more "religion conscious."* We noticed this in



Indian Pastor (right) and family.



India Missionary Group, Christmas, 1954.

Film Review

Calling of Matthew, 16 mm. sound, black and white, 26 minutes. Association Films, rental $9.00.

This film attempts to portray what took place in Matthew's life as he responded to the call of Christ. It presents very clearly the status of a tax collector and what it meant for such a person to become a Christian. The film will hold the attention of an audience and will present the claim of Christ on the human heart in a fresh way.

In using this film a person should realize: That some of the biblical material is rearranged; that there are a number of incidents in the story which are extra-biblical, and that Jesus is portrayed in the film.

These possible limitations were not hindrances to the reviewing committee, but the committee realizes that these items might conceivably be sufficient reason for not using the film in some groups.

In many of our churches this film should prove to be quite useful and meaningful. The film is produced by Cathedral Films. This company has produced many biblical films.

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every country we visited. For example a new Buddhist seminary is being built which will send forth many preachers. In one article I read, a famous person said that Buddhism is the only hope for the world. It was a plea for utter devotion to the spread of Buddhism. In visiting some Moslem places we noticed that there is a resurgence of that religion. Hinduism is re-interpreting its past and is making a new bid for the minds and souls of men.

What an opportunity to find ways to enter this "open door." "We've a story to tell to the nations." We need to meet the "soul hunger" of the multitudes with the gospel of our Lord Jesus Christ; for "there is none other name under heaven given among men, whereby we must be saved," (Acts 4:12). The blood shed on Calvary's Cross is adequate for the salvation of all who believe!

Urgency *because there is no time to lose.* In the business world they say strike "while the iron is hot." We must clearly discern "open doors" and move in swiftly to "possess the land." As I write these lines we are flying over Damascus. We just took two pictures. I remarked: "Right down there is where St. Paul walked." How we need his spirit of urgency. "Woe is me if I preach not." "I was not disobedient unto the heavenly vision."

With the Apostle Paul let us ask the question: "Lord, what wilt thou have me to do?" (Acts 9:6). Let us respond in glad obedience as he did! Yes, let us respond as individuals and as a Conference! He has done great things through us, but much more remains to be done!

Flashes of Thought

Come Ye Apart

Walter Gering

It was unbelievable—this strange silence which suddenly closed in upon us. For hours we had been subjected to the constant roar of speeding motors; the impatient honking of horns as drivers feverisly sought to be on their way with the change of lights. It was beginning to grate upon our nerves. This was a world of noise and confusion.

Now it was all over. It seemed as though we had suddenly been transported into another world. It was dark; so dark that it was utterly impossible to see. It was as though we had gone blind in one moment. Not a word was spoken; silence in the midst of total darkness.

But it was not this which gripped our souls. It was that strange ray of light which pierced the darkness after moments of silence. Like a ray from heaven it revealed this marvelous sight. We were indeed in another world.

You see, we were on a guided tour through the famous Riverside Drive Church of New York. We were soon to come to the end of our tour. As we paused before a closed door we were given our instructions. We would be taken into darkness; there was to be no speaking during those moments. The spirit of reverence and worship was to prevail. With these instructions we entered. The door behind us closed; the confusion and clamor of the outside world suddenly was shut out. There was silence.

Then it was that we saw it. It was a breath-taking, never to be forgotten experience. A little light pierced the darkness and there He was. To be sure it was only a picture. But in that setting it seemed as though He was actually there, kneeling in holy prayer. Completely oblivious to our presence in the shadows He was crying out in agony of soul: "—nevertheless, not as I will, but as Thou wilt." It was in the silence of that moment, shut out from the world behind us, that we saw Him anew.

Yes, my friend—it is ever thus. It is in moments of darkness, in the silence of a moment apart from the world that we catch new visions of the Savior. It is there that we hear the still small Voice speak to our soul. The call is still: "Come ye yourselves apart into the desert."

LORD JESUS, I COME

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple. For in time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock.

If Christ Had Not Come

WALDO HARDER*

"It was the first Sunday of Advent, and in preparation for the Christmas season I read a story 'If Christ Had Not Come.' Dinner was finished and as is our custom we lay down for a rest—though it seemed rest I could not, for my thoughts before lapsing into unconsciousness and the first upon awakening was always, only the same, If Christ had not come.

"It seemed I was stranded upon a Congo road so I decided to go to the local evangelist to spend the night. But when I arrived at his home there was no chapel and I found him around a fire with the village fathers making medicine to kill the man who had stolen the chief's son's goat. This medicine was to cause lightening to strike the guilty one. I raised my voice in amazement, 'But Paul, what are you—'

" 'My name is not Paul, it is Ntumba' he answered gruffly.

" 'But you can't go back to that because—' Because of what and why not? My jaw dropped and no words came, for I had no message for a man like this—no word—no hope. I reached for my Bible—but there was no Bible. There couldn't be without Christ, and Christ had not come.

"I turned slowly down the road, meditating as I walked, 'Why am I here?' A thousand times I've thrilled with joy to give a message of hope and cheer to men like these in similiar circumstances, but now I had nothing to say, nothing I could honestly tell them. I soon heard the death wail in the forest near by, and went to see what it was all about. In a little clearing I saw an open grave and beside it the corpse of a woman, beside her an infant also dead. Upon asking what had taken place I learned she had given birth to twins, one of them dead and the mother had died shortly after. By then they had placed the corpse into the grave and the dead baby with her, when to my horror I saw them gettng ready to drop the live baby into the grave. I shrieked as I rushed through the crowd, 'Don't put that child in there.'

" 'And why not,' mumbled the father coldly as the wiggling form was lowered. 'Its evil spirit killed its mother and its brother, and it may kill us too.'

" 'But . . . .' But what? But who? There was no reason to give, there was no Savior to show them, for He had not come. I wanted to jump into the grave to save the child, but I could not. There was no love to impell me thus. Strange this was—no compassion, no yearning, just passive resignation, for He had not come.

"I started homeward, only to find that the road sign, 'Protestant Mission—2 miles' with its red bougainvilla bush was gone. I knew the spot, and said, 'It must be there' and stubbornly tramped through the tall grass where there was only high grass—no church, no school, no dispensary, no one with one word of hope, and what was I doing here—no place to live, no work to do, no message, why was I here? I must go home—back to America, back to loved ones, to the home church . . . but wait! If Christ had not come then there would be no America, there would be no home, no church, no Christian friends.

" 'But Christ HAS come to Bethlehem
Let men and angels sing
He gave His life on Calvary
And death has lost its sting.'

"Thanks be unto God for His unspeakable gift,' 2 Cor. 9:15."

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*Missionary, Belgian Congo, Africa.

Our Ministry Enlarges

"The New Frontier of the Church: People are living longer today than in the past. Let us allow the facts of population trends to speak for themselves. In 1800 the average duration of life was thirty-five years. In 1850 it had risen to a little more than forty years. By 1900 it was up to nearly fifty years, and in 1940 it had risen to more than sixty-three years. At present a large insurance company estimates the avearge life for the American population at sixty-six years. For the Church this naturally means an increased ministry to older people both in the Church and in society in general.

". . . . Science has added years to life. The Church must assume its responsibility and accept its opportunity to add life to the years, in the name of Jesus who came to give life and to give it more abundantly and to help people grow old in grace and in favor with God and man."

—Bill Dick in United Mennonite Church Bulletin, Toronto

WHAT'S HAPPENED TO THE GERMAN REFUGEE?

(Continued from page 85)

Who Will Remember?

Ten years ago the German refugee was looked upon as a persecuted martyr who left all in search of freedom but today he is often considered an intruder and excess baggage in Germany's industrial and economic spiral to recovery. Time has not eased the plight of the refugees. Many refugees still need our assistance. Many refugees who were at one time wealthy, secure, Mennonite farmers are today unwanted refugees.

Leading magazines and newspapers have printed descriptions about the recovery of Germany. Tourists are impressed by shop-laden store windows downtown. Only the refugee's story remains untold. Christian compassion has made the PAX program possible. Christian love has helped us to serve the spiritual as well as the physical needs of the refugees. One church in a Mennonite settlement is already begun; two others will soon be needed. If the Mennonite refugees in Germany today are to receive a new home and a new place of worship, they will have to depend upon the open hearts of those who remember the forgotten refugee.

Income Tax

The time of year has come again when the citizens of our country will have to pay income tax. The question is sometimes raised, should Christians pay this tax? A large percentage of the income tax money goes for war purposes. A Christian obeying the new commandment of Jesus to love his neighbor as himself cannot possibly be in accord with hatred, strife, and bloodshed resulting from war. What then shall we do about it? Refuse to pay and come in conflict with the laws of our country?

Jesus our Lord has given us a very clear teaching on this subject in Matthew 17:24-27. The collector of the tribute money asked Peter if Jesus paid tribute. Peter answered, "yes." Jesus preventing Peter from telling him the incident, asks Peter "of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" Peter said of strangers. Jesus answered, "then are the children free. Nothwithstanding, lest we offend them, go to the sea, cast a hook, and take the first fish thou catchest, open his mouth and take out the coin therein and give it to the tribute collector."

The Roman tribute money was used mostly for military purposes. The Roman Empire was then ruling the major part of the then known world. It required large armies to subdue and occupy these many nations. The money consumed for military purposes was a large sum. Jesus asked Peter to pay for both of them.

Some may ask, what about the question of Jesus of whom kings collect the custom and tribute, of children or strangers? The answer was of strangers. The objector to paying income tax may argue that I need not pay. I am a citizen, even one by birth, therefore a child of my country; I need not pay.

Listen my friend. By the new birth you have become a citizen of heaven and a stranger and pilgrim upon this earth. (Heb. 11:13). Yes, we are in this world but not of this world. "Our conversation is in heaven; from whence also we look for the Savior, our Lord Jesus Christ," (Phil. 3:20). As strangers, then, it would behoove us to pay tribute money.

—J. F. Sawatzky

AN INTRODUCTION TO THE LORD'S PRAYER

(Continued from page 84)

hearts. Perhaps the most valuable of all, his abbreviations help us to remember that it is not words that are to be worshiped.

This prayer has been used to meet the needs of every conceivable human experience. It becomes our possession in early infancy. I heard a child of three, recently, repeat it perfectly. We pray it until we die. It satisfies our souls. And yet we must not be satisfied with our knowledge of it until it accomplishes its purpose in our lives.

Our Father grant that we may walk with Thee,
And that Thy Presence to us may be a reality.

A Light Spreads

"As we look back at the experiences of this past year, we can truly say, the Lord has been good to us and we have much to praise Him for. There have been times of rejoicing, and also times of disappointment. However at all times He has been with us. The opportunities to witness for Him have been numerous. With the help of Christians we have been able to conduct many services.

"The number of those who came to seek peace with God has been gratifying. May they continue faithfully to follow our Master and to grow spiritually. Many believers have been strengthened in their faith and have been formed into little church groups in a number of sections of our area. Some new schools have been opened and more villages are asking for teachers. In a large area where the mission had only one teacher to witness for Christ, we now have six teachers."

—Excerpts from letter from Peter Falks, Mukedi, via Kikuit, Belgian Congo, Christmas, 1954.

What New Missionaries See

"On the other hand we wish you could all see, too, the results of sin in the lives of men who have been under the dominion of Satan with no ray of the gospel to reach into the prison-house of sin and set them free. The spiritual darkness is paralleled by the physical darkness in which they live. Almost every non-Christian home has an altar and gods to whom they bow down. Through their power, Satan desires to keep their hearts darkened and their lives as well from experiencing the freedom, joy, and blessing found in the gospel."

—Excerpt from Hugh Sprunger's letter,
Hualien, Taiwan (Formosa)

Christus

Out of the light that's leading me
From sin-sick earth to blissful goal,
I thank my God for Calvary,
Where Christ in love has won my soul.

In many a kind of circumstance,
Closer to Christ I've learned to crowd.
My life was planned by Christ, not chance.
Beneath His blood-stained cross I've bowed.

Beyond this place of death and tears
Dawns the glad day that ne'er shall fade.
Through the uncertain future years
I'll trust Christ, and not be afraid.

Although the pearly gate is strait,
I know my name's on heaven's roll,
For Christ is Master of my fate;
Christ is the Captain of my soul.

—Anna V. Liechty

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Program Helps for February, 1955

VOLUNTARY SERVICE ---- A WITNESS

INTRODUCTION

How many of us took time to evaluate what was done over the past year worthy of the "grace of our Lord Jesus Christ"? We are just getting started as Mennonite youth. We have long had the horse and buggy (doctrine), but we have had no cargo (practical application). In other words, the world has not really felt our message as it ought. Do we lack ways of effective witnessing?

This quarter we are concerned with "Understanding the 1-W Program." We have included under this subject a study of Voluntary Service—for all young people and also as it relates to the 1-W. The 1-W program may end with the draft, but Voluntary Service will not.

Let us ask ourselves as program leaders: Where does our society lack interest? Do we lack an understanding of what Voluntary Service is? Do we lack biblical understanding of our faith as it relates to service? Isn't the fruit of Christianity really how we treat the weaker in society?

One thing we all need is an awakening in our home community as to possibilities for service. Study the suggested service projects for the local community and decide at one of these two meetings on several specific projects your society will undertake this year.

You will notice that we have set up no particular order of service other than a general program development in the presentation of material. From the Suggestions for Worship and Source Materials we felt each society could choose that which will be best fitted to their interests and time limitations. It is important that at least one person become *well* acquainted with the factual information concerning Voluntary Service, in order that opportunity may be given for questions from the group and that such may be answered accurately. Variations from the usual topic or discussion type of program may be given by the use of special speakers and/or pictures (note Source Materials). If so, you may wish to invite other age groups to the meeting.

—Dan and Marge Graber

PROGRAM NO. 1

THEME: "Every Youth Serving Christ"

PURPOSE:

1. Helping every youth serve somewhere.
2. Helping youth to see a vision for the need of serving outside the local church community in our General Conference Voluntary Service program.
3. Helping youth to see the challenge for a summer, a year, or two years of service with the Mennonite Central Committee Voluntary Service program.

GOAL:

"1 to 5 in '55"—One to five youth from every congregation serving in 1955 in the VS program of the Church.

PROGRAM DEVELOPMENT:

I. "Absorbing the Word"

Just a little over fifty years ago, before we had a mission program, the Mennonite Church looked at the Great Commission (Matt. 28:19, 20) as a command fulfilled by the apostles. That was a misinterpretation of the passage and you and I now accept missions as an important part of our Christian life.

But what do we think about Christian Service? You will notice from passages in both the Old Testament and the New Testament that the Lord wants more than our prayers, our offerings, and our attendance at worship. The Word says in Isaiah 1:17: "Learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow." John's beautiful gospel says that love must find expression in helping others—"Feed my sheep," "Follow me." (John 21:16, 21)

We ask, "Can Jesus use *me* somewhere? If I worked in a children's home, would that be serving Christ? (Suggested illustration — "Reaping and Sowing," see Source Materials.)

Christianity is more than our relationship to Jesus Christ. It is related to how we treat fellow members of our church and other churches and it goes out even to those who are outside the Church—to the drunkard, the criminal, the delinquent, the orphan, the helpless; to the Negro, the white, the Mexican, the Oriental.

II. "Experiencing the Word"

The Christian service known as Voluntary Service is only ten years old. Each year the program increases and our witness is enlarged. In 1947 only fourteen men and seventeen women served in the long-term Voluntary Service program of the Mennonite Central Committee. In 1953 eighty-three men and forty-seven women were serving.

A youth who has never been outside of our

Mennonite communities may feel a bit uncomfortable in an atmosphere which may be shockingly sinful, but are we not sufferers for Christ? Furthermore, a person in Voluntary Service is not alone. Usually there are five to fifteen other youth serving the same need, in the same place, and who are united to the same Lord. It is through this group that your Christian life is given strength. "For where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:20).

In order to face the tasks before them, this group meets regularly for prayer, fellowship, and worship experiences which help clarify the vision and to aid in strengthening convictions.

Voluntary Service often begins with some type of physical labor—that is, helping someone in physical need. But service goes deeper than that—it touches "the springs of character—the soul." When this takes place we have really helped.

When a summer or a year of Voluntary Service is completed, every volunteer realizes that all was not pleasant; yet there were times when Christ was exalted; times when you heard a comment that you did the job well; times when you gained new strength and courage from the support of a fellow volunteer. These are fond memories which are yours and which may lead you to a deeper consecration and commitment to your Lord. You will say like others, "It was in Voluntary Service that I again met God." (Suggested illustration—"A Test of Genuineness," see Source Materials.)

III. "Facts About Service"

Every Youth Fellowship should think seriously about having one to five of their group in Voluntary Service in 1955, depending upon the size of the group. Could we not send out of every ten into this type of work? Who will volunteer this year?

Specific needs for 1955 are: (1) More girls volunteering for MCC long-term projects to keep our units well-balanced. The influx of 1-W men into the Voluntary Service program has created a "woman-power" shortage in some cases. There is work for girls of various occupations and skills—secretaries, nurses, teachers, housekeepers. May we call attention especially to the latter, for there is always a need for dedicated "Martha's" who want to cook a meal for Susie, an orphan; or to dress little Johnny, whose parents are divorced; or to place a pillow for bedfast Sam, who is mentally ill. (2) There is a particular need for men in the summer service programs—fellows who enjoy directing recreational programs, telling Bible stories, teaching simple crafts, caring for crippled children, the aged, or the mentally ill.

In order that your skills can be used to greatest advantage *apply early*. An application does not commit you to service, but it presents important facts to the Voluntary Service directors concerning your choice of service, your abilities, the time when you are available for service. They in turn will present to you the current openings and suggest to you where you can make your greatest contribution.

Each volunteer (for long-term service) attends one of the Voluntary Service orientation schools which are held periodically at MCC headquarters. Applying early also helps the directors in arranging these schools, since plans for them can be made in accordance with current needs and the availability of applicants.

It should be pointed out that there are two distinct programs in which our youth may serve. (1) The Mennonite Central Committee has both long-term projects (one or two years) and summer service projects (approximately 8-12 weeks). Information may be obtained by writing to Voluntary Service, MCC, Akron, Pennsylvania. (2) Our General Conference has a number of summer service projects. Occasionally some of our mission stations (in the United States and Colombia) can use an individual for a longer period or at other times of the year. Write to Leola Schultz, 4614 Woodlawn, Chicago 15, Illinois, for detailed information.

PROGRAM NO. 2

THEME:

"Voluntary Service Has a Place for the 1-W"

PURPOSE:

1. Informing every prospective 1-W about the opportunities in Voluntary Service.
2. Helping 1-W's to see the value of this type of service.
3. Showing how the local youth group can relate itself to 1-W's.

GOAL:

"1 to 5 in '55"—or as many as may see the vision of serving their 1-W commitment in the direct service of the Church.

PROGRAM DEVELOPMENT:

I. "Heralds of Love"

Of the disciples of our Lord in the early Church we read, "Behold how they love one another." Love was an evident characteristic of the early church. Galatians 6:2 and 10 implies a twofold love. Not only are we to love our brother of our faith but also we are to love those who are outside the Christian faith. Today, through Voluntary Service, the Church has been able to place Christian young men for two years as "heralds of love," making a contribution that no other 1-W can make unless he sacrifices economically as the volunteer does in Voluntary Service.

If you are familiar with the life of the early Church it is immediately evident that the Christian way includes our relationship to wealth. Read Amos, the prophet, and see how economists affected the life of the Israelites. Misused wealth was severely devastating to the true worship of God. (See Amos 2:6-8; 6:4-7. See Amos' answer in chapter 5:4-15, particularly verses 14 and 15.)

To say that you will volunteer for two years of your life on such a sacrificial basis (financially) is not a hardship, but it is testing one's love and devotion to Christ. Our government has looked upon the

(Continued on next page)

C. O. position with a great deal more tolerance than it has been looked upon in the past 400 years. We are now faced with a real problem—that of the ease of our position. Will not this sacrifice that a 1-W makes in VS in a small way compensate for the relatively easy path we are given as C. O.'s?

The Voluntary Service program of the Church has many places for young men each year. In this work you will never grow rich financially, but you are provided adequate room and board and allowance for a normal life, and within the activities of the unit you will find joy in new activities which cost you nothing except your participation and cooperation. These may also help you to develop a new outlook on life which will make you a stronger and more useful Christian in your home community as well as in Voluntary Service. (Suggested illustration—"Voluntary Service Offers Service to Christ," see Source Materials.)

II. "How, Where, and What"

Have on hand factual information concerning types of service projects, present openings, and general information about Voluntary Service with MCC, particularly that pertaining to service for 1-W's. (See Source Materials, Item I.) Either have someone present this orally or make it available to anyone interested.

III. "Using Love in Service and Service in Love"

At some point in this program use the illustration titled "What 1 Corinthians 13 Means to a Volunteer Serving His 1-W in a Mental Hospital." (See Source Materials.)

IV. "Your Part at Home"

Every youth group needs to keep in touch with the volunteer who has left for service. Write him about your youth group's activities. Pray for him daily. Invite him to share his experiences with your group when he's visiting at home. Let him know you appreciate his contribution by a real welcome home at the end of his service experience.

Every youth group can have a part in the 1-W program by: (1) Visiting the nearest 1-W unit. Some are at your doorstep; other youth groups may need to drive 100 miles or more. (2) Inviting a 1-W unit or 1-W men who may not be organized into a unit to visit with you and come to your fellowship whenever possible. (3) Have your pastor or area 1-W counselor suggest other ways in which you can do your share in the 1-W program. It is a program for the entire Church, not only for a few men.

You can exemplify Christian Service in your own group by doing some of the local service projects suggested following:

Youth can be of help in the total church program: (1) The janitor and trustees would appreciate the youth doing the spring house cleaning of the church, or at least assisting. (2) Mowing the church lawn or cemetery (this may be a means of adding to the YPU treasury if such work offers remuneration). (3) Individuals may like to help the pastor by volunteering to type or mimeograph the church bulletin for a year. (4) Each church has its individual needs —giving the church a "new look," sanding floors, fixing benches, renovating Sunday school rooms, repairing hymn books, etc. Investigate the particular needs of your church.

Notice that this list includes *group participation.* You can't get by just by donating a dollar. Service means participation of all who can.

Youth can serve outside the church in the local community. (1) Singing to shut-ins, whether members of your church or not. (2) Presenting religious services in the county home and other local, county, or state institutions. Most places will welcome a group to provide a religious service, with singing, devotions, perhaps a pageant or play, and fellowship with the residents. You may wish to take along baskets of fruit, cookies, etc. Such expressions of thoughtfulness are much appreciated at "unexpected" times of the year, not only Christmas or Easter.

SUGGESTIONS FOR WORSHIP

I. Scripture Readings

From the Old Testament Prophets: Isaiah 1:2-31 —It is well to go to church Sunday after Sunday and say prayers, but is this a religion of the heart? Isaiah says "no!" Christians must help the weak in society. They must show their love for God by loving others. Upon the fruit of your faith will you be judged. Jeremiah 7:1-15—These two passages from the Old Testament may lead us to face the question, *"What are we doing for the Lord?"*

From the New Testament: (1) Have you heard the call of Christ? (1 Corinthians 10:24; 11:1; John 13:4-17; Luke 10:29-37); (2) Service demonstrates love (John 21:17, 22); (3) Service is twofold (Gal. 6:2, 10); (4) Service cannot be divided (Luke 16:13); (5) Service brings joy (Luke 10:17); (6) Service brings reward—spiritual (Luke 6:35).

From the above, you may choose various verses or you may speak from one theme.

II. Responsive Readings

(All in the *Mennonite Hymnary.* No. 88, page 592—Litany of Love; No. 56, page 573—Love Toward Others; No. 82, page 589—Love of God and Man.

III. Hymns

(All in the *Mennonite Hymnary.* No. 215—"Take My Life and Let It Be"; No. 222—"Where Cross the Crowded Ways"; No. 223—"O Master, Let Me Walk With Thee"; No. 226—"Teach Me, My God and King"; No. 227—"When Thy Heart With Joy O'erflowing"; No. 229—"O Brother Man, Fold to Thy Heart Thy Brother"; No. 230—"Rise Up, O Men of God"; No. 391—"I Feel the Winds of God Today"; No. 393—"Just As I Am, Thine Own to Be."

IV. Poetry

(All selections are in *Christ and the Fine Arts,* by Cynthia Maus). (1) "Jesus Christ—And We," page 712; (2) "The Trimmed Lamp," page 715; (3) "Wanted—A Messenger," page 719; (4) "Thy Neighbor," page 721.

SOURCE MATERIALS

I. Information Sheets and Folders

(1) 1955 MCC Voluntary Service folder; (2) 1955

MCC Summer Service folder; (3) 1955 General Conference VS Summer Service folder.

Your minister will receive these by March 15th (or earlier). However, if for some reason they are not available to you, they may be obtained by writing to Voluntary Service, MCC, Akron, Pa., and the General Conference Headquarters, 722 Main, Newton, Kansas. The following may also be obtained from MCC.

(4) "The Mennonite Central Committee Voluntary Service Program—General Information for Applicants"; (5) "Mennonite Central Committee Voluntary Service—Specific Current Service Openings."

II. "MCC Services Bulletin"

(1) "Voluntary Service Offers Service to Christ," by Glenn Esh (March, 1954); (2) "Reaping and Sowing," by Carol Gaeddert (October, 1953); (3) "A Test of Genuineness," by Anita Purugganan (November, 1953); (4) "What 1 Corinthians 13 Means to a Volunteer Serving His 1-W in a Mental Hospital," by Wesley Stoltzfus (July, 1953).

You may find articles depicting Voluntary Service, other than the above specific suggestions, in the *MCC Services Bulletin* (especially September and October issues) and in *The Mennonite* (consult the index in the December 28, 1954, issue). Your minister receives the *MCC Services Bulletin.* If the above suggested issues are not available from him, write to Voluntary Service, MCC, Akron, Pa.

III. Slide Sets

Slide sets pertaining to Voluntary Service and various specific VS units are available from Information Service, MCC, Akron, Pa.

IV. Speakers

Former VSer's, perhaps from your own group, or from a nearby community, can give a graphic picture of the work, at least of that part with which they were connected. Many of these volunteers also have pictures (slides or movies) which help you to "see" the work. If you happen to be near one of our Mennonite colleges, you should have no trouble in locating such speakers, as numerous college students give one or more summers in Voluntary Service.

Our Schools

BETHEL COLLEGE

Recent chapel speakers at Bethel College have been the Rev. John Covey, rector of St. Matthews Episcopal Church, and the Rev. C. R. Findley of the Evangelical United Brethren Church of Newton, both of whom spoke on the denominational series, giving the background and characteristics of their respective denominations. Other speakers from Newton have been Police Chief C. E. Patterson and Everett McCann of the Railroad, Saving and Loan Association. Chief Patterson talked about the work of the police, while Mr. McCann talked on the subject of "Water," especially as applied to problems in Kansas related to the shortage of water.

On Wednesday, Jan 18, a 1-W quartet from Denver, composed of Dean Kuhns, Shickley, Neb.; Donald Wiens, Marion, Kan., Ken Kauffman, Albany, Ore.; and Isaac Klassen Jr., Meade, presented a program in chapel.

Holstine Chevrolet Co. of Newton has again made a Chevrolet station wagon available to the department of speech and drama for the special use of the debate squads in traveling to speech meetings and debate tournaments.

"Gianni Schicchi" (pronounced Johnny Skeeky) by Puccini, a comic opera in the English language, was presented Feb. 3 and 4 at 8:30 p.m., under the direction of James W. Bixel with the assistance of W. T. Wilkoff of the department of speech and drama.

The opera is the story of nine selfish relatives who, upon discovering that their wealthy relative has bequeathed his fortune to the church, determine to contest the will. A lawyer, Gianni Schicchi, is hired, who decides to impersonate the deceased and concoct a new will. Complications follow. The opera is cast in the environment of medieval Florence, Italy.

The junior class of the college sponsored this operatic program and handled the sale of tickets.

Rabbi Harry Richmond of Temple Emmau-El in Wichita, Kansas, represented The Jewish Chautauqua Society as lecturer at Bethel College, North Newton, Kansas. He spoke at chapel, Feb. 1, on "What We Jews Believe." He also delivered several classroom lectures.

The National Federation of Temple Brotherhoods sponsors The Jewish Chautauqua Society, which sends rabbis to colleges as part of an educational program to disseminate authentic information concerning Judaism.

The Bethel Fellowship Group of the Denver Area met Jan. 7, in the basement of the First Mennonite Church. Rev. J. W. Nickel was in charge of devotions. Erwin Goering and Harry Martens of North Newton presented information on Bethel College, after which an informal discussion followed. A new fellowship committee was elected as follows: Rev. J. W. Nickel, Homer Graber, and Mrs. Karl Funk. Refreshments were enjoyed by all. Correspondence to the Denver Area Fellowship Group should be sent to the secretary, Mrs. Karl Funk, 1400 Wolff St., Denver 4, Colo.

The Madrigals presented a program at the meeting of the Moundridge Y. W. C. A., Monday evening, Jan. 24. The husbands of the members were guests at the program.

As a member of a group which has presented programs in Western District churches pointing out problems and developments in Mennonite churches, Dr. C. Krahn has spoken on "Trends in the Mennonite Churches" at the Brudertal Church, Hillsboro; Friedenstal, Tampa; Bergtal, Pawnee Rock; and Bethany, Kingman. On Sunday, January 31, he spoke in the Lehigh Mennonite Church and on February 10 he will speak to the Men's Brotherhood in the Hillsboro Church on "Avenues of Service."

(Continued on page 94)

OUR SCHOOLS

(Continued from page 93)

BLUFFTON COLLEGE

Robert McFerrin, baritone, winner of the metropolitan opera auditions of the air in 1953, will appear as the fourth number in the Bluffton College concert series on Tuesday evening, February 15, at 8:00 p. m. in Ramseyer Chapel.

His many appearances in concert and opera have proven him a convincing singer of German lieder, Italian opera and folk songs and spirituals of his own race.

Two appearances are scheduled for the Vesper Choir during February. Under the direction of Professor Russell Lantz the choir will present a sacred concert at the First Mennonite Church in Bluffton on Sunday, Feb. 13, and at the Grace Mennonite Church in Pandora, Ohio, on Sunday, February 27.

Rev. Alvin Beachy, pastor of the First Mennonite Church, Bluffton, and instructor of Public Address at Bluffton College, is scheduled to teach a course entitled "Young Adults in the Church" at the Allen County Leadership Training School held in the Market St. Presbyterian Church, Lima, Ohio. The course will be taught every Monday evening during February and the first Monday in March.

Dr. Paul R. Shelly, professor of Bible, attended the meeting of the Committee on Graded Lessons in Chicago on January 20 and the meeting of associate editors of *The Mennonite* in Chicago on January 21.

FREEMAN JUNIOR COLLEGE

Rev. Max Eisenbraun spoke in chapel recently. He related that he received his education in Russia under the communists and as a result became confused in his religious thinking and for a time became an atheist.

While imprisoned by the communists he met a fellow prisoner who was a Christian and this contact brought him to realize that not the gospel of force preached by the communists, but the love of Christ can change human thought and bring right and justice.

As a fugitive from the communists he came to China where he served as a missionary for six years fleeing to this country when China became communistic. While in China he married a daughter of missionary H. C. Bartel. The Eisenbrauns are living in Mountain Lake, Minnesota, at the present time.

Somewhat different from the usual chapel routine was the program presented by the English IV class. They sang a group of old songs written by well-known British authors. John D. Unruh, Jr., was the narrator giving something of the background of the songs and the authors.

MENNONITE BIBLICAL SEMINARY

The second program of the School of Missions series was held on Sunday evening, January 23. At 6:00 the group joined together at the Mission Center for a curry and rice supper. Mrs. Paul Wenger was in charge of the preparation and serving of this meal from India. The 7:30 service included a panel discussion group consisting of the missionaries and missionary children who have been connected with our work in India and who are now living in Chicago. Rev. J. N. Smucker led the discussion.

William Gering led the prayer fellowship on Wednesday evening, January 26. He called us to make a renewed effort to learn to pray and worship—"Lord teach us to pray."

Friday evening, January 28, the teachers and pupils of the weekday Church school of the Woodlawn Mennonite Church presented a program for the parents. The program was followed by a social hour during which the parents and teachers became better acquainted.

Since December, 1954, India now requires visas from all citizens of the British Commonwealth who wish to enter India. It had been possible for citizens of Canada and Great Britain to freely enter India on their passports. They will now need to apply to the consular offices of the Indian government for visas to enter the country. This will have an effect on mission agencies who had been using Canadian citizens as missionary personnel in India.

MCC News Notes

RAINFALL BRINGS RELIEF IN PARAGUAYAN CHACO

Several good rains in January have brought relief to the Mennonite Chaco colonies in Paraguay following a hot, dry December.

Immediately after the rainfalls farmers began seeding crops, some of which should have been planted much sooner but which were delayed by lack of moisture. In spite of the rainfall the peanut and cotton crops will not be average ones because of their late planting, according to a report by an MCC representative in the Chaco.

While December is hot in the Chaco, it is usually not as consistently hot and dry as it was this year. There were very few days when the temperature was below 115 in the shade and many days it was higher. The highest was 122 degrees.

FOOD DISTRIBUTED TO GERMAN FLOOD VICTIMS

PAX men from Enkenbach, Germany, distributed emergency MCC food packages on Jan. 22 to 132 homeless German flood victims temporarily lodged at Germersheim on the menacing Rhine River.

Unseasonal thaws and heavy rains in the Swiss Alps caused the current disaster which took at least 20 lives and inflicted enormous property damage at numerous points along the banks of West Germany's largest river.

D. C. Kaufman, European MCC director; John Mark Yoder, material aid director; and Richard Hertzler, head of the German Mennonite relief organization; investigated conditions in the flooded area and made arrangements for distribution of relief food. The dispensing of emergency supplies by PAX men was a stop-gap measure to give immediate aid until more relief could be sent to the district.

Eighty-seven boxes of food went to families housed in the Germersheim jail and 45 reached other flood-stricken persons who have secured momentary quarters in the town after being evacuated from the Rhine lowlands. Rev. Kohlmann, a Protestant bishop, gave the PAX personnel valuable assistance by helping to organize the relief disbursement and providing a room at the Protestant center for part of the distribution.

Allotted to each person was one 15-pound package containing butter, shortening, beef, rice, beans, and wheat flour.

With their homes and land inundated, the future looks bleak for these small farmers. When the flood peril ends, they face the laborious task of rebuilding with their very scanty resources. In the meantime, living conditions in the cramped cells of the old jail and other crowded quarters are very distressing. One woman said that her family could not have satisfied current needs without the emergency food packs, since she had been able to buy only limited supplies on credit.

Taking part in the distribution were: European PAX leader Dwight Wiebe of Hillsboro, Kan.; Harold Kroeker of Henderson, Neb.; Doyle Basinger of Dalton, Ohio; Carl Smeltzer of Elkhart, Ind.; LaMoine Epp of Henderson; and Robert Schrag of Newton, Kan.

With the threat of continued, and perhaps more serious, flooding in the Rhine valley during spring months, about 14 men of the Enkenbach unit have volunteered to be on 24-hour call to do sand bagging or give other immediate assistance, in the event of new floods.

Jottings

—**Bethel Church, Hydro, Okla.:** Installation services were held recently for all church and Sunday school officers and teachers. The solemn vows were heartfelt and serve as a guide for greater service. Our Christmas pageant, "God's Gift to Man," was well attended. The robes and spotlights added a colorful scene for the occasion. "Harmony of the Gospels" is used for our midweek Bible study. Three of our young people are taking instruction in catechism by Pastor Kaufman. A complimentary copy of "Mennonite Life" has been placed in the church library. Special attention points to "How I Became a Missionary," by Rodolphe Charles Petter.—Wilfred Ewy, Corr.

—**Alexanderwohl Church, Goessel, Kan.:** The young people of our church packed peppernuts for all members in service on Dec. 6. Our Christmas festivities began with the young people's C. E. program, Dec. 12. The choir had its annual Christmas program Dec. 19; and the Sunday school Christmas program was on Dec. 24. The Senior and Junior C. E. gathered for a last program on Dec. 31. The young people's C. E. had a combined watch night service with the neighboring churches on Dec. 31. On Jan. 9, our returned Voluntary Service couple, Mr. and Mrs. Milford Schmidt, spoke and presented pictures of the Portland, Maine, unit. Our annual church business meeting was held Jan. 1. Prayer week was observed Jan. 10, 11, and 14.—Mrs. T. P. N., Corr.

—**Bethany Church, Kingman, Kan.:** Weekly Bible discussion periods, prayer meetings, and a teacher training class have again been resumed. At their annual business meeting on Nov. 11, the ladies of the Mission Society chose Mrs. Jake Graber as president. A son was born to Mr. and Mrs. Glen Zerger on Nov. 12. The wedding of Velma Krehbiel of this church and Karl Funk of Hillsboro, Kan., took place the evening of Nov. 27. Alfred Habegger, missionary of Lame Deer, Mont., delivered the morning message on Dec. 5. Our annual business meeting took place Dec. 7; the Mission Society served lunch at noon. The Sunday school gave its annual Christmas program on Christmas Eve. Ralph Albrecht is our newly-elected Sunday school superintendent. Latest improvements to our church building include sound-proofing of the basement, installation of a new clock, and new front doors. In the absence of the pastor, P. P. Tschetter, Calvin Flickinger filled the pulpit on Jan. 9 and 13. The Zion Mennonite C. E. of Kingman, gave a return program here the evening of Jan. 16.—Willard M. Voran, Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** The annual business meeting was held Dec. 29. The results are: Deacon, Ralph Buller; Trustee, Oliver Smith; Chairman, Max Smith; Secretary, Harold Schmidt; Correspondent, Mrs. LaVern Unruh; Song Leaders, Otho Deckert and Allen Smith; Librarian, Mrs. DeLas Carr; Usher, Harvey Dirks; Sunday School Superintendent, Adam Deckert; Assistant Sunday School Superintendent, Robert Boese; Sun. School Sec., Leslie Schultz; S. S. Treasurer, Fred Schmidt; Education Committee, Mrs. Earl Schmidt and Eldon Dirks. A catechism class began Jan. 2, with pastor Sawatzky as instructor. The Senior C. E. had a New Year's candlelight service Jan. 9. The Mission Workers' January meeting was held Jan. 12. The program was "Faith for 1955." The main topic, "Keeping Faith" was given by Mrs. Victor Sawatzky. Our blanket project for relief netted $57.15. Miss Marie J. Regier, who has just returned from Paraguay, where she ministered to the Mennonite colonies, was the speaker at a special service Friday, Jan. 14. Mr. and Mrs. Frank Unruh showed pictures of their recent tour of the Holy Land, Sunday evening, Jan. 23.—Mrs. LaVern Unruh, Corr.

—**Grace Church, Lansdale, Pa.:** Our new pastor, Elmer R. Friesen, is becoming well acquainted and active in the work of our church. On Sunday evening, Dec. 19, our Sunday school held its Christmas service. Claire Landes, in Voluntary Service as a trained nurse in Prairie View Hospital, Newton, Kan., reports she likes her work and we hear it is very acceptable. Recently twelve babies were consecrated in the morning service. Our 25th anniversary services were held on Jan. 16, with our first pastor, D. J. Unruh, bringing messages in the morning and evening services. In the afternoon our pastor had charge of the cornerstone laying of our new church, and was assisted by D. J. Unruh and A. S. Rosenberger, president of the Eastern District Conference. On Sunday, Jan. 23, five new members were added to our church.—Jacob R. Fretz, Corr.

—**Grace Church, Enid, Okla.:** Christmas was again observed in our church the evening of Dec. 24, with a program given by the teen-age children's classes. Many were present to enjoy it. A service was held Christmas morning. A candlelight wedding ceremony was performed in our church Dec. 30 uniting Carol Jantz, daughter of Mr. and Mrs. Dan Jantz of Enid, to Kenneth Schmidt of Medford, Okla. Our pastor and Henry Penner, pastor of Medford Church, officiating. Our annual C. E. election took place Jan. 2, with mostly all new officers chosen. Offerings will go to our interpreter in Japan as previously. The evening of Jan. 23, missionaries H. A. and Mrs. Kliewer, of Tuba City, Ariz., showed slides and presented their work with the Hopi Indians in that field.—Corr.

—**First Church, Paso Robles, Calif.:** Pastor M. J. Galle started the catechism class Oct. 3. Nine young people are taking instructions. New members on the cradle roll are Duane Richard, born on Oct. 8, to Mr. and Mrs. Adolf Quenzer, and Gary Eugene, born Oct. 26, to Mr. and Mrs. Eugene Schmidt. The annual bazaar of the Ladies' Missionary Society and the Girls' Sewing Club was enjoyed by all who attended. After the sale a social time and refreshments were in order. The cantata, "Chimes of the Holy Night," by F. D. Holton, was presented by our church choir Dec. 12, directed by M. J. Galle and Mrs. Galle, pianist. The children's program was given Dec. 22, with their Sunday school teachers in charge. A New Year's Eve watch service was sponsored by the young people; appropriate games, pictures and services took up the time to see the New Year in. Communion services on Jan. 2, during the morning worship hour, and the annual business meeting in the afternoon was well attended; the Christian Endeavors had their business meeting in the evening. Our pastor attended the Pacific District Ministers' Conference in Portland, Oregon, Jan. 19-20. A Happy New Year to the Editors and readers.—Corr.

—**Eicher Church, Wayland, Iowa:** The church will miss the presence and inspiration of P. P. Wenger who passed away Jan. 13. Church business meeting was held New Year's Day and the new officers are getting adjusted to their new positions. Program committees for Women's Mission Society and Christian Endeavor have been planning programs for a worthwhile year. Jan. 16, the newly elected deacon was installed with emphasis being placed upon the need for a Christian attitude and life in the fulfilling of the duties. Midweek Bible study is centering our attention on Matthew and especially, on the Sermon on the Mount. It should serve as an inspiration to brush up on our ideals for Christian standards. Sun. School Worker's Conference was held Jan. 18, with a carry-in supper and fellowship before the business.—Mrs. Erwen Graber, Corr.

—**Salem Church, Dalton, Ohio:** Our pastor, James Reusser, is conducting a course in Mennonite History for our young

(Continued on next page)

people and a catechism class has started with five members. Women's Missionary Society met at the church annex on Jan. 5, for a day of quilting and relief sewing. A program was given in the afternoon with the topic being "New Year Thoughts." A fellowship dinner was held in the church basement on Jan. 9, with 125 present. Our annual congregation business meeting followed the dinner. Dr. R. H. Williams, dentist of Orrville, was guest speaker at the Mother's Study Group at the Lester Diller home in Orrville, on Jan. 10, and Men's Brotherhood met at the church annex on Jan. 11 with our local Prince of Peace contest winners as guest speakers. Our relief project for January was the purchase and processing of two beeves.—Mrs. Earl Hofstetter, Corr.

—**Beatrice Church, Beatrice, Neb.:** The past year has seen various changes in our church. We were blest by the services rendered by Rev. and Mrs. Curt Claassen, who came here to fill the vacancy left by Rev. and Mrs. Elmer Friesen. However, the Claassens left us when they received their visas to go to India. May the Lord richly bless them in their work there. Various visiting ministers are now filling the vacancy until Rev. and Mrs. Ralph Weber come to us next summer, after completing their studies. Our annual meeting was held on New Year's Day. Many items of business were taken care of. During the past year, there were 5 births, 2 deaths, 3 marriages, and 3 new members were taken in by baptism. Our church continues its radio ministry once a month by broadcasting its regular Sunday morning service.—Mrs. Elmer Frantz, Corr.

—**First Church, Bluffton, Ohio:** The Men's Gospel Team from the college gave a program at the church Sunday evening, Jan. 9. The annual business meeting was held Jan. 13, at which time the enlargement and remodeling of the church was discussed. The following Sunday evening a service of installation for the new officers was held. The Christian Service Committee had charge of the program Sunday evening, Jan. 23. The church choir will give a program of music on the last Sunday evening of the month. Three of our members were in accidents during the holidays. Mrs. Louisa Yoder, former dietitian at the college, fell in the home of her sister, Ida Mosiman, West Middletown, Ohio, and broke her hip. Lucille Hilty and Esther Berkey were returning to their work after spending the holidays with parents when their car skidded on ice and ran into a tree injuring both of the occupants. Miss Hilty, the daughter of Mrs. C. D. Hilty, was the more seriously injured and is in a hospital at Wadsworth, Ohio. Miss Berky, daughter of Prof. and Mrs. H. W. Berky, returned to her school work at Union Theological Seminary.—Corr.

—**Hereford Church, Bally, Pa.:** A son was born to Mr. and Mrs. Harold Marks. The Christmas programs were presented on Sunday morning, Dec. 19, when the pirmary and beginner departments presented their program. On the evening of the 19th, the intermediate and main departments presented the drama, "Come to Bethlehem," under the very able supervision of Mrs. Eugene Smith. In connection with this service we had a White Gift service. All our contributions for the White Gift were given to the Northeast Philadelphia Mission project of our conference. Our annual business meeting of the congregation was held on Sunday afternoon, Jan. 9, when reports were given by all organizations. The new trustee elected being Wm. E. Duncan and the new members on the Board of Christian Education are Mrs. Harry Park and Stanley Bauman.—Mae Latshaw, Corr.

—**Bethesda Church, Marion, S. D.:** The Women's Mission Society sponsored a farewell program and fellowship noon meal in honor of Rev. and Mrs. Gerhard Shartner, Paraguay. During the afternoon open house was held in their honor. The society also sponsored a grocery shower for a new family, originally from Russia, who have just moved into our community. Our minister has begun a catechism class. One Sunday evening we enjoyed pictures of different religions. During the same service, our pastor, T. A. van der Smissen, also displayed and explained the Jewish symbols for worship. —Corr.

O love the Lord, all ye His saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.

Living With Peace of Mind

Give thanks for the church as you gratefully reflect on all that it means to the community. Rejoice in its manifold ministrations through worship and communion, the winning of souls to Christ, the challenge and nurture of sermons, the guidance of children, youth and adults, the visitation of the sick and the lonely, the comradeship of working together in doing God's will. Remember your indebtedness to God and our living Lord, to missionaries, preachers and teachers. Realize, with George W. Russell:

As flows the river to the sea
Adown from rocky hill or plain,
And gave thee harvest of their gain;
And weary myriads of yore
Dug out for thee earth's buried ore.
The shadowy toilers for thee fought
In chaos of primeval day
Blind battles with they knew not what;
And each before he passed away
Gave clear articulate cries of woe:
Your pain is their's of long ago.
And all the old heart sweetness sung,
The joyous life of man and maid
In forest when the earth was young,
In rumors round your childhood strayed:
The careless sweetness of your mind
Comes from the buried years behind.
And not alone unto your birth
Their gifts the weeping ages bore,
The old descents of God on earth
Have dowered thee with celestial lore:
So, wise, and filled with sad and gay
You pass unto the further day.

Kirby Page

The sale of comic books and pocket novels has been discontinued in 137 Safeway stores in six western states. It was found too difficult to weed out objectional books. Charles P. Murphy, Code Administrator for the Comics Magazine Association also promises drastic changes in comic books to be put on sale this year.

A lot of good could be done in the world if nobody cared who got the credit for it.

Into the Beyond

MRS. ELLA M. MOYER, was born July 13, 1894, and died January 9, 1955. She was a faithful member of the First Mennonite Church of Allentown, Penn.

THE Mennonite

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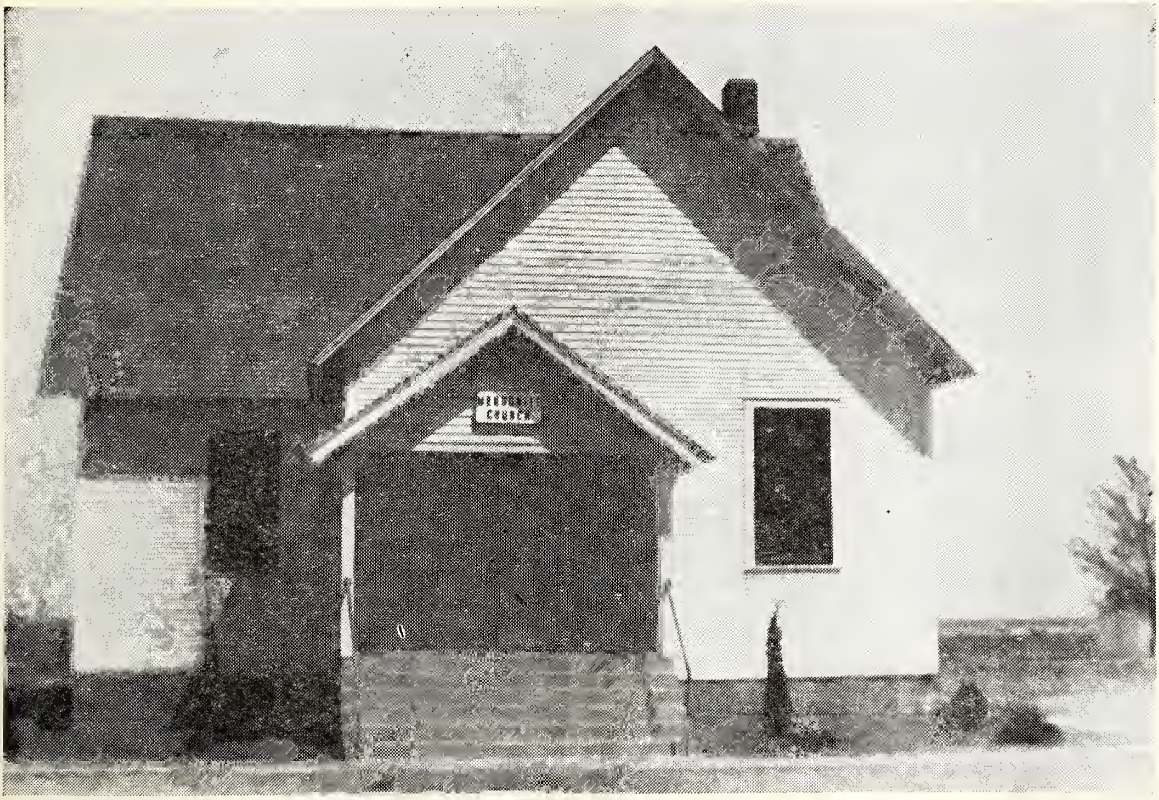
Other foundation can no man lay than that is laid which is Jesus Christ.



FRIEDENSFELD MENNONITE CHURCH, TURPIN, OKLAHOMA

Retarded Children Can Be Helped

Elaine Sommers Rich

Toward Thinking About Mental Illness

B. J. Brown

What Will Happen to Foreign Missions?

A. Stauffer Curry

Volume 70 Number 7 February 15, 1955

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WANTED!

The Mennonite Biblical Seminary needs certain periodicals to complete its files. The following are needed: *Christian Century*, 1922, Vol. 39, numbers 1-15 inclusive (Jan., Feb., March, April 13), and 1924, Vol. 41, number 1 (Jan. 3). Also *Church Management*, Vol. 27, number 1 (Oct., 1950).

If any of our readers can supply these issues please write to
Mennonite Biblical Sem. Library
4614 Woodlawn Avenue,
Chicago 15, Illinois.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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MENNONITE SEMINAR

Rev. P. K. Regier, Executive Secretary of the General Conference, addressed the newly formed Mennonite Seminar at the Rosthern Junior College on January 25. The subject for discussion was, *"The Organization and Polity of the Mennonite Church."* Rev. Regier introduced a number of timely subjects which then later formed the basis for a lively discussion which lasted almost two hours. Of great interest to the group was the presentation and discussion on such subjects as, the present General Conference Organization and Polity, transition from lay-ministry to professional ministry, relationship between Canadian and United States churches, and Inter-Mennonite cooperation.

The Mennonite Seminar was organized on November 1, 1954, at the Rosthern Junior College, Rosthern, Sask. At the first meeting about 20 members met and organized, at which time a planning committee was elected consisting of Dr. J. F. Janzen, W. Wheeler, Arthur Wiens, and Rev. Arnold J. Regier. The purpose of this Seminar was to promote a study-fellowship (Arbeitsgemeinschaft) in which different subjects or problems relating to our Mennonite fellowship are discussed. Usually a research paper is first given by one of the members or by some outside speaker which then gives direction to the group discussion. It has been impossible to limit these discussions to two hours thus far, including a lunch provided by the ladies.

This undertaking was a new venture on the part of the Rosthern Junior College administration. It required some time before its objectives could be determined and formulated. As these began to develop new interest arose on the part of friends in other centers. Ministers, doctors, teachers, businessmen, and farmers began to participate, some driving as far as fifty miles. These study and discussion periods are conducted very informally, but a very open and frank spirit is manifest. It already has helped different groups to understand each other.

The culmination of this Seminar will be a six-thousand mile tour through Mennonite communities in Ontario, Pennsylvania, Ohio, and Indiana during the month of July. These plans are now being made in co-operation with the Thiessen Transportation Co. at Rosenfeld, Manitoba.

Of Things to Come

Feb. 23—Ash Wednesday (Lent begins)
Feb. 25—World Day of Prayer
March 21-25—Bible Week Lectures, Bethel College
March 22-24—WDC Ministers' Conference, Mem. Hall, No. Newton, Kan.
March 27—Men's Chorus Festival, Memorial Hall, North Newton, Kan., 2:30 p.m.
April 3—"Seven Last Words," Bethel College
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kansas

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THE COVER PICTURE

The Friedensfeld Church is located four miles north and four miles east of Turpin, Oklahoma. It is a member of the Western District and the General Conference.

The first meeting house was erected in 1908, and was used until 1940, when the present building was purchased and moved to the present site, one-fourth mile east of the first building. Present membership is approximately 100.

Mr. and Mrs. Menno Ediger are serving, while Rev. Levi Koehn is attending Mennonite Biblical Seminary in Chicago.

NURSE NEEDED

The Mennonite Deaconess Hospital of Beatrice, Nebraska, is in need of a registered nurse with the ability to fill the position of superintendent on nursing service. They are particularly desirous of finding a Christian nurse who will be able to further the Christian witness of the hospital.

This should be a challenging position as a new 50-bed hospital is planned for the near future. The old hospital would then be used as a convalescent hospital or home for the aged.

Address:
Mr. Edmund P. Zehr
Menn. Deaconess Hospital
Beatrice, Nebraska.

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

OUR PREJUDICES

We do not like to be accused of being prejudiced. Yet no doubt all of us are to some extent and in some areas. Often we entertain certain prejudices without being aware of it, or without thinking it worth-while to re-examine our conclusions. Even while asserting that we are doing serious thinking on a matter, we may be merely rearranging our prejudices.

One very common prejudice is to think that to be mentally ill is much more disgraceful than to be physically ill. The sick of mind are too often thought of as being "off the beam," while the sick of body are held in highest esteem. Yet in many cases physical illness is caused by wrong living. Children who are ill of body are given every consideration, while those who are mentally retarded through no fault of their own are too often considered hopeless and merely to be kept out of sight. Fortunately, as several articles in this week's issue show, our attitude is gradually changing.

Another common prejudice that we frequently entertain is that "foreigners" are on a lower level than we are. We may look down upon them because of their broken English, while at the same time they may be masters of five languages and we of only one. We may have a feeling that because they do not happen to have been born in our country, we are better than they. If they cannot at once understand our customs and ways we are apt to consider them ignorant. It is altogether possible that they are more intelligent than we are.

A third common prejudice is that because our skin is white we are superior to others whose color is dark. Our country is making some progress here. We are trying to put all color of skin on an equal basis. Yet, unless we are on our guard, almost unconsciously we show a patronizing air to those of another color, and even in our over-anxiousness to show ourselves friendly, reveal that we still consider ourselves above them but are trying to come down to their level. This race prejudice dies hard both on the mission field and in the homeland.

To hold a prejudice simply means that we prejudge another and close our minds before all the facts are in. Jesus warned against judging another. His love can disolve our prejudices.

THE ROAD DOWN

Here in Chicago recently the judge was hearing and sentencing the usual daily roundup of skid-row characters who had been gathered off the streets because of drunkenness.

As one disheveled character stood before him for sentence, the judge, on hearing his name, looked at him quizzically and asked if he had not been an instructor in a certain school where the judge had received his training. The defendent admitted that he had been. In amazement the judge declared that this man had been his teacher and given him the instruction he needed to become a judge. Then the judge had a bright idea. He invited the culprit to sit with him at the bench and to hear the next case, which was also one of drunkenness. The man did, and with such understanding and sympathy that the judge invited him to become his assistant and come back each day, promising him pay for his help, but prompt dismissal if he returned to drink. The man accepted his offer.

Alcoholism lays its paralyzing grip on men and women of all walks of life and reduces them to pitiable specimens of humanity. The society is ready to disown them and term them derelects, bums, skid-row down-and-outers. But society is responsible for making available the poison that reduces them to such straits. The socalled "men of distinction" too often become the men of skid-row. When will we wake up?

PRODS TOWARD PERFECTION

The difficulties, reverses, and hardships that may come to us, as they do to all, are not necessarily hindrances to growth. They may serve as prods that urge us on toward a better life. There is danger of becoming too complacent and too satisfied with things as they are that we make no move to improve. Some jolt may cause us to come out of the rut of self-satisfaction and make real progress toward that which is far better.

In fact it may be said that real progress is made by those who are dissatisfied and disturbed about what is and have a vision of what might be. They are not satisfied with the "status quo" (which some one defined as "being Latin for the mess we're in"), and so their very hardships are but prods to urge them to better attainments.

Thus the rough and hard places of life may be the means of urging us to something better. We are not fully content with our church and so keep working for a more active group. We are not content with our world and so have the urge to make it a better place in which to live. We realize our own weaknesses and press forward toward a better life in Christ.

Dissatisfied people may become the prods that lead us to something better. But there must be more than mere dissatisfaction; there must be burning conviction that life can and should be better and more meaningful.

Toward Mature Thinking About Mental Illness

B. J. BRAUN

(This address was presented at the dedication of the new activity therapy building at Kings View Homes, Reedley, Calif. The author is pastor of the Mennonite Brethren Church, Dinuba, Calif.)

Mental illness and its treatment is often shrouded in ignorance and superstition. Strong subjective feelings obstruct realistic and constructive thinking and lead to unchristian attitudes toward the mentally ill. Misunderstanding of the nature of mental illness also contributes to unwholesome attitudes.

In the field of mental illness, health and therapy we recognize much childish thinking and see a tremendous challenge in the words of I Corinthians 14:20: "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." In the Williams' translation, part of this challenge is put this way: "As to evil keep on being children; yet as to intelligence be men of maturity."

1. To begin with it, it is childish to think that mental illness is the misfortune of only such who have a hereditary propensity for insanity. You hear it said: "That could never happen to me." We do well to remember the words of Scripture: "Let him that thinketh he standeth take heed lest he fall" I Corinthians 10:12. It could happen to you or to yours—if you don't take proper care of your body and soul.

2. It is equally childish to adopt a fatalistic attitude and maintain there is nothing you can do about it when or if mental illness comes. That is not true, especially not for a Christian. As mature men and women we need to become "men" in our understanding of the causes and preventatives of mental illness as well as of the facts of mental health and therapy.

3. We do not act very maturely if we choose to stigmatize mentally ill people by calling them "crazy" and the place where they go for treatment, "nut-house." Mental illness and institutions for its treatment have little, if anything, to do with one's intelligence quotient. It is rather a lack of intelligent understanding on our part to classify all such who may need psychiatric help as insane. As men of maturity we will find we are much safer in leaving all classification to experts in the field.

4. One of the greatest injustices we can possibly do anyone who is mentally ill is to speak of his condition with a manifestation of a sense of shame. Ashamed that our son or mother has polio? Ashamed that a brother is down with the flu? Shame might well flush our face if due to promiscuous living we should contract some social disease. But even then we should blush much more over our moral laxity than over the disease itself. Any disease as such is neither moral or immoral: it is amoral and needs speedy treatment by a competent specialist. Even so mental illness: it does not need our apologies; it needs our mature understanding and immediate best help.

5. It is very thoughtless to say "let relatives of the mentally ill or the state cope with that problem." Some day you may be "the relative." Some day you could even be "the patient" without any relative able or willing to take care of you. Or some day you might have to commit some loved one to a state institution and experience the cutting chill of the impersonal treatment characteristic of mass institutional life. No, that is not the answer. The only answer which can possibly satisfy the Christian conscience is that which would adequately answer the divine interrogator when He asks: "Where is my brother?"

Mental health is not merely a social or psychological problem; mental health is a spiritual challenge calling for the best of which the Christian conscience, Christian manhood and the Christian service potential is capable. Therefore, the mentally ill are the responsibility of the evangelical church as much as the spiritually lost are the burden of Christian missions. We want to continue to do more and more missionary work in order to bring "light' to those in spiritual darkness. We want to continue to do relief work in order to alleviate physical suffering at home and abroad. But we must discontinue to be children in regard to the problems and potentials in the area of mental health. Rather, we must pray that in our understanding of it and dealing with it we may become men who need not be ashamed, rightly dividing our attention, energies, finances, and devotion among those in physical, mental and spiritual need. Let there be a balance so that none is forgotten: to the hungry, their bread; to the naked, their clothing; to the homeless, their homes; to the spiritually sick and dying, their gospel of redemption; and to the mentally ill, their healing, understanding and restoring through the application of Christian methods of redemptive love.

In Ephesians 4:13 (Williams' translation) we read: "for the ultimate building up of the body of Christ, until we all attain to unity in faith and to perfect knowledge of the Son of God, namely, to a mature manhood and to a perfect measure of Christ's moral stature." And we remind ourselves of our introductory challenge: "In malice be ye children, but in understanding be men."

These exhortations pose a problem for us and are a constant challenge: to us because none of us ever attains to perfect manhood. Paul tells us here that an ultimate goal of redemption is not immediately attainable. Dr. Leon Saul writes: "Within every grownup lives a child he once was." Dr. Edmund Bergler says: "Neurotics are never as old as their birth certificates show them to be." R. Lofton Hudson says: "The time was when people said 'Thou fool'; now we say: 'Thou neurotic.'" Then he goes on to extenuate that statement by conceding that "labels are deceptive and unfair. Who is not a little neurotic at times if he is worth his salt?"

That is what the apostle Paul, the theologian, and Dr. Leon Saul, the psychologist, have to say on the subject of immaturity on the part of grown people. We accept their authoritative judgment. We admit there are varying degrees of immaturity about all of us. All of us, without exception, act or react childishly at times. Paul, the theologian, challenges us to keep on bringing our attitudes into full conformity with real manhood, "in understanding be men"—act like grownups. That may not be simple but we ought to keep on working at it.

There is a gratifying amount of "growing-up" that we have already done during the last decade or so with regard to mental health and illness. But there remains a great deal more to be accomplished before we will come to view and to treat mental illness with all the understanding which becometh mature Christian men.

In conclusion I would like to say five things, summarizing the need for an inner dedication of ourselves to the challenging task in the field of mental health.

1. Seeing we have those who are mentally ill among us, let us accept the facts. Let us be men and face things as they are.

2. Considering the strain of the mad rush of modern living—let us be thankful that there are not more who break under the load.

3. Remembering that in many respects we are all "men of like passion" let us not boast ourselves of tomorrow nor rely too presumptuously on a strong ancestry. Let us rather pray God that we may remain strong in spite of weaknesses and pressures.

4. Relying fully on the grace of God and drawing heavily upon such understanding as we already have of the problem of mental illness, let us put aside all sense of false shame and every idea or stigma or frustration. Those are attitudes, actions, and reactions of children—not of men. Let us rather view mental illness as a modern challenge to our Christian manhood and let us meet it with faith, charity, and hope. Too long we have been busy counting Christians; henceforth let us busy ourselves with making Christians count. Someday they may put an epithet over your life that you were "a good soul"; make certain they will also know what you were good for.

5. Being we still have our composure, balance and strength, as of this moment, let us dedicate ourselves in this hour afresh to the task of helping those for whom life's burdens have become too heavy, who temporarily are in need of our understanding in the form of material, moral, and spiritual support and who, with the proper application of that understanding, can be restored, if we, like Simon of Cyrene, will lovingly allow ourselves to be "compelled to bear his (that is, the other's) cross."

Retarded Children Can Be Helped

Elaine Sommers Rich

"I plead guilty! I am the father of a retarded child." These were the words of Dr. Comstock, a teacher at Wichita University, to a Newton, Kansas, audience recently. He explained that over and over he and his wife have been stigmatized because one of their children is a mongoloid. "We have lost neighbors. Other children cannot catch our David's mental retardation. It isn't like measles or mumps. Our child is good. He is innocent. He needs friends. Yet other parents do not want their children to associate with him."

This father recalled feelingly the day the doctor had advised them to "make a clean cut," to put this child away in some institution and forget about him. "Parents cannot do that," he said simply.

For every 1,000 children, approximately 30 are retarded. Seven or eight of these 30 will have IQ's of 50 or below; the others, from 50 to 80. The causes of this condition in children are not yet definitely known. Very high fever during the early weeks of pregnancy and some glandular deficiency in the body of an older mother are possible causes. For many years severely retarded children have been considered hopeless. But more and more emphasis is being placed on helping them to learn to do simple things they can do. "Retarded children can be helped!" is the slogan of this movement. A national organization to help parents of such children publishes a quarterly paper, *Children Limited.* Kansas now has two local organizations which promote the interests of retarded children at the community level.

My husband and I once had as guests in our home a family that included a little mongoloid girl. Her attention span was short. She was quick. She required constant watching. As I noted the infinite love and patience of the parents toward this child, I caught a glimpse of the infinite love and patience of our Heavenly Father. For are we not His retarded children?

—Youth's Christian Companion

CORRECTION

Errors do creep in. In two recent issues of *The Mennonite,* these errors took the form of omissions. In the January 25 issue page 50, a line was omitted from the letter of the Alfred Wiebes. In the third column, fifteen lines down, it should read: "So we went home rejoicing that another soul had started her heavenward journey. L. has been very faithful in attending the services and is always ready . . . ."

In the February 1 issue, page 67, the last paragraph of the editorial THE CHURCH BULLETIN should begin: "It may not be necessary for the pastor . . ."

We apologize for these omissions.

The Place Whereon Thou Standest Is Holy Ground

WALTER and MARTHA DYCK

God needs to remind us from time to time, that, when He appears to work out a marvellous deliverance for His people, He always wishes to bring us into a better land.

To the Israelites the wilderness wanderings came as a matter of their own choice. Had the Lord not said to Moses, "I have surely seen the affliction of my people. . .and have heard their cry. . .for I know their sorrows; And I am come to deliver them . . . and to bring them up out of that land into a good land . . . flowing with milk and honey" (Exod. 3:7-8).

The Danzig Mennonites have experienced such a leading of the Lord. They have reason to be deeply grateful that Uruguay is a good land. Not only does it provide milk and honey, but also vegetables, fruit, meats, and grains in a wide variety. It can be a holy land to them.

Our first view of the Uruguayan countryside was an impressive one. We had just crossed the Rio de la Plata from Buenos Aires, Argentina, to Colonia, Uruguay. It had been a short 15 minute flight in a large four-motor seaplane. The ONDA (a modern Greyhound bus) was waiting to take us into the capital city.

It was December 14 but it seemed to us like a day in June. Small combines were busy in the fields. For miles small palm trees graced both sides of the highway. We had to remind ourselves that the climate in southern Uruguay is not unlike southern California or Georgia, or as we have been told, the land in which Jesus walked. Uruguay lies in the same latitude as Capetown, South Africa. It does involve an adjustment for people from Danzig with its 54 degrees north to be brought to 34 degrees south. But it is here where over a thousand Mennonites are now happy to be and feel at home. Uruguay is a good land for them.

Of course, this pioneer life has its inconveniences. For two weeks, over the Christmas Season and New Year, we visited El Ombu and Gartental, two thriving pioneer communities. Whether you go by ONDA (Organizacion Nacional de Autobuses) or by "camion" (meaning "truck" in the Spanish), the trip of 185 miles to El Ombu and 225 miles to Gartental can be a trying experience. On the ONDA it takes four to five hours. On the "camion" it takes twice that long.

With the peso(the Uruguayan unit of exchange) being about as hard to earn here as a dollar is in the United States or Canada, one can see why many make the round trip by "camion" for five pesos per person rather than paying 25 pesos or more for a round trip by bus. Still more economical is to go by "Anhalter" (hitch hiking) and many get around this way. We did it once, too, not because the billfold was empty but because we missed a bus connection, and would have had to wait five hours for the next bus.

But one cannot get a true picture of Mennonites in Uruguay unless and until one gets out into the wide-open spaces farther inland. We are happy to make our first visit during harvest time. El Ombu was reaping its fifth wheat crop; Gartental its third. Wheat yields have been increasing each year. Fields and gardens had been getting dry. Several good rains fell during the Christmas holidays. Though much wheat was still in the straw, and was beginning to go down, we heard many expressions of gratefulness to the Lord for his bountiful provision for them.

Do you know that from five to seven years there had been no harvests for the Danzig Mennonites? How keenly they remember January 24, 1945, ten long years ago, that their refugee life had begun. So, for January 23, 1955, services of praise to God had been arranged in the respective congregations in Uruguay. They are happy and grateful to be and feel at home again.

It was on Christmas morning in El Ombu. Services were held as usual, in the south end of the long granary. Wheat sacks were "looking down" over a temporary partition at the worshippers below. It is hoped that before long a separate place of worship can be erected.

Our thoughts inadvertently went back to Kansas. With the constant threat of Universal Military Training in the United States, which also led to the trek of our fathers from Europe to America nearly 80 years ago, one wonders whether some Mennonites, specially young married couples, might not wish to give serious consideration to helping our brethren here in Uruguay by joining hearts and hands (hoes and purses in hand) with young people here in a new settlement venture.

It would be no rosy beginning. You might have to draw water from an open well, watch the beetles unexpectedly take the tomatoes and potatoes (they grow again) or the red spider web down the peanuts in the field. Temperatures can go up to 113 Fahrenheit as they did one day early in January.

Where some of you will be going to the state of Washington or western Canada others may like to farm, and rear their families, and serve their Lord in rural Uruguay.

When you take the Lord with you, the place whereon you stand can be holy ground.

The Standard Publishing Company, one of the largest religious publishing concerns of the country, has been purchased by The Publishing Foundation of Cincinnati, (Ohio). According to reports, there is to be no change in the general policies of the company, which will continue on a non-sectarian basis. The Standard Publishing Company had been engaged in the publishing of religious periodicals and books since 1866.

Why Not U.M.T. ?

Following is an excerpt from letter by Guy W. Solt of the Friends. EME

Consider what this would mean to the young men, our country, and peace. The 10 years of military influence would dissipate much of the spiritual attainment, initiative, and character qualities nurtured in their homes, churches, and schools. They would be under military influence 10 impressionable years, and during these 10 important years their education, occupation, and marriage would be subservient to military demands. It would also encourage the men to rely principally upon force for security.

This policy would establish professional militarism here such as Germany had. The arrogant national spirit which accompanies such a policy would make the United States more warlike and destroy democracy and Christian ideals as we know them. We believe this modest beginning of U.M.T. is only the first step toward its complete establishment. No country that adopted U. M. T. was ever able to throw it off. Those who opposed it had to move to other countries, principally the United States.

As long as there is *one* chance of preserving this kind of military policy those of us who oppose it should do all we can. Individual and organizational efforts have in the past been very effective.

Film Review

The Parable of the Ten Talents, 16 *mm., sound, black and white or color,* 16½ *minutes. Association Films. Rental, black and white*—$5.00; *color*—$7.50

This film is the presentation of the story of the talents by means of marionettes. It shows three people doing three separate tasks in a pottery shop.

They hear Jesus tell the story of the talents. They apply it to themselves seeing that each of them has his own ability but that all of their abilities are needed to fulfill the total work of the pottery shop.

The reviewing committee was not enthusiatic concerning the use of marionettes to portray biblical truth. The issue was also raised regarding portraying Christ as a marionette.

The color is exceptionally good, and the story of the pottery shop helps to make the story real. The film is adapted for groups from juniors through adults.

The divorce rate is at its lowest point since the end of World War II, according to Surgeon General Leonard Scheele of the USA Public Health Service. From an estimate from incomplete returns this would represent a total reduction of about forty per cent from the postwar peak reached in 1946, according to Dr. Scheele. This continues a trend that has been in progress since that year.

Flashes of Thought

The Master's Touch

Walter Gering

In my hand I held a priceless jewel, snow white in its glistening beauty. The longer I held it in the palm of my hand the more I was thrilled by its beauty. Long after it had been returned to its owner the lesson lingered on. It was one of those experiences which grip the imagination and stir the soul.

To be sure, in terms of dollars and cents it was worth little. As an object of trade it could have been purchased at the village grocer for a few pennies. It was not the actual cost which meant so much. Neither was its beauty in the perfection of its lines. In fact, it was definitely not to be considered as a work of art in comparison with professional work. Nevertheless, it was a priceless jewel from the imagination of a creative child.

I would never have seen it. To me a bar of soap was nothing more than an object of convenience. Coming in from a day's work it was a means of cleansing from the activities of the day. With constant use it gradually disappeared. Another came to take its place. But it was this young creative mind which had seen beyond the surface. With loving touch she began to release from that bar of soap a priceless jewel of art. Slowly but surely as the shavings fell to the table its dim outline appeared. Sometimes it was by means of a few firm strokes of the knife; then again it was by the soft touches of an ordinary tooth pick. But each movement of the fingers made its impression.

The next Sunday morning I stood with a sense of awe and reverence. In the palm of my hand I held it; a spotless, white little angel. It had been released by my little friend—a beautiful testimony to the worth of an ordinary bar of soap. Never again would I be able to carelessly handle such a bar. There were priceless jewels within every bar, waiting to be released by some imaginative mind.

I thought of the words of Jesus: "Follow me and I will make you . . . " Who would ever have thought that this humble fisherman would one day become a pillar in the church of God. There was nothing about him which would have suggested that his name would go down through the ages as a priceless jewel in the crown of the King. Yet Jesus looked beyond the surface; in His heart He saw that which was waiting to be released. And so it was that this ordinary fisherman was transformed.

He can do the same for you, my friend. The little white angel, released from a bar of soap is but a symbol of that which He seeks to do with all of us. As we yield to His tender hands He molds a work of beauty which is indeed divine.

MOLD ME, O LORD DIVINE

What Will Happen to Foreign Missions?

A. STAUFFER CURRY*

During the past six months I have thought many times of the present problems and developments in foreign missions. In a recent article of a leading denominational publication, a noted professor of foreign missions states: "So long as we (the United States) adhere to our present policy of resort to the threat of quick retaliation with atomic weapons, and so long as we make political weapons of our food, our economic aid, and our technical assistance, we shall run the risk of losing the very things we seek. . . ." One of these "things" which we risk losing, it seems to me, is the opportunity to do effective missionary work. The article states further that the success of missions "will depend in part on what our churches do to influence America's political and economic life." It seems clear that a major challenge to our churches, regarding foreign missions, is to urge our government to follow such policies as will create a world climate conducive to the growth of foreign missions. What such policies should be is not easy to determine. It seems to me the churches need to study carefully the problem of foreign relations, if indeed our missions are to survive. In turn, the church needs to express to the government continually its best thought on the Christian approach to international relations—toward the objective of effective missions, to say nothing of the objective of world peace itself.

The New Nationalism

Missions also face a new national self-consciousness on the part of countries where missions are located. In 1776 the United States wanted to be independent of Britain. While yet a young nation we propounded the "Monroe Doctrine"—no foreign interference! Just so, "young" nations in the Middle and Far East today want no foreign domination or interference. Mistakenly, some of them tend to look on missions as "foreign interference." Therefore, foreign missions must accept the burden of proof that their activities are not under the influence of the government of countries from which the missionaries come. Missions must demonstrate its deep interest in the total welfare—moral, economic, physical, social, political, and spiritual—of the countries in which missions operate. The greater the extent of misunderstanding of missions by foreign countries at this point, the greater is the risk that missions will be banned by some countries. The recent refusals of visas to missionaries by some countries are somber evidence of this possibility. More effective liaison between the church in mission lands and the governments of those countries may provide a partial answer to the situation.

Closed Missions

A bitter fact in the current missions picture is that of closed missions in some lands, with the threat of a similar fate in others. It is reported that mission schools have been taken over by the government in Iran, with a threat to further curtailment. And good authorities report that—in spite of the principle of religious freedom—some officials of Pakistan regard conversion away from Mohammedanism as treason, since Muslim is the state religion. Can there be any good in such a situation? Conceivably it could lead the church behind such closed doors to greater devotion and courage. It certainly should, it seems to me, lead the church here at home to more sincere prayer for those cut off thus. How many of us pray daily for missions? It should lead the church to expand missions in other lands where the door is still open. It should lead to most serious prayer and thought about means to prevent future closings.

Another development in missions is the growing need for technical, medical, and scientific development. A caption of a missionary picture in a national religious magazine read: "Throughout India today evangelical missionaries are not as welcome as missionaries engaged in education and agriculture." Since this is true, it seems obvious the church should supply the types of missionary service the recipient countries can best use. The chances are we'll win just as many, or even more, souls in the end. The desire for agricultural and technical help indicates all the more, it seems to this writer, that the work of service and relief agencies must go hand in hand with missions. More and more I wonder if missions may not perish unless they are supported by spiritually-motivated service, rehabilitation, and technical assistance programs. On the other hand, the latter must always have as their ultimate objective the redemption of the souls of men, as well as the improvement of men's physical welfare.

Other Religions

Another situation facing missions is the growth of other religions and social systems. Christianity is called upon to demonstrate its superior ethics, more effective love, and deeper spirituality than other religions. To sharpen the problem: Does the average Christian congregation in Washington, D. C., live a better corporate life than the Mohammedan congregation which just completed a new mosque on Massachusetts Avenue? If not, a nonbeliever can logically ask why he should become a Christian rather than a Mohammedan. Similarly, the church must demonstrate to non-Christians its superior way of life to that of the other living religions.

An African leader at Evanston said: "The advance of Islam (presents) the churches with a twofold challenge: to witness so truly to the Lordship of Christ that pagans exposed to Islam and Christianity will be convinced—by Christianity and to witness so truly that Christ rather than Mohammed will lead them to God."

Likewise, Christianity must convince potential believers that it has more to offer than Communism. Both Communism and Mohammedanism, for ex-

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*Moderator, The Church of the Brethren.

Mission Nuggets

Ye Are the Salt of the Earth.

"Greetings with Psalm 138:1 'I will praise thee with my whole heart: before the gods will I sing praise unto thee.' This verse took on a new meaning for me recently. It was one of the Hindu festival days. All day we had been reminded of this fact because not many patients came to the hospital for treatment. In the evening I was walking outside from our house to one of the other houses on the compound. In the distance I heard the beating of drums, singing, and shouting which always accompanies a festival. Again I was reminded of the futility of worshipping false and unknown gods. Then as I walked on, I approached the homes where some of the Christian nurses live who work in our hospital. Suddenly, I heard a different and familiar strain of music; it was the nurses singing some hymns! A real joy came to my heart as I realized the precious truth that Christianity has made its inroads here too. Amidst the worshipping of gods, a group is worshipping the true and living God! After I came back to my room I opened my Bible and these words were before me, 'I will praise thee with my whole heart: before the gods will I sing praise unto thee.'"

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ample, are highly "evangelistic" and skilled in propaganda techniques. Can Christianity, to use a practical term, "compete" successfully with these forces? With God's help it can. But it may take a new consecration and devotion of millions of Christians.

Native Leadership

A long-recognized need of missions is for native leadership. To dramatize this need, let us turn the tables. Suppose an Oriental came to any small community in the United States to propagate the Confucian system. He would get much farther if he first converted, then trained, local native Americans to help him; and the more capable and devoted the better. Similarly, the more natives of ability and devotion who can be secured to carry on mission work, the better it will be for the cause. Especially is this true if more countries close their doors to missionaries. Should not the colleges and seminaries of Protestant churches be overflowing with African, Asiatic, South American, and other Christian youth brought here for the distinct purpose of training for church leadership? If visas continue to be denied missionaries, this may be the time to spend more money in bringing here for Christian study more capable youth from the mission fields.

It seems to me, furthermore, we may never lose sight of the compelling motive for missions—as well as all phases of the church program. This motive is rooted in two basic assumptions: (1)That Jesus Christ is Lord of all creation, and (2) that men can be redeemed through the saving power of Jesus Christ, and that all men should know about this saving power. When this is kept uppermost, missions will never die.

Witness Bearers

"I'm sure that if I were to speak to you personally each one would ask, 'Since you have started your work at the hospital at Champa and have been there several months, how do you like the work?' This is my answer: I do enjoy the work, but the part I enjoy the most is the afternoon or late in the morning when the work is not so pressing, to make leisure rounds about the wards and become acquainted with the people and, where possible, to give a personal testimony of what the Lord has done for me and means to me, and try to tell them what the Lord will do for them. Of course I realize that my language ability is still somewhat limited, but it is a joy to use what I have and trust the Lord to bless His Word as it is given out. Often I have been encouraged by the verse in Isaiah 55:11 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper whereto I sent it.' Even though our speech is sometimes rather stammering, if the Word is given out, we can expect fruit."

—Excerpts from letter of Mary Schrag, Champa, M. P., India

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"I would like you to meet a little girl. Her name is Sally. She is the one who in that family enjoys going to church and does hate to miss Sunday school. Some of her brothers and sisters often come with her. I often wonder if she will not be the one who will have to bring the others back to the Lord. They are often on our minds. They have backslidden and realize it but are not doing very much about it. I know it was this Sally who cried one day when she wanted to go to Sunday school and was supposed to stay at home and watch the children so the others could go to the cotton patch. And the father said, 'If Sally wants to go to church that badly, there is no need for us to go to the field and keep her at home for we will not make anything anyway.' She is one who always knows her verse in Sunday school and one it is a pleasure to have in our classes. She is usually the one who rounds up all the new children in the camp too."

—Excerpt of letter from Rebecca Nickel, Eloy, Ariz.

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"The work in leprosy, medically, becomes increasingly challenging, especially as the opportunities of repairing damaged hands and of full rehabilitation of helpless people present themselves, and of course these phases of leprosy treatment have only recently become possible through the more effective control of the infection itself by modern drugs."

—Excerpt from letter from Dr. and Mrs. Arthur Thiessen, Champa, M. P., India

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Something to Think About

We are all in agreement that the major work of the church is missions—to evangelize the world. Why are we asked to pray for and financially support mission work among people of whom we know very little except that we call them heathens? Christ gave us the commission, "Go ye into all the world and preach the gospel." Why should this commission have been given? What does this gospel of Christ do to a person? It might be well to also ask ourselves another question. Are we trying to teach men and women the way of Christ as we find it in the Gospels or is it a matter of teaching them how we as Americans do things? Many people do not find a difference between the Christian way of life and the American way of life. Is there a difference? Are we sending missionaries to foreign countries to teach them how we as Americans do things or is the emphasis the way of Christ? As young people we should think hard on this question.

A. Menno Knight

MVS in Europe

The Why of It All

Voluntary Service in Europe since its beginning has been operated under the relief section of the Mennonite Central Committee. It had its beginning for a very practical reason in 1948 when the first Voluntary Service camps were conducted to provide an opportunity for the fifty American students, who toured Europe for four weeks, to contribute some help in a tangible way to the need which existed in such great measure in Germany at that time. These camps were conducted at Hamburg where a war-damaged utilities hall was re-erected for a mental hospital and at Ronneberg where renovation work was done on a castle used for Protestant youth work.

However, besides this practical reason, and the fact that the prevailing need constrained one to help, there were several other reasons for the beginning of Voluntary Service in Europe at that time, reasons of a more ideological nature. For was it not true that the war years and the following years of physical, mental, and spiritual deprivation had left their mark on the people in a way far more devastating than physical decay? Was it not true that young people who had been disillusioned in their hopes for the future were totally embittered and "fed up" with life and all it held for them? Was it not the case that nihilism was filling the vacuum left in the lives of hundreds of thousands of young people by the failure of their god to carry out his promises? You looked back over the years during which material aid had been distributed in vast quantities, when school children were provided daily supplementary rations, when university students queued for handouts of meat and apple butter—and you realized that through this work a new door was opening—a door which led to illness of the soul from which they had not recovered when their bodies were clothed and fed.

The second ideological reason for Voluntary Service was a conviction of the need of a demonstration of Christian faith in practice. When one has a Christian experience, it follows that there must be consequent action. Exercise in the Christian life is as food to the body. Since this aspect of Christianity was practically unknown in Germany, even among professing Christians, a need was felt to introduce the idea of service. Voluntary Service was envisioned as "the" service through which this extra help could be given, at least to the young people. It was to be a proving ground for the Christianity which we had to sell. Theory was not lacking and long hours of discussion without result were customary. Not more theory was needed, but a demonstration of the validity of biblical Christianity. Young people, even agnostics, skeptics, and atheists were to be given the chance to join in a service project and to observe Christian faith in action. In an early publicity folder appeared the following: "This movement is rooted in the belief that the true confession of the Christian faith issues in Christian discipleship, in a way of life dedicated to active love and service, which negatively implies rejection of coercion and war in human relationships."

Each year since 1948 four-week summer camps were conducted. Members of the American student tour and MCC personnel always formed the core of campers. Camps were always international in character. From 1948 to the present 43 summer camps were conducted in Germany, Italy, France, Belgium, Switzerland, and Holland with an approximate total of 1,000 participants. Projects included the erection of a building in a girl's home in Frankfurt, erection of one house in a refugee settlement in Westhofen and helping families to homestead in Zweibruecken. The latter was the first "caravan" camp. This was an experiment with a continuing camp, i. e., one which stayed intact throughout the year and moved from place to place according to needs. The caravan moved to Holland during the tragic flood conditions and is still there on a clean-up mission.

During 1951 the Voluntary Service administration made a change. If Voluntary Service was to become something permanent in Europe, it must be turned over to indigenous leadership. If it could capture their interest and support, it would be a substantial boon to Mennonite youth work in Europe. Consequently, deputation visits were made to the churches in Holland, France, and Switzerland, as well as Germany, with the result that a new organization was formed under the name of Mennonite Voluntary Service with an administrational council composed of one representative each from Holland, Germany, Switzerland, France, and America. These representatives took upon themselves the responsibility of promoting the Voluntary Service concept among their young people and also soliciting support to carry through the medium of the VS secretary (appointed by the council), who plans and directs the Mennonite Voluntary Service work in Europe.

At Kiel I was present for the dedication of the chapel. I was stirred by these words: "May the spirit of love and sacrifice demonstrated by the young people who built this chapel always remain among us as a living tribute to those who came from far and near in the name of Christ to render us this help.

—Dorothy Swartzendruber of New Hamburg, Ont.
Frankfurt/Main, Germany

MVS Excerpts

A Working Hope

An international camp is certainly an excellent tool for world understanding. Hope for world toleration is being expressed in these camps. They are such a great success because of one common fellowship in God. This common belief is not a static force; it is working in the hands and minds of the individuals present.

A day's activity usually began at six o'clock in the early morning. If we listen very closely we can hear the rustling of hay and straw. Then, a yawn or so with good morning being said in many languages. Just take any language. . .that's right; you have the idea of an international camp. After a few mad struggles with the cold water by two's, three's, and four's you cautiously find your way through the woods and meadow to a skating cabin where breakfast is served. After a loaf of bread, more or less, you walk quickly through the business section of the village to the site of the church. Then the shovels, saws, hammers, and trowels begin to sound through the misty atmosphere. The clapping sound you hear is the sound of bricks as they fly through the air from one set of hands to another. The bricks moved very rythmically; they had the beat of many melodic tunes. Occasionally there was a thud or splash of mud because of a lost chord or an absent-minded player, but work continued.

When the dinner bell rings at 12, you slip out of your muddy boots into dry shoes, then to the skating cabin for lunch. After a few echoes of "Pass the hail stones and baby paste," "May I serve you?" "This is good for your eyes," and "May I use your knife?"... You were off to work again. The work began after Bill, the Dutch master, rang the bell. The sound of work was so great it usually attracted the attention of many community people. If it was not this, it could have been our appearance. They would stand around the site of the church with astonished looks on their faces, wondering how a

(Continued on next page)

MVS EXCERPTS

(Continued from page 107)

group of strangers could accomplish so much. The greatest amazement was the idea of international people working so happily together. The town people usually gave many helping hands, too.

After another four hours of work and a few snaps of shutters, a line of two's, three's, and four's could be seen weaving their way back to the barn and the skating cabin. There a greater struggle was enacted because longer time was spent at the water faucets. When the mud and mortar had been removed many would sit mending blisters and worn-out finger tips contracted during the day's activities. Then Jan said, "Everyone take a seat"—he's our camp leader. Oh! a nice, hot meal!

Now evening devotions are through, dishes washed, and water carried. We are either playing games, singing, discussing, or preparing for an evening party. As the old refrain of "Good Night, Ladies" is sounding through the cabin, the fellows find their way back to the hayloft. The day has ended. Everyone is sleeping, dreaming pleasant thoughts. You see, it was a happy day.

It was a very enriching experience to have witnessed such a relationship. The campers from various countries gave us a broader scope for world understanding. The Mennonites from Holland certainly appreciated our laboring, giving a part of their thankful heart in appreciation. As all campers, I am sure we also left a part of our heart in the church and community. This voluntary work camp is a great organization for a workshop of international citizenship. God has certainly worked through us in making it more than an idea.

—Carl J. Lochard of Sidney, Ohio
Rhoden, Holland, MVS Camp

Mainz Summer Camp

Dear Friends,

We are very glad that we can tell you something about our work on the project in Mainz. In this town is an Evangelical building organization which is constructing a settlement of about fifty houses for refugees. We helped by building some of them. First we helped dig a basement. All digging was done by hand and the dirt removed in wheelbarrows. One of our boys said that these wheelbarrows dated from the Romans because they were so old. Later on we used a conveyor belt. We also helped build the basement walls.

We are now so far that the whole cellar is finished. In about two-and-one-half weeks the roof will be finished and usually when the roof is on the house there is a celebration. The building organization gives a supper in honor of the workmen who built the house. We are invited to this supper, too.

Since the project is large, the group is working now at several places. Some of us are laying sidewalks, several are working in a neighborhood church and the rest have started to dig another foundation. We find it very interesting as students to work with our hands because this type of work is new for us and this is another way to help our fellow men "in the name of Christ."

—Bruno van Albada of Holland
Mainz Unit Project Foreman

From the Austria Camp Diary

Sunday, August 29

Indeed, I was thoroughly impressed at the willingness of you boys and girls to undergo almost any hardship for the good of a really excellent cause. I'm sure you all come from homes where there is at least some degree of comfort. It has always seemed to me that the religion of words is pretty meaningless unless backed up by the religion of deeds, and here I saw practical religion at work.

For what it is worth, my opinion is that you lads and lassies will never do a more worth-while job than this if you all live to be ninety. I'm considerably older than any of you and I've been around quite a bit. I've seen a cynical and skeptical attitude toward life in many places, even among young people, a kind of mental sickness for which most folks cannot be blamed.

However, bad times have existed throughout history but, as always, the future is in the hands, not of the skeptic, but of the dreamer, the idealist; the man who, despite every setback, maintains faith in himself and his fellow men; the man who refuses to despair. It is on such people as these—and you, my friends—that the fate of an unborn generation depends.

When man really ceases to hope, he'll be a dead letter, a lost cause, a parasite in a world which challenges the right of any species to supremacy. Divided he becomes weaker and weaker, united he has it within his power to create a world of love and harmony. And this he can only do by following the lead of such as you twenty-two young people in a mosquito-ridden backwoods of Alpine Austria where nationality is of no consequence and kindness is the dominating factor.

—Chris Gowing of Austria

These articles were taken from a special issue of EUROPEAN RELIEF NOTES, Volume 10, Number 5, November-December, 1954.

The BIBLE SOCIETY RECORD entered its one hundredth year of publication with the January, 1955, issue. The Record goes out to some 325,000 readers all over the world. The American Bible Society itself is 137 years old.

Our Schools

BETHEL COLLEGE

Harry Martens, business manager of Bethel College, returned Wednesday evening, Jan. 26, from a trip to Mennonite communities in the Pacific northwest.

Martens and Erwin Goering, public relations director of the college, visited churches in Montana, Idaho, Washington, and Oregon in the interest of Bethel College, with emphasis upon the building and development program. Besides visiting in churches and homes, the men also attended the Pacific District Mennonite Ministers Conference in Portland, Oregon, and took occasion to visit the University of Washington at Seattle where they observed a men's residence hall, recently completed. Mr. Martens was highly pleased with the interest in Bethel College evident in these communities.

Erwin Goering continued to California where he is meeting with church groups of the General Conference Mennonite Church in presenting information and needs concerning Bethel College.

Pleading with his hearers to work for a more effective United Nations with responsible power, Norman Cousins, speaking at Memorial Hall, said that the role of the United States in world affairs is crucial today.

"We are challenged to become the champions of the human family," said the editor of the *Saturday Review.*

Speaking in a seriousness indicating his missionary devotion to the cause of strengthening world government as the only alternative to anarchy Mr. Cousins emphasized that "our crisis is a total crisis. We have today no agency to act in behalf of the human race. The nation fully sovereign has become the enemy of man with the result that we are facing total annihilation."

Drawing from his experiences on his many world tours and his personal contact with the tragedy of modern war in Korea he pointed out that the crosses in Korea might not have been planted there had the United States not vetoed an effective United Nations in 1945.

Referring to the present Formosan situation in the question period following the lecture Mr. Cousins said that any action by the major nations today may lead to war because we operate in a framework of anarchy. He would not admit China into the present U. N. but after such chartered revisions as would make it effective, he said, "we will have difficulty persuading it to come in."

The speaker emphasized that in developing the U. N. as an instrument of world law each individual citizen has a responsible part to play. Our lawmakers must know that the United States will accept the same legal sanctions as we expect of other nations and individuals."

Mr. Cousins was introduced by Pres. D. C. Wedel of the college. Dr. H. A. Fast pronounced the invocation after which the college a cappella choir sang. Following the lecture students and faculty of the college were hosts at a reception and tea for Mr. Cousins in the student union room.

Dorothy Maynor, the internationally famous soprano, will be heard in concert at Bethel College, Feb. 17, at 8:00 p. m. as the third number in the current Memorial Hall Series.

Miss Maynor made her European debut in Rome, March 31, 1950. In Copenhagen she sang a series of three recitals, while in Holland she was heard as soloist with the Municipal Orchestra in Maastricht and in recital in Amsterdam and the Hague. In Holland the comment was made that "You forget what she is singing so transfixed are you by the beautiful tones, the temperament, and the dramatic clashes of expression and interpretation."

She also sang a series of concerts in Stockholm and in Oslo as well as in Paris. Here her critics said, "The audience, at first astonished, then captivated, next conquered, finally bowed before such perfection."

Music was a part of Dorothy Maynor's life from earliest childhood. She knew the spirituals and folk music of her people before she could talk. One of three children of the Methodist minister in Norfolk, Va., she helped her father build his struggling parish by singing in the church choir.

As a student in Hampton Institute she sang in the celebrated Hampton choir. From here she went to Westminister Choir School where she studied under John Finley Williamson. She has since filled engagements with the New York Philharmonic, the Chicago, Philadelphia, and Cleveland orchestras and made many trans-continental tours.

Millions of people have heard her through radio broadcasts, while RCA-Victor has recorded many of her songs.

In private life she is the wife of the Rev. Shelby Rooks, pastor of New York's St. James Presbyterian Church.

Dr. W. H. Hohmann is spending a week at the Canadian Mennonite Bible College, Winnipeg, where he is conducting music clinics and advising C. M. B. C. on various phases of music in the college curriculum.

Dr. H. A. Fast left for Winnipeg, Friday, Feb. 4. He spoke at various churches and attended the meeting of the Canadian Mennonite Relief Committee at Winnipeg.

FREEMAN JUNIOR COLLEGE

A Men's Quartet from the Denver 1-W Unit gave a musical program in chapel last week. Those participating were Dean Kuhns, Ken Kaufman, Isaac Klassen, and John Wiens.

A group of Christian Youth Volunteer Students gave two programs in Minnesota, Sunday, January 23. They appeared in the Gospel Mennonite Church of Mountain Lake and in the Mennonite Church at Butterfield. The same day a second group gave a program in the Zion Mennonite Church of Bridgewater.

The next number of the Freeman College Community Concert Series is a concert by the Concordia

(Continued on page 110)

OUR SCHOOLS

(Continued from page 109)

Choir, a 60 voice group under the direction of Paul J. Christiansen. The program will be given in the Auditorium of Pioneer Hall, February 19 at 8 o'clock.

President von Riesen attended the meeting of the South Dakota Council of Churches which met at Sioux Falls January 26 and 27.

An invitation was extended to the Board of Directors to visit school for a day. They accepted and spent January 24 visiting classes in the morning. At noon they were luncheon guests at the Dining Hall. They spent the first part of the afternoon in the business office and the latter part they sat in at a faculty meeting where a discussion of the school's testing program was held.

The College Dramatics Department is working on a 15th century morality play "The Summoning of Everyman." The play will be given February 23.

MENNONITE BIBLICAL SEMINARY

Stanley Bohn gave the morning message at the Woodlawn Mennonite Church, January 30, 1955. This was another in the series of Sunday morning sermons given by members of the graduating class.

The Sunday evening service was again devoted to the School of Missions series. The 6:00 o'clock sandwich hour was followed by a discussion on "Nationalism and the Indigenous Church." The discussion was led by Edward Burkhalter, missionary to India, now on furlough. Mrs. Burkhalter spoke at the 7:30 service. The meeting closed with the showing of films on the work of evangelism done in India by the Burkhalters and the native workers.

Mrs. S. F. Pannabecker led the Wednesday evening prayer group. Her meditation and the prayers offered to our Heavenly Father concerned our mission activities in the Americas and throughout all the world. A special prayer of thanksgiving was offered by the pastor of the Woodlawn Mennonite Church, to express our praise and thanksgiving for the final payment on the indebtedness of the church which was made earlier that day.

The Women's Missionary Society met at the Mission Center on Friday, February 4, in the afternoon.

A Convocation Service is being planned for Feb. 18. Professor Howard Charles of Goshen Biblical Seminary will be the guest speaker.

MCC News Notes

MCC PRESENTS TESTIMONY OPPOSING DRAFT EXTENSION

A statement of concern expressing opposition to the extension of the draft was presented by the Mennonite Central Committee to the Armed Services Committee of the U.S. House of Representatives at a public hearing Feb. 2.

The testimony was presented by C. N. Hostetter, Jr., MCC chairman. The Peace Section, which made arrangements for Mennonite and Brethren in Christ Church testimony to be represented, recognized that such a statement would not necessarily prevent extension of the draft but felt it necessary to express the concern of nonresistant people regarding this principle.

Hearings on this bill which would extend the draft for four years were held by the House Armed Services Committee Feb. 1 and 2. Opposition testimony was presented on the afternoon of Feb. 2. Other groups presenting testimony opposing the principle of the draft extension included the Brethren, Friends, the National Council Against Conscription, and the Women's Christian Temperance Union.

Testimony presented by government officials favoring extension of the draft brought out an interpretation of the universal features of the present draft law. It was pointed out that the intention of the law is to require service of every physically able man.

Following the hearings, the House Armed Services Committee approved the amendment to extend the draft for four years and sent the bill (H. R. 3005) to the House. A roll call vote on the bill was expected on Tuesday, Feb. 8.

Hearings on the reserves and UMT bill (H. R. 2967) were scheduled to begin Thursday, Feb. 10. This bill proposes a series of amendments to the present draft act and contains the Eisenhower Administration proposal for a six months' basic training program for young men between 18½ and 19.

The Peace Section is making arrangements to present testimony objecting to the passage of this measure. Plans are for H. S. Bender, chairman of the Peace Section, to present this testimony.

Persons concerned about the passage of H. R. 2967 are urged to express their views to their Congressmen as soon as possible. It appears that this bill will be moved through the House rapidly. It should also be pointed out that the most effective opposition to this reserves and UMT bill must be made in the House where there is more opposition to this measure than in the Senate.

Neither the House draft extension or reserves and UMT bill offer any amendment to the present provisions for conscientious objectors.

At the time of this reporting no action had been taken by the Senate Armed Services Committee. There were indications, however, that hearings would soon begin and that they would possibly be based on an American Legion bill containing UMT proposals introduced in the past. This bill proposes that conscientious objectors be required to perform civilian training or work in lieu of basic training. Information from reliable sources indicates that this latter proposal does not have the Eisenhower administration support nor is it likely to have support in Congress. This bill contains no proposal to change the present provision for conscientious objectors who come under the 24-month draft.

The Peace Section is also planning to persent testimony to the Senate Armed Services Committee when this group considers the draft extension and reserves and UMT bills. At this reporting bills containing the Eisenhower proposals for these two matters had not been introduced in the Senate.

Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer.

Jottings

—**First Church, Upland, Calif.:** The significant part of our Christmas program was the dedication of our special offering for the purchase of surplus food released by the government under special legislation last summer. The food will be distributed abroad by our Mennonite Central Committee. This project, called "Operation Now," in co-operation with the local community effort, was started in our church by the Sunday school. Classes, other organizations, and members gave a total of $1,567.25. This money will pay for the release and distribution of four and a half carloads of food worth $31,000. The first guest speakers of the new year were our MCC VS workers from Coalinga, Carl and Marilyn Wohlagemuth, and Kathleen Janzen. New officers and board members elected at our annual meeting were installed during our worship service Jan. 13: Fred Yoder, pres.; Paul Schowalter, v. pres.; Frieda Schmidt, sec.; G. Schmidt, treas.; Leonard Wiebe, deacon; Albert Lichti, trustee; Dorothy Hirschler, board of education member; Esther Evers, C. E. supt. Our pastor attended the Pacific District Ministers' Conference at Portland.—Corr.

—**First Church, Aberdeen, Idaho:** "I will say of the Lord, He is my refuge and fortress: my God; in him will I trust" Ps. 91:2. On Dec. 1, we had our annual church business meeting. The Men's Brotherhood rendered a program on Universal Bible Sunday. In connection with our communion service on Dec. 26, the ordination of the newly elected deacon, Waldo Friesen, was also held. Many of our students home for the holidays could share with us the blessing of these various activities. Harley King of Filer, Idaho, was the speaker at the young people's banquet. He had an inspiring message for all present. Recently our missionaries to Japan, Paul and LaVerne Boschman, served us in our evening worship service with a tape recording and some pictures, giving us an idea of the work there. John Thiessen, Executive Secretary of our Board of Missions, spent three days with us, and laid on our hearts the pressing need of our prayers and gifts for this great work. Erwin Goering and Harry Martens, traveling in the interests of Bethel College, had charge of our evening service, Jan. 9. Mr. Goering spoke at the Bethel Fellowship banquet held Monday evening. Our pastor, Rudolf Toews, attended the ministers' conference at Portland, Oregon. Alvin Funk, newly appointed trustee, also attended the committee sessions. Mrs. Agatha Toevs commemorated her 90th birthday Jan. 8. She is the oldest member of our congregation and a charter member. Two of our members have been hospitalized recently: Mrs. B. A. Burge suffered injuries in an auto accident, and Miss Wilma Harder, returned missionary from Africa, underwent a major operation. We are glad to report that both have recovered.—Corr

—**North Star Church, Drake, Sask., Canada:** Funeral services for the late David P. Bartel were held on Jan. 26; Paul Schroeder officiating. The Sunday school and young people have purchased a projector and screen.—Mrs. Milton Ewert, Corr.

—**First Church, Nappanee, Ind.:** William Keeney spent Jan. 16-18 here in the interests of Bluffton College. He spoke in morning and evening services, Jan 16. On Jan. 23, Gerald Stucky preached the morning sermon and in the evening he showed pictures of the work in Colombia, South America. On Jan. 30 the Youth Fellowship gave the evening program to which they invited the juniors and adults. The program was followed by a period of fellowship. The finishing of our building is slowly being accomplished. We much appreciate its facilities.—Elva May Schrock, Corr.

—**Tabor Church, Newton, Kans.:** Farewell services for Miss Elma Voth, missionary to South America, were held Tuesday evening, Jan. 11. Elma showed pictures and brought the message. An offering was taken and sent to the Gospel Missionary Union, the board of missions under which Elma has been employed. A social hour was enjoyed, following this program. A Voluntary Service group, composed of approximately 25 young people has been organized. This group has spent several Sunday afternoons presenting programs in white and colored children's homes and convalescent homes in Wichita.—Mrs. Roland Schmidt, Corr.

—**Lorraine Ave. Church, Wichita, Kan.:** We welcomed the new year with reverence and prayer at twelve midnight, following a watch night party held in the church basement. Jan. 2, our church observed the Lord's Supper, after consecration services for five children and reception of five new members. Our new members are: Mrs. Kenneth Andrews from Immanuel Baptist Church of this city; Mr. and Mrs. Virgil Frey; and Mr. and Mrs. Adam Mueller, all of the Bethel College Church. This brings our total membership to 344. An illustrated lecture on the subject of European MCC work was presented on the evening of Jan. 16, by Mr. and Mrs. Henry Loewen, who have been worshipping with us since moving to Wichita. They spent two and a half years with the MCC in Switzerland. It is customary in our church to announce the birth of new babies in our families with rosebuds placed on the piano the following Sunday morning. On Jan. 2, a rosebud announced the birth on Dec. 23, of a daughter, Sharon Kay, to Mr. and Mrs. Alton Penner. On Jan. 16, a rosebud welcomed the daughter of Mr. and Mrs. Alvin Franz; little Sherrill Lynn was born on Jan. 10. The Jan. 30 rosebud was for Randy Joe, son of Mr. and Mrs. Waldo Pankratz, who was born Jan. 29.—Mrs. Emry A. Ruth, Corr.

—**Grace Church, Lansdale, Pa.:** On Jan. 16 we celebrated the 25th anniversary of our church. It was a wonderful day in the life of the church. We not only reviewed the past with all its blessings but had the privilege of laying the cornerstone for our new church building. Daniel J. Unruh, our first pastor, who is now living in Kansas, came east for the occasion and preached at both the morning and evening services. At the evening service several of the charter members took part, refreshing our memories regarding the way God had led in the early days of the church. The laying of the cornerstone, which took place at the new building, was in charge of our new pastor, Elmer R. Friesen. He was assisted by Daniel J. Unruh and A. S. Rosenberger, president of the Eastern District Conference. On Jan 23 five new members were added to the membership, by transfer from other churches.—Corr.

—**Deep Run Church, Bedminster, Pa.:** The Youth Fellowship presented a program at the Upper Milford Church Sunday evening, Jan. 9. The Excelsion Class sponsored a Pennsylvania Dutch program recently with Rev. Wilbur Trexler, Perkasie, Pa., as speaker. The Eastern District Conference Workshop sponsored by the Young People's Union was held here Jan. 22 and 23. A special offering was taken for the Northeast Philadelphia Project Jan. 30. Irene Bishop, a relief worker in Europe for seven years, spoke at the Women's Missionary meeting for January, showing pictures of her work. Flowers were placed on the altar Jan. 30 by the family, in memory of Willard Atkinson who was killed in an auto accident one year ago.—Corr.

—**Hebron Church, Buhler, Kansas:** Our congregation has donated money to buy 120 CARE packages. We have also given $480 to buy blankets for relief, all of which has been sent in to the General Conference Headquarters. Quite a few want to adopt their "CARE" families without telling them so in advance and send them a package every month and correspond with them regularly.—Mrs. Arthur D. Neufeldt, Corr.

—**Calvary Church, Barlow, Oregon:** The men's quartet presented a program at Meadowbrook Jan. 9. The Missionary Society met Jan. 12 and Jan. 26 for all day quilting meetings. John Thiessen spoke Jan. 17. Harry Martens spoke Jan. 21. The first teachers' training class was held Jan. 15 at 2 p.m. with 30 present. These are based on the Moody Bible Institute filmstrips. These meetings will be held the second Sunday in the month through August. Our boys are playing in the Canby Church basketball league. Pastor Roth attended the ministers' conference in Portland on Jan. 18, 19, and 20. The young adults monthly party was held Jan. 28 with Ronnie Camps and James Howards as hosts.—Mrs. F. J. Kauffman, Corr.

Take an interest in the future—that's where you'll spend most of your life.—Philnews

Into the Beyond

MRS. EVA (KROEKER) REIMER, of Reedley, California, and member of the First Church, was born August 19, 1881, and died January 7, 1955.

MRS. FREDA IMHOFF BOWLUS, of Trenton, Ohio, and member of the Trenton Church, was born November 16, 1902, and died January 10, 1955.

MRS. AMANDA (HIRSCHLER) HOSTETLER, of Upland, California, and member of the First Church, was born May, 1866, and died January 14, 1955.

P. P. WENGER, member of the Eicher Emmanuel Church near Wayland, Iowa, was born August 4, 1875, and passed away January 14, 1955.

MRS. EMMA JANE HUFFMAN, of Middletown, Ohio, and member of the Trenton, Ohio, Church, was born July 9, 1871, and died January 22, 1955.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

1-W's Support Conference Work

As a Conference we support 1-W's. About three-fourths of the $40,000 budget supports those in VS and PAX, one-fourth is for pastoral visits and helping those in Alternative Service.

Not only do 1-W's in Denver, Topeka, and elsewhere generally pay for their own activity expenses but many of them give heartily for missions, relief, and education. Last Thanksgiving we wrote some of our 1-W's for special help on Conference needs. Twenty-five responded immediately with contributions averaging $25, to be divided proportionately for the different causes.

"All 1-W's support all of Conference work," "all Conference congregations support PAX, VS, and Alternative Service through '1-W' offerings." This is the hope of the Board of Christian Service which is responsible for 1-W work in our Conference.

—Elmer Ediger

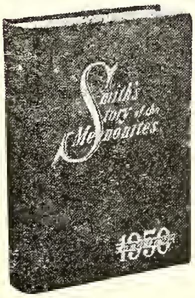
Board of Christian Service

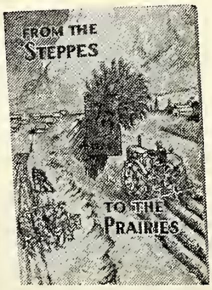
So you don't like history --- *but read these*

The Story of the Mennonites

The Coming of the Russian Mennonites

From the Steppes to the Prairies





THE STORY OF THE MENNONITES by C. Henry Smith presents the origin of the Mennonites, their migrations and persecutions, their modes of living, and their religious beliefs. This book was revised and brought up to date in 1950 by Dr. Cornelius Krahn. The book has illustrations, an index, and a bibliography. A story of over four hundred years recorded in 819 pages. —Price $3.75

THE COMING OF THE RUSSIAN MENNONITES by C. Henry Smith is the story of the migration of the Mennonites of South Russia to America in the middle seventies and early eighties for conscience sake. This migration is of interest not only as an incident in general Mennonite history, but as an episode in the settling of our western frontier. —Price $1.50

FROM THE STEPPES TO THE PRAIRIES edited by Cornelius Krahn is a modest book of 124 pages describing the sacrifices and contributions made by our pioneer fathers. This generation is confronted by many problems, but so were our forefathers. Read this book to deepen your appreciation of their faith, to strengthen your courage in the midst of stress and strain, and to fortify your Christian hope and faith. —Price $1.50

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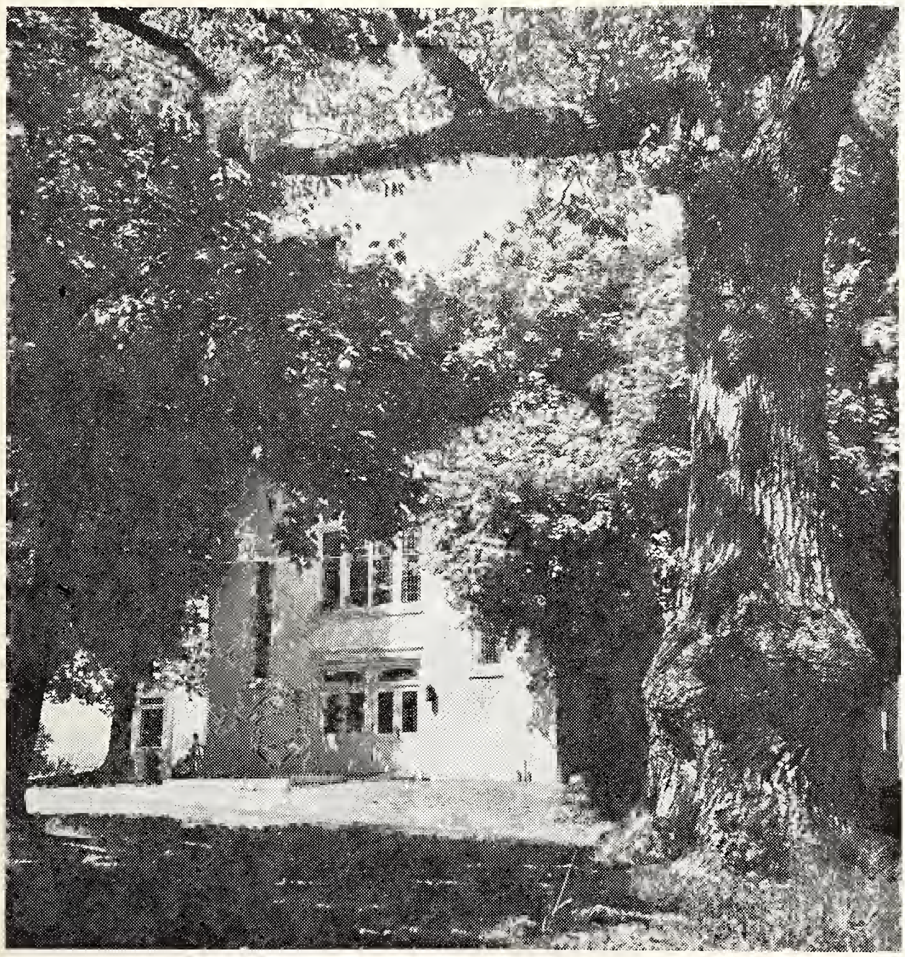
THE Mennonite

MENNONITE LIBRARY SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.



West Swamp Church, Quakertown, Pennsylvania

Highlights of Missionary Observations
Andrew Shelly

What's Happening on U M T ?
Curtis Janzen

Sharing in One Thousand Challenges
Elda Sprunger

Volume 70 Number 8 February 22, 1955

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THE COVER PICTURE

The West Swamp Church, five miles northwest of Quakertown, Pennsylvania, has been a member of the General Conference ever since 1860. It has a present membership of over 260 members. Arthur S. Rosenberger is the pastor.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas. as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, 4614 Woodlawn Avenue, Chicago 15, Illinois. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

The Reader Says—

Dear Editor:

Your editorial on missions in the February 1 *Mennonite* impressed me greatly. I wondered how we could better meet our responsibility for these many souls. It came to my mind how a small church carried on its mission program. Their plan helped to support a large number of missionaries.

All members, and children as well, knew every missionary by name and where they were stationed, because in the church was displayed a large world map lighted by small electric light bulbs; red bulbs for full time missionaries and green bulbs for those receiving partial support.

Every member in the church was asked to sign up for which missionary they wished to help support, and I believe also how much they would pledge. These groups then banded together for prayer. They kept in close, personal contact with their missionary, caring for and praying for every need.

This plan might present some problems but I believe they could be worked out. A certain per cent may have to be taken out for office expense, etc.

Maybe a similar plan could be worked out in our Conference. It appealed to me and I offer the suggestion for consideration.

Mrs. Harvey Deckert
Newton, Kansas

A PRAYER

Take from us, O God, all pride and vanity, all boasting and forwardness, and give us the true courage that shows itself by gentleness; the true wisdom that shows itself by simplicity; and the true power that shows itself by modesty; through Jesus Christ our Lord. Amen.

(Charles Kingsley)

Of Things to Come

Feb. 23—Ash Wednesday (Lent begins)
Feb. 25—World Day of Prayer
March 21-25—Bible Week Lectures, Bethel College
March 22-24—WDC Ministers' Conference, Mem. Hall, No. Newton, Kan.
March 27—Men's Chorus Festival, Memorial Hall, North Newton, Kan., 2:30 p.m.
April 3—"Seven Last Words," Bethel College
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday

75th Anniversary of Oklahoma Missions:

April 10, 11—Seiling—Walter Fire and Guy Heap of Birds
April 12, 13—Thomas — Bill Williams and Homer Hart
April 14, 15—Hammon — Ralph Little Raven and Dan Allrunner
April 14, 15—Longdale
April 17—Concho
April 18, 19—Clinton—Walter Fire
April 20, 21—Fonda
April 21, 22—Canton Arapaho with John and Homer Hart
April 24—**Conference Sunday** — Mass Meeting Canton Arapaho Church
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kansas
May 22—Baccalaureate Service, Bethel College
May 24—Commencement, Bethel College

I think with you, that nothing is of more importance for the public weal, than to form and train up youth in wisdom and virtue. Wise and good men are, in my opinion, the strength of a state far more so than riches or arms.

—Benj. Franklin

Notice Please

It is only by the grace of our Heavenly Father that a missionary family can again be returned to India. Let us thank God for this.

Write the Burkhalters a farewell and steamer letter, even if you do not know them personally. They are our Lord's workers under the auspices of our Board of Missions, so let us encourage them.

Address them:

Rev. and Mrs. Edward Burkhalter
Passengers RMS Saxonia,
sailing March 4
25 Broadway
New York 4, New York

John Thiessen
Executive Secretary
Board of Missions

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

THE PERIOD OF PENITENCE

Ash Wednesday ushers in the Lenten season. The day had its origin sometime before A.B. 1000, and was designated as a day of penance. The palm leaves blessed on the previous year's Palm Sunday were burned and the ashes used to mark a cross on the forehead of each worshiper as a mark of repentance; hence "ash" Wednesday.

While we no longer repent literally in "sackcloth and ashes," yet it is fitting to have a season of repentance in which we are quite willing to admit our sins, and to ask God's forgiveness. Such confession should go deeper than to simply say, "Sorry, Lord." We are a proud people and not very willing to admit our errors and sins.

But as we enter the season of Lent and consider seriously the suffering Christ endured for our sins, we need to become very humble and very penitent. For our sins hurt God. They also hurt us and bring damage to our souls. By various ways, the Lenten season should bring us to deep repentance and cause us to cry out "God, be merciful to me a sinner." Then Easter will again mean for us renewed life in the risen Lord.

Churches have various ways of preparing worshipers for a deeper spiritual life. One of the common practices is a week of special services to direct the thoughts of the worshipers to Christ, and to their own need of forgiveness. This penitence should first be personal, but also a church, community, and world-wide experience. For all have sinned and come short of the glory of God. But there is forgiveness through Jesus Christ our Lord.

SEEING IS UNDERSTANDING

From the series of articles, "Highlights of Missionary Observations," by Andrew Shelly (who with Mrs. Shelly and Harry Detwiler is on a world mission tour) we note again and again the sentiment expressed that it is simply impossible to convey an adequate picture of what they see and experience. This is the usual experience of those who travel into strange lands.

The descriptive word helps in giving an impression; the picture makes it still clearer; but it is the first hand experience that sets the picture in its proper focus. We may hear about a certain place, see pictures of it, but the actual seeing is still different.

All life is like that. Firsthand experience is different than just hearing someone else tell about it. To the one who is not a Christian can never be fully conveyed what it means to be a Christian; it must be experienced firsthand. The claims of a Christian seem foolishness to one who has no personal experience. To experience is to know.

THE WORLD DAY OF PRAYER

The first Friday in Lent has come to be recognized in the churches around the world as the "World Day of Prayer." The theme this year is "Abide in Me," certainly a very fitting theme for this troubled age. The prayers during the day will be backed by offerings for the support of missions. Last year this day was observed in 119 countries throughout the world. It is encouraging to be a part of this chain of prayer reaching around the globe.

We remember the words of Jesus near the close of His earthly career: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." So before praying for missions there is the supreme need to abide in Him. For unless we abide in Him and His words in us we have no assurance that what we ask will even be heard, let alone be accomplished.

Might it be that we have been feverishly praying for missions without having put ourselves fully into His hands? The words may have been beautifully framed, there may have been an apparent fervor, but if we were not abiding in Him and He in us our interest has not been sincere.

"Lord, teach us to pray."

LET THE CHURCH BE THE CHURCH

The church needs to declare the full gospel. It is not a sounding board for all sorts of passing ideas or temporary reforms. It is not to spend its major time trying to change political trends, nor is it to take all its energy to tell only of some happy state after death.

The church needs to proclaim the gospel for the kind of world in which we are now living. The good news of the redemption through Christ, and of the new life in Him, must get through and influence the whole activity of man. The spiritual need and emphasis must ever be uppermost. But the church must also proclaim the ways in which this new life in Christ will express itself in the lives of individuals.

The church must be a Voice and not an Echo. It must proclaim and not merely criticize. It must tell forth the glad tidings in Christ and not merely talk of the present dismal outlook. It must challenge to action and not merely advise people to relax. It must ever deal with fundamentals and not mere surface trends. It must deal with the eternal and not only the temporal. But it must relate the eternal to the present; the ideal to the actual; the basic depths to the daily life.

In short, it must touch life at every point with the joys and absolute claims of Christ upon the total life. To do less is to fall short of its great task. The church must be the CHURCH.

What's Happening on UMT?

CURTIS JANZEN

Raymond Wilson, Washington representative of the Friends Committee on National Legislation, reported to a group of interested Christian people in Chicago recently on the current proposed legislation having to do with conscription and military service. Separate proposals to be presented before the adjournment of the present session of Congress would indicate that the objective of the military in America is to gain control of the life of every young man for a period of six to ten years. Of the three proposals to be presented, the bill extending certain sections of the current draft law will be the first to come to a vote. Although Selective Service as such does not expire, its authority to draft would expire this June if the law were not renewed. It is proposed to extend this authority four more years and to extend the doctor's draft for two years.

A second bill to come before Congress will be one intended to put more compulsion in the sections of the law having to do with reserves. This would require reservists to attend drills and failure to participate in these reserve activities would subject the reservists to re-induction in the regular military forces.

Approximately 100,000 men each year would be given the opportunity to enlist for six months of basic training plus a seven and one-half year reserve period. From the requirements of the conscription act or the UMT provision there would be virtually no deferments or exemptions. One law or the other would take each young man sometime after reaching the eighteen and a half year age. Variations would include such provisions as a shorter period in the reserves for a longer initial period in the regular services. The laws with regard to the reservist requirements and UMT will likely come before Congress in latter April or May. At this point no mention has been made of change in regard to CO status. Presently the CO has no requirements to fulfill above and beyond his initial two year period of service.

As a commentary on the attitudes of American people, one Congressman had reminded Raymond Wilson that certain of his constituents were more concerned about the price of corn than whether their sons were drafted. This might be a key to many of our feelings. We certainly all profess that we want peace. Yet how much does our interest cool when we are reminded that the price of corn may drop or that wages would be lower and jobs and business harder to find.

Brief mention was made during the meeting of several recent national polls which have indicated that 63-78 per cent of the American people are in favor of UMT. It was noted that in all these polls the alternatives as far as draft-age men were concerned were between the uncertainty of conscription and the certainty of UMT provisions. There is good reason to believe that young people would have accepted another alternative, aside from the two military ones, would it have been presented.

In line with this the consensus of the group was that it should be the work of the peace churches and peace groups to confront the American people with the facts of how far the U. S. has gone in becoming military, and reminding them of the consequences if further steps are taken in that direction. There should be peace education directed at the grass roots level, to young people's and adult groups, discussing militarism and its effects as well as some positive programs for peace.

Raymond Wilson felt that none of the peace groups or churches was well-enough organized to hinder the extension of the draft law. Letters, phone calls, and visits to Congressmen might, be effective in determining how each one will vote on the issues.

Between now and the time these proposals come before Congress, we as a Conference and churches and individuals need to be alive with a program that will confront our fellow Americans with the issues. Action need not be and should not be confined to the particular issue but should be a call to remind Americans of American ideals and principles, and particularly here whether we want military training to become part of the accepted way of American life. UMT would mean that any plans a young man makes would be subject to the overriding demand of the military. A New York judge in trying several young men for assault and murder raised the question whether training for killing in war was not a first step in training for murder at home. Those who attended the Chicago meeting committed themselves to further activity along this line. They volunteered to contact community leaders such as school superintendents, PTA chairmen, labor and business leaders, ministers and youth group leaders with the hope of organizing discussion meetings on approaches to peace. Others will go out to show one or both of the Quaker films dealing with the subject. "A Time for Greatness" has already been used by several Mennonite groups.

Thus, action is needed on two levels—at the grass roots an idealistic campaign to get people to see the issues; and contacts with Congressmen to influence their vote. If we really want peace, we need peaceful methods to obtain it. If we really want peace, we need to put forth ceaseless effort in working for it. This is not our time to be silent.

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

A Christian Adventure

MRS. CARL KREIDER*

After almost three years of being introduced as the wife of the College of Liberal Arts Dean at International Christian University in Japan I can anticipate the question which invariably follows the introduction. Facing me the inquiry is made, "And what do you do?" My husband's title defines the nature of his work. But mine? That was less obvious and needed explaining.

At first the question made me uneasy. What was I expected to do? Soon I discovered that most missionary wives taught English classes or at least had a conversation class or two. And I had neither. But the question wasn't meant as a criticism; it was only making conversation. I was doing what was expected of me. As a newcomer to Japan it was my first duty to help establish our home.

During those early months I was little more than a shock absorber for my husband and our three energetic children. Everything was different for all five of us. During the day that role seemed demanding and all-important. But in moments of evening reflection I was almost ashamed of that limited task at ICU. Did it really help achieve the big things if each family tackled new situations with a sense of humor and adventure? Not being entirely sure that the answer was affirmative I sought comfort in the events of the day. Yes, I had friendly "conversations" with the meat man, the vegetable man, with Sashida-san, the carpenter, and with several students who happened to pass my porch. For in spite of our language handicap I was sure they knew I liked them. That made our relationship warm and creative.

But my art fell too short. My reach seemed confined to the four walls of our apartment. Then one day Mr. Awaji, a Japanese public school teacher, startled me by remarking that he frequently observed our children on the train on their devious route from the campus to the American School downtown. I gasped. I knew they were conspicuous—blonde, blue-eyed children always are in the Orient. He sensed my motherly apprehension and hastened to assure me that they were buoyant and polite—a credit (at least when he saw them) to the University and our home. Perhaps my reach had dimensions I wasn't aware of.

This sort of vicarious reaching served the early days on the campus. Then, subtly as a child outgrows his clothes, I found my way directly to students who enjoyed coming to our house for the sharing of ideas on a great variety of topics. Whether we discussed politics, religion, science, or literature I was amazed at the serious reading they had done and the articulate way they presented their impressions. Others come to sing by the piano and another group has learned to love our modest collection of records. We have been inspired by our mutual sharing. But these students came in response to a specific invitation. The question in my mind remained—would they ever feel free enough to ask to come? Or still better—just to come?

That question was answered several months ago when three girls, a Japanese, a Chinese, and an American, dropped in to return a book one had borrowed. Without hesitation they asked if I would have time to pray and study the Bible with them each week. I was delighted with the idea; in fact, I had been waiting for just that sort of opportunity. The fact that I wasn't a Bible teacher didn't seem to matter; actually, they wanted a layman's thoughts. As we read the Psalms they asked each other repeatedly, "What does this say to you?" "How can this help me with my problems?"

In perfect frankness two girls told of the lonely experience of being the only Christian in their family. They long for spiritual fellowship to strengthen their difficult choice "to walk in newness of life." I will be happy if I can help them realize the truth of Donald B. Aldrich's declaration that "the right choice may be the lonely choice, but it never leaves one altogether alone."

They also find fellowship and guidance in our home library which is open to them. In addition to our books of general interest we have one collection which was sent especially for them by a friend in Indiana who influenced her cell group to make this practical love offering to ICU students. One student tells another and the books keep moving. Some are devotional classics. A number are various translations of the Bible. Others are biographies of Christian heroes throughout history. Some are introductions to practical Christianity. All are nontechnical but intellectually respectable. In these books (this type is rare in Japanese) they find the replies to their deepest questions and the answer to their inner cravings.

These friendly encounters with students are often casual and brief. They rush off to a class, a committee meeting or the tyrannical late bus which starts them on their several-hour trip home for a late meal. But fortunately it isn't like that for all students any more. Just two days ago two new dormitories were opened permitting 140 young people to experience their long-hoped-for dream of living in a dormitory where democracy and Christian brotherhood can come alive. Their eyes are bright with anticipation. Only one thought blights their joy. They know that 210 other worthy students are denied this privilege because there aren't enough rooms. In moments like these I encourage them to keep their candles of faith burning brightly. Surely there are dedicated people in America who will make dormitories for ICU one of their major "concerns."

***Carl Kreider, Dean of Goshen College, on leave of absence to the International Christian University, Japan.**

Sharing in One Thousand Challenges

ELDA SPRUNGER

Suppose you had never seen a printed item of any kind. Then someone handed you a black covered book. How would you react? What would you do with it? Turn it upside down perhaps, then sideways and every way looking at it with a curious expression. Then with a blank look you might hand it back indicating, "What is it? What's it for?"

Stretching a story for emphasis? No. We told the experience of a missionary Bible translator with an illiterate Mexican tribeswoman. And no doubt similar stories could be duplicated.

Wycliffe Bible Translators play a vital part in reaching the one thousand tribes that have never heard the Word of Life. In Africa alone some four hundred dialects have not yet been reduced to writing. What a challenge to become a Bible translator!

From our General Conference, Loren and Mary Johnston Nussbaum have accepted a share of this challenge as their life's work. In May, 1954, they sailed for Liberia, a small Negro republic in West Africa, to open a new work as Bible translators.

As most of you already know, Loren and Mary have been loaned for the time being by the General Conference Board of Missions to the American Bible Society. The Society assumes all their expenses and personal allowances. The tentative plan with the American Bible Society is that the Nussbaums may be sent to our Congo field periodically to advise on Bible translation work in our field.

Their going to Liberia added a new endeavor to the work of our denomination, one in which we do well to participate in order to advance the cause of missions.

Since arriving on the field the Nussbaums have received a shipment of two tons of Bibles with the responsibility to distribute them. Another shipment included 170 Bible Talking Records. These records are released daily over a radio broadcast, of fifteen minutes duration, for the benefit of the blind and those unable to read.

Mary and Loren Nussbaum

A recent news letter from Loren and Mary includes the following interesting paragraph. Quote: "We live in a part of town where many of the *Native Peoples* from all the different tribes (over 20) have thrown up temporary homes; they've come to the big city to seek their fortunes! In the paths that skirt our house on four sides practically every language is heard. So it is easy to find informants whenever we need them. It's not likely that we'll get to work on any one language enough to learn to speak it, but we will become somewhat acquainted with those where Bible translation work is in progress. A sizable population speaks English and so we are launching a distribution program to reach these people. Just as in the States, there are many who have Bibles but don't read them, and so another part of our work is to encourage the use of the Bible. We have been presented to the *President*, Wm. V. S. Tubman, and he assured us of his keen interest and concern that more Bibles be circulated and read in Liberia.

"We covet your prayer assistance. We can't do the work alone. Your part is just as important as ours. In the past years as you have prayed there have been definite answers." Thus stated, and while still in the States, Loren gave the prayer challenge to his home church.

Film Review

The Prior Claim, 16 *mm. Color,* 45 *minutes. Rental* $20.00. *Moody Bible Institute,* 820 *N. LaSalle St., Chicago* 10, *Illinois.*

By comparison of the activities of man with those of some of the insects, fish, birds, reptiles, and mammals this film shows that in God's creation lower animals are performing activities that it took the genius of man centuries to discover. In excellent color photography the film shows insect traps of plants, the trap door spider fashioning its door, the chameleon catching food with its long tongue, spiders catching their food, fish shooting living things for food which are above the water, etc. Good views are shown of a diver establishing a new record of 4,500 feet below the water, and then a spider is shown taking bubbles of air below water and building its nest there. At the close the commentator remarks that God has a claim to man through creation, but also through the giving of His son for man's redemption.

This is an unusually good film, one of the best. While definitely Christian in tone, it is also an excellent nature film. While younger children will not grasp the full significance of the message, the picture will interest them. It is an excellent presentation for young people and adults.

There is a 192 page book *The Prior Claim* available for 75 cents which discusses the material in the film. This book would be helpful for a discussion following the showing of the film.

Is the Negro Happy?

"A happy person is a satisfied one. The Negro is not happy. He is far from being satisfied with his lot in life. He has his glad moments, and he makes the most of them, but they are only moments. He can never experience normal happiness as long as he lives within the shadows of racial prejudice and discrimination. He can never be reasonably happy until he is fully accepted as a man among men," wrote the editor of "Ebony" magazine, a Negro publication, under the title, "Is the Negro Happy?"

In another paragraph the editorial continues, "Everything the Negro does, everything that he has is predicated upon his race. That which his white brothers take for granted is always a question mark in his mind. When he takes a vacant seat in a streetcar where there is no law against Negroes sitting where they wish, he is wondering to himself if the White person beside him is going to get up and leave. When he applies for a job he is not only afraid that he may not be qualified or that there may be no openings, but whether or not the employer is prejudiced against Negroes. He knows from bitter experience that if his color counts, his qualifications will not. If he is driving cross-country and stops at a motel for lodging, he knows that the vacant sign does not mean that he will be accommodated. Nor does going into a restaurant mean that he will eat. Having the price of a home is no assurance that he can buy the house that is for sale. A jobless man, a tired man, a hungry man, or a homeless man is not a happy one."

The writer concludes the article by pointing out what it is that will make the Negro happy. Again I wish to quote.

"Although the common conception that all Negroes are happy is a preposterous one, the saying that it takes very little to make them happy is quite true. All the Negro wants from his fellow American is to be treated like other men; to be given the same opportunities and to be accorded the same courtesies enjoyed by members of other races. He seeks neither favors nor charity.

"He wants to be allowed to exercise the same rights of citizenship exercised by other native-born sons and given to naturalized persons from other countries. He wants to shoulder his share of the responsibilities that attend citizenship.

"To make the Negro happy is to allow him to cast his ballot in all 48 states, to give him the privilege of sending his children to schools his taxes help to support. He wants to be free to walk in city parks and swim at city beaches. He wants to be able to worship God in the First Baptist Church as well as in the Second and Third.

"These rights were given to him by the 14th and 15th Amendments. He asks only that he be allowed to exercise them."

—Orlo Kaufman

Flashes of Thought

A Common Experience

Walter Gering

It happened right here in our own state, just a few miles from our very door. Had some one told me that it had occurred out in some far-off country I might have expected it. But surely not here in our own area. And yet—it was true!

For over six years they had lived in the same section of the city, only four blocks apart. They walked the same streets and often passed each other's home on their way to and from work. They conducted their business affairs at the same community bank, one was a teller, the other a depositor. The same grocery store supplied them with their daily needs: one of them was a clerk the other was the customer. Even the same church touched their lives; the one was a teacher in the Sunday school, the daughter of the other was a pupil. So it was that for six years their lives criss-crossed in numerous ways. Yet in all those years never once was there anything more than a mere casual passing of the day. Each went about minding his own affairs.

Then suddenly it happened. In one moment everything was changed. Excited visits were made; family experiences were shared and a bond of love was established which thrilled their souls. What once had been mere casual recognition now became intimate fellowship. The whole world had suddenly changed for both of them. You see, they suddenly discovered that they were brothers. For thirty-six years they had lived without any knowledge of each other, separated by many miles. Six years they had lived in the same block, utterly ignorant of the fact. Now came this breath-taking experience; they were brothers.

So it was in those ancient days as the great old saint of God looked upon his kinsman. Strife, bitterness, and resentments were causing divisions within the household. Sooner or later the smouldering flames would break forth in the open. In those moments there came those divine words: "Let there be no strife, I pray thee, between thee and me — for we be brethren."

How often we have the same experiences. For years we go about our affairs, rubbing elbows with our neighbors, totally unaware of our kinship. Then in some soul stirring experience we see them for the first time; we are brothers indeed. And in that moment all is changed. With Abraham we cry out: "Let there be no strife — for we be brethren." How foolish we have been — how shortsighted in the presence of our fellow man.

LORD JESUS—OPEN OUR EYES UNTO
OUR FELLOW BROTHER

Highlights of Missi

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To the East, to the West,
To the North and the South;
We must go, we must go
With the Gospel of Light:
To the White, to the Black
To the Yellow and Brown;
We must go, we must go,
With the Gospel of Light.

These words of the popular missionary chorus have been coming to my mind repeatedly during the past weeks. Indeed "into all the world" is the goal of missions. Nothing short of the gospel for everyone is worthy as an aim.

As I write these lines we are nearing our first stop for active missionary observation on the great continent of Africa. One could put all of Europe, China, India, and U. S. into this area. Africa is big! We will soon land at Addis Ababa, Ethiopia, where we are expecting Mr. Clayton Keener, Mennonite Missionary under the Eastern Mennonite Board, to meet us. Next week we go on to Kenya, Tanganyika, and to our major Africa stop, the Belgian Congo.

But, before I write about Africa, I would like to record something of the past thirteen days spent in the Near Eastern area. The area around the Mediterranean Sea is generally referred to as the Near East. It will at once be recognized that this includes the territory of the Bible. In a brief article I can but touch on our busy, fruitful stay in this significant part of our world—historically and in present day life.

Three Near East Countries

My last article was written early in the morning as we were approaching Beirut, Lebanon. This is being written immediately as we leave the Near East area.

I. *Lebanon.* We spent thirty hours in this small country of 1,250,000 people. It was our first experience in the Arab world; so will long be remembered. The high light of our stay here was a trip to Baalbek, about thirty miles away to see old Roman ruins. What we saw is hard to describe. And it is still more difficult to record our impressions. We saw the ruins of an ancient splendor. The ancient architects who designed the structures must have been men of great skill. It has been said that 100,000 people participated in the building of the temples in the Baalbek area. Giant columns can still be seen. Stones weighing four hundred tons each were used.

Lebanon itself is an interesting country. The mountains and valleys provide an everchanging panorama of beauty. Arab costumes add color. Lebanon has been an independent Republic since 1946. It is composed of about sixty per cent Christian (mostly Orthodox) and forty per cent Muslim. It is perhaps the only government in the world elected on the basis of religion. The president must be a Christian, and the next two presiding officers must be of the two kinds of Muslim faith. There are an estimated 20,000 protestants. Protestant missionaries first came to Lebanon 100 years ago and there are about 100 in the country now.

II. *Jordan.* We spent a full week in Jordan. Upon arrival Dale Kaufman, of MCC, met us. A few brief sentences cannot describe our joy in being in the land where our Savior lived. We visited the places of greatest interest as our time allowed. This included such places as: Jericho (including the walls), the Jordan River, Dead Sea, Bethany, home of Mary and Martha, tomb of Lazarus, Bethlehem, Hebron, Mount of Olives, Garden of Gethsemane, Temple area, the garden tomb, and many other places.

We saw another thrilling chapter in the amazing MCC story. In another letter I want to write about MCC observations. I for one did not realize the true character of the "Jordan Chapter" of our work. We only saw the work at Jericho and Hebron although we did meet personnel from other points of service. Let anyone who doubts the witness value of our MCC work visit a place like Jordan! I hope my pictures turn out well; so we can show a bit more clearly what is being done.

III. *Egypt.* We spent three and a half days in this ancient land of the Pharaohs. We really did not see Egypt since our time was spent in and around Cairo, a large, modern city of about 3,000,000. In all of Egypt some 22,500,000 live in an area about half again as large as Texas.

Primarily we did three things in Egypt. We visited the Egyptian Antiquities Museum. We spent

Olive trees in Palestine

Rachel's tomb

Observations VI

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fifty-five minutes here which was all too short. It was long enough, however, to get a little "feel" for the history portrayed. Excavators have done an amazing job unearthing the hidden mysteries of bygone centuries. One gets quite an insight into life in the various periods of history.

Of course we visited the pyramids. And, we rode on the camel. Although enjoyable, one would not want to stay perched on the back of the camel too long! The pyramids cannot be described. The Great Pyramid of Cheops is 446 feet high, 740 feet long on each side at the base and covers 12 acres. It contains over 2,000,000 blocks of stone averaging two and a half tons in weight. (I wonder who weighed them all and averaged the weight!)

Then, we wanted to learn all we could about missions and the spread of the gospel in Egypt. Primarily we visited the Bible Society, Nile Press, and the American Mission, a United Presbyterian organization.

Observations on the Arab-Moslem World

1. *The Arab-Moslem world is much larger and wealthier than I knew.* Very rapidly this area is becoming a power of world significance. Even while we were in Egypt the prime ministers of the Arab League countries were in session at Cairo. They comprise a large area and population. It is true that the countries are very poor, but potentially they are rich. In Jerusalem we met some vacationers from Arabia who told us of the fabulous oil wealth. It appears that in time to come these countries will develop very rapidly.

There are many problems existing in the Arab world. Only one of these is the Israel-Jordan tension.

2. *The Bible and Ancient History is more real.* In Egypt we saw the results of the excavations of the scientists. The museum includes items going back 5,000 years. In Lebanon and Jordan we saw old temple ruins which spoke of a bygone era.

But, best of all we saw something of the work of the archaeologists in Palestine. In India we met Mr. W. J. Beasley, F.R.G.S., president of the Australian Institute of Archaeology. He showed us charts and specimens of the work of his organization. He referred to the amazing discoveries of the past decade. He made the very sweeping statement that all the work verified the accuracy of the Bible one hundred per cent.

The road from Jerusalem to Jericho

It seems the Lord raised up the science of archaeology in recent decades to answer the onslaughts of unbelief. It is still amazing to me that so many will still hold to theories other than the total inspiration of our Bible. Although I do not profess to know much about the science of excavating it was a satisfaction to be in Jericho while an archaelogical expedition was at work in the area of the ancient walls. In one section alone about 25 were working on many levels. It is an exacting science. I have preached and believed in the inspiration of the Bible for many years: it was a thrill to see some of the proofs first-hand.

3. *Missions in the Arab-Moslem World.* We often hear of the difficulty of working with Moslems. This is true. However, we scarcely realize the power and outreach of this faith. It is not a static religion. A book I saw advertised was entitled "Moslem On The March." Moslem leaders are not satisfied with 315,000,000 adherents: they want to spread as far and as rapidly as possible.

But, a significant missionary chapter has been written in the Arab-Moslem world—and is now being written! We visited the Bible Society headquarters in three countries and plan to visit in Ethiopia where there are many Moslems. At each place they report a hunger for the Word of God. At Cairo the Bible Society catalog has about 450 listings. They produce various parts of the Bible as well as the whole Bible. And, since many languages are represented in the area they have the Bible in many tongues.

Also, we visited the Nile Mission Press, Inc. This year they celebrate their 50th aniversary. On one of their pamphlets their purpose is stated as follows: "The Nile Mission Press is an interdenominational missionary society for publishing, printing, and distributing Christian literature in Arabic for Moslems." Over one hundred titles are listed in their catalog.

The United Presbyterian church appears to have had the biggest work in the areas we visited. We called at their Cairo office. They have been in Egypt for one hundred years. They now have fifty missionaries. Mr. Allen with whom we spoke expressed his concerns. Not only is the Moslem problem to be considered, but also communism among the students and such groups as Seventh Day Adventists and Jehovah's Witnesses.

The MCC work is significant. The work being done right now is wonderful and like many other places may lead to full scale mission work. MCC has missionary implications which is difficult to comprehend until one visits the fields. The spiritual plus values are very real.

I am finishing this article in Nazareth, Ethiopia, where we are visiting the work of the Eastern Mennonite Board.

One Thing Lacking

GLADYS J. PETERSON

Last August Brooklyn police found that they had a series of the most senseless crimes in modern history on their hands. In the space of 16 days an old derelict was slugged and dumped into the East River where he drowned before help arrived, another old man was beaten to death and three others were beaten up, two teen-age girls were horsewhipped, and one man was severely burned when gasoline soaked cotton was tied around his legs and set on fire. The only clues the police had was that four young men were involved in three of these atrocities, and that one of them had red hair.

Finally a patrol car cruising the neighborhood of these crimes was stopped by two vagrants who ran out of a park to say that some boys were molesting them. "Has one of them got red hair?" asked the policeman.

"Yes," they answered.

The two cops in the squad car ran into the park, pistols drawn, and arrested two teen-aged boys; later that same evening the other two were picked up. They ranged in age from 15 to 18.

U. S. crime reporters usually have cliches to explain why such crimes occur, but this time not one of the usual categories seemed to fit. Poverty? None of the victims were robbed, and it was proved that all of the boys had adequate spending money. Environment? All of the boys came from good homes; they belonged to the old respected element. Neglect? All had parents who were genuinely interested in their children's up-bringing and well-being; and none were from broken homes. Ignorance? All had good school records and were contemplating entering college. Organized crime? None belonged to the hoodlum gangs which are the preliminaries for entering the New York underworld. Three of the four had been summer camp counselors; they liked athletics, played ball with various groups, swam at neighborhood pools, had numerous hobbies and leisure-time activities, and liked books and music.

Yet these boys "went bad." How can we explain it? By all the rules of social behavior, they should have been growing up into good solid citizens. Instead they were partners in shocking crimes that aroused the entire nation.

There is only one explanation, and that lies in the fact that these teen-agers did not know God. The one thing that was lacking in their backgrounds was scriptural training. The Bible describes their state in these words: "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way . . . there is none that doeth good . . . . Their mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes" (Romans 3:11-18).

The lesson in this is that the very best upbringing that leaves out knowledge of the Lord Jesus Christ is not sufficient. The Word of God tells us that the unregenerate man is victim to the flesh which produces among other things "murders, drunkenness, revellings, and such like" (Galatians 5:21), but if he is living in newness of life, his heart will be full of the fruit of the Spirit which is "love, joy, peace, longsuffering, gentleness, goodness, and faith" (Galatians 5:22), and there will be no room for evil. The person who fears God is not likely to commit any great crime.

You Never Can Tell

Elaine Sommers Rich

How did the Good Samaritan know that the man lying by the wayside wasn't just pretending to be in need? How did he know he wouldn't be robbed himself if he stopped to help the injured man?

I thought of the Good Samaritan recently when I read of the Minnesotan whose car slid over an embankment. In spite of a broken leg, he managed to climb up to the highway and tried to get help. Car after car went by. But no one was interested in his plight.

I think of the Good Samaritan when I hear people giving good, reasonable reasons for not helping people in need. Hitchhikers carry knives, you know. And motorists who seem to be in trouble are probably really intending to stage a holdup. Lending money to a stranger is just plain folly. His hard luck story is probably a lie. And taking care of a baby on the train while the mother goes to the diner is quite dangerous too, You never can tell. You never can tell.

No, you never can. Lee Jordan in *These Found the Way* (Westminster Press, 1951) relates a chain of incidents leading to his conversion. One was having been picked up as a hitchhiker by an unnamed man and woman near Hutchinson, Kansas. Another was having been lent four dollars by a ticket agent in Belleville, Illinois.

I say, blessings on all Good Samaritans. Although he may have less wine and oil and fewer denarii, one Good Samaritan has more joy than a dozen cautious, self-calculating priests and Levites put together.

—Youth Christian Companion

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Summer Voluntary Service

An Invitation to Summer Voluntary Service

Now is the time for interested young people to make arrangements to participate in the 1955 summer Voluntary Service program.

Summer service like the long-term VS program is an opportunity for young people to express the love of God experienced in Christ and an opportunity to do something for Christ. This short-term program is a convenient length of time for young people who wish to give such an expression but are unable to serve longer. Summer service is also geared for college students who wish to supplement their training with such experience.

Opportunities for summer service will be available in projects set up by MCC and Mennonite and Brethren in Christ conference groups. Young people may obtain information about these possibilities by writing to MCC or their conference headquarters.

Folders describing MCC summer service and listing the projects will be available early in February and interested persons may obtain these folders and other information by writing to MCC or their conference headquarters. Persons in the United States should write to: Voluntary Service, Mennonite Central Committee, Akron, Penn. Canadian young people should write to: Voluntary Service, Mennonite Central Committee, 10 Union Street East, Waterloo, Ont.

The complete scope of summer service possibilities will be presented to most Mennonite and Brethren in Christ college students in February and March by MCC and conference representatives. Students should look for presentations at their schools on the following dates. Goshen College, Feb. 23 to 25; Bluffton College, Feb. 28 and March 1; Eastern Mennonite College, sometime during the week of March 21 to 25; and Messiah College, sometime in March.

A total of 100 volunteers are needed to fill the openings in the MCC summer service projects in the United States. An equal number are needed in the MCC summer service projects in Canada. A new feature of MCC summer service is a $15 monthly allowance in non-earning projects. It is felt this small allowance will provide certain transportation costs and enable some persons to participate who otherwise would not find it possible.

These projects range in length from 6 to 16 weeks. Volunteers will be working with migrant laborers, crippled and handicapped children, the mentally ill, underprivileged children and in sanitoria.

New MCC projects this summer include the National Institutes of Health, Bethesda, Md.; a child-care center to be arranged in a metropolitan city; a community service camp in Mexico; and a youth caravan in the central states. More information about these projects is available in the summer service folder.

General Conference VS

OUR RELATION TO MCC

Both the General Conference and the Mennonite Central Committee operate summer service programs. Why this dual program?

As a General Conference we have certain areas of work which are uniquely related to our church. The units on our mission fields, retreat grounds, and at the Mennonite Youth Farm may be cited as examples. It is our policy to supplement, not duplicate each other's programs.

At the same time there are areas in which we work more effectively with other Mennonite groups to give a corporate witness. Thus the MCC offers units in mental hospitals, schools for delinquents, community service projects and others.

In addition to summer units the MCC also offers year-long or longer service opportunities for those who can give more time. The General Conference fully supports and underwrites these MCC long-term projects.

Numerous openings for service are now awaiting you. For further information about MCC projects, either for the summer or for long-term, write to the Voluntary Service Section, Mennonite Central Committee, Akron, Pennsylvania.

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AMERICAN INDIAN MISSIONS

Volunteers teach summer Bible school, do home visitation, serve as cooks, painters, plumbers, farmers, camp leaders, and counselors. Living with missionaries and sharing all that mission life holds is one of the significant features of this work. Those fields supported by the Foreign Mission Section are: *Arizona*—dates, June 1, for six weeks or more; needed, six or more people. *Montana*—dates, May 30 for six weeks; needed, six or more Bible school teachers. Dates, middle of July for six weeks; needed, four general helpers to do repair work, interior housework, gardening, Sunday school and young people's work. *Oklahoma*—dates, May 30 to June 24; needed, five Bible school teachers and retreat leaders. Dates, June 6 to July 15; needed, two Bible school teachers.

CITY MISSIONS

In Chicago, Illinois, the unit works in the three General Conference churches—Woodlawn, Grace, and First Mennonite—serving as summer Bible school teachers, assisting in the camping, drafts, and recreational programs carried on by each church. Some home visitation is done. Two-day orientation is held for workers before unit work begins. This work is supported by the Home Mission Section. Dates, June 22 for six weeks; needed, seven or more people. Dates, July 1 for six weeks; needed, two men, two women.

In North Topeka, Kansas, work is carried on in areas once damaged by flood and where MCC reconstruction work is now being carried on. Volunteers will work in trailer camps and with Negro churches of the city, teaching summer Bible school, conducting religious surveys, directing recreation. This is sponsored by the Western District Youth Organization and Home Mission Committee. Dates, June 1 for four weeks; needed, four people.

The Columbia Basin irrigation development has increased Moses Lake, Washington, population from 600 to 14,000 people in seven years. With the stress and strain of such pioneering comes a tremendous opportunity for a spiritual ministry by summer volunteers. Our Menno Mennonite Church, only 26 miles from Moses Lake, feels challenged by this need and invites your help. Are there volunteers for Bible school teaching, youth service activities and survey of future possibilities? Dates, June 15 for six weeks; needed, six people (men, women, couples).

FOREIGN MISSIONS

In Colombia, South America, the unit will assist in work at our mission home for children of leprous parents. Construction work, farming, clearing land for gardening, teaching English, recreation, sewing, and assisting in spiritual ministry make up the work. A real insight into the nature of foreign missions is obtained. Travel by air from Miami to Bogota is necessary. Maintenance is supplied by the Foreign Mission Section. Dates, June 1 to August 31; needed, two women, two men; minimum age, 20 years; expenses, round trip plane ticket from Miami to Bogota is about $240, plus travel to Miami. Other personal expenses will be encountered in Colombia.

MENTAL HOSPITAL

At North Battleford, Saskatchewan, volunteers will serve as attendants making beds, bathing patients, feeding and otherwise caring for mentally ill. A real opportunity to witness to the way of love and to receive experience in this needy field. Dates, May 1 for 16 weeks; needed, about 15 people; wages, regular attendant's wages minus unit fee of $25 for the summer period.

EASTERN DISTRICT

At Paint Rock, North Carolina, volunteers will assist with work on the mission station, do construction work and teach summer Bible school. This is sponsored by the Board of Missions and Eastern District Peace and Service Committee for Eastern District and other volunteers. Dates, June 13 to July 2; needed, five men and women.

RETREAT GROUND UNIT

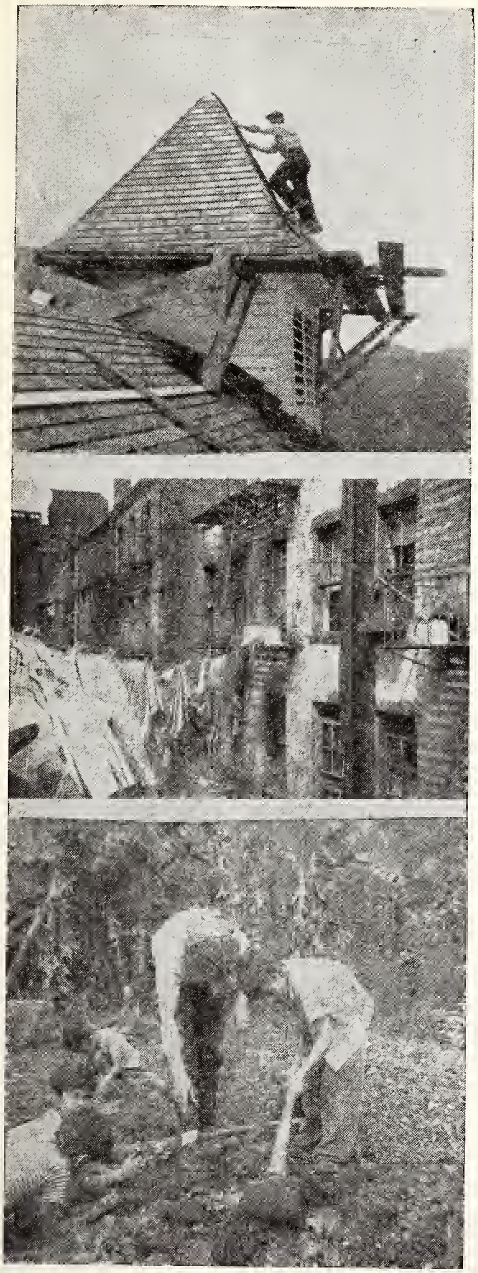
Camp Friedenswald is located near Cassopolis and Union, Michigan, in a beautiful wooded area. Volunteers will serve on camp staff as cooks, maintenance workers, assist with recreation, serve as cabin counselors, and in other ways help provide facilities for retreat programs. Support comes from Central and Middle District Retreat Committees. Dates, June 20 to August 31; needed, 10 women, five men.

DELINQUENTS

Volunteers work with the girls in the Manitoba Home for Girls located in Winnipeg, Manitoba. They

YOUR LETTER COUNTS

In November the YPU Council went on record opposing any form of compulsory military service. At this time the U.S. Congress is again considering extension of the draft until 1959 (H.R. 3005); also a UMT Reserve bill (H.R. 2967). Now is the time to register our opposition to these bills by writing to our Representatives and Senators. Our letters have prevented the passage of UMT laws on previous occasions. Let's continue to write.



give recreational assistance and help with general maintenance of the Home; work together with trained social workers. Dates, about the middle of June for six weeks; needed, two or more women; minimum age, 20 years.

MENNONITE YOUTH FARM

The Saskatchewan young people have established an Invalid Home, Home for Mentally Ill, and two Children's Homes on a farm near Rosthern, Saskatchewan. The unit will help care for patients, assist in construction work, farming, cooking, gardening. There is opportunity to participate in retreats held on the farm and to go to other areas in Saskatchewan to teach Bible school. This is supported by Saskatchewan Mennonite Youth Society. Dates, June 1 to August 31; needed, eight to ten people.

GENERAL INFORMATION

Volunteers are taken from age 18 and over except for Colombia and the Manitoba Home for Girls units where they must be at least 20. Young married couples and older people are encouraged to take part. If you cannot remain on the project for the entire length of term, volunteer for the length of time you can serve.

Workers will receive a weekly $5 allowance, except in mental hospitals where workers receive a salary and Colombia, South America, where travel scholarships of $50-$100 are available. Maintenance is provided on the field of service by the sponsoring agency. Local churches are urged to help volunteers with their traveling expenses. For further information write to Leola Schultz, Director; General Conference Voluntary Service; 4614 Woodlawn Ave.; Chicago 15, Illinois.

"What Ye Have Done Unto These Least . . . ."

"The Toronto Young People have seen the need at their very doorstep, and for the second year are sponsoring a Christmas party for 25 underprivileged children in a slum area of our city, within a mile of our church.

"Opportunities to give to the needy—either near or far—are open to all of us if only we will allow ourselves to be used of Christ to act as He did. For a more blessed experience in giving gifts, let us remember Christ's words, 'It is more blessed to give than to receive . . . . What ye have done to the least of these my brethren, ye have done it unto me.' "

—Excerpt from an article in the Toronto United Mennonite Church Bulletin written by Bill Dick, December, 1954.

Since December, 1954, India now requires visas from all citizens of the British Commonwealth who wish to enter India. It had been possible for citizens of Canada and Great Britain to freely enter India on their passports. They will now need to apply to the consular offices of the Indian government for visas to enter the country. This will have an effect on mission agencies who had been using Canadian citizens as missionary personnel in India.

YPU FINANCIAL REPORT FOR NOVEMBER

Cash Balance, Oct. 31, 1954	$1,116.39
Receipts for November, 1954	287.05
Receipts, Jan. 1—Nov. 30, 1954	5,310.09
Percentage of $5050 budget	105.1%
Cash Balance, Nov. 30, 1954	$ 994.61
General Fund	$(140.83)
Missionary Education Fund	1,135.44
	$ 994.61

Our Schools

BETHEL COLLEGE

Bethel College will offer a total of seven courses in such varied departments as Bible, Education, English, History, Industrial Arts, and Health as night classes during the spring quarter, as announced by the office of the registrar, Eldon W. Graber.

A new course will be "Methods of Teaching Foreign Language in Elementary School," to be taught by Mrs. Beatrice Buller. Other courses to be offered are: "Gospel of Luke," to be taught by H. A. Fast, "Visual Aids," by Marjorie Ruth, "Advanced Grammar," by M. S. Harder, "American Government," by H. J. Stucky, "Welding I," by M. Stucky, and "Advanced Red Cross First Aid."

All classes will meet from 7:00 to 9:30 p.m., with most three hour courses meeting once each week. Classes are open to students and to the public. Registrations are now being accepted and will be closed March 7.

The bulletin of information on the Bethel College summer school sessions of 1955 is now at the press and will soon be available to all who request them, according to Dr. Eldon W. Graber, registrar.

The first session of summer school will be held May 31 to July 1, while the second session is scheduled for July 5 to August 5.

A feature of this year's summer school sessions is a co-operative arrangement with the International Relations Institute of Kansas whereby three hours credit will be offered to summer school students attending sessions of the Institute at Wichita, June 2 to 10.

The first session of summer school will feature courses in Bible, Biology, Business, Education, English, History, Industrial Arts, Music, Philosophy, and Sociology. The second session will also offer courses in Art, Physical Education, and Speech and Drama.

Bethel faculty members and their wives are planning to attend the annual five-faculty conference to be held at McPherson College, Saturday, Feb. 12.

This conference, organized for social and professional reasons, is composed of the colleges on highway U.S. 81—Kansas Wesleyan, Bethany, McPherson, Bethel, and Friends.

The host college arranges the program for the conference which will feature an address by Dr. A. Blair Helman, pastor of the Wichita Church of the Brethren. The afternoon program will consist of sectional discussions on various problems, concluding with a social period.

The annual oratorical elimination contests for Bethel students in the peace and temperance oration contests will be held in the college chapel, Tuesday, Feb. 22, at 7:45 p.m., as announced by W. T. Wilkoff of the department of speech and drama.

Students entering the peace oration contest are Horton Flaming, Reedley, Calif.; Willard Stucky, McPherson; Arlan Kaufman, North Newton; Ray Frey, Newton; and Lowell Teichroew, Mt. Lake, Minn.

Arthur Dick, Waterloo, Ontario; John Bertsche, Pontiac, Ill., and Dale Mueller, Freeman, S. D., will enter the contest sponsored by the WCTU.

The Student Christian Fellowship of the college sponsored a Voluntary Service workshop on the campus Feb. 14-15. The chapel periods on Monday and Tuesday morning were provided for by the workshop with an evening meeting in the Student Union Room on Monday, February 14.

Miss Leola Schultz, of the Mennonite Biblical Seminary presented service opportunities in General Conference summer Voluntary Service of which she is the present director.

Gordon Dyck and Harvey Toews, Akron, Penn., also were on the campus, representing such areas as PAX, 1-W service, and MCC Voluntary Service.

The program on Monday evening was a panel discussion, with members including students who have been in Voluntary Service, as well as the guest speakers.

BLUFFTON COLLEGE

Dan West of Middlebury, Indiana, leader in the Church of the Brethren peace and relief work, is scheduled to be the speaker at the annual Bluffton Peace Institute to be held February 23, 24, and 25. This Peace Institute is sponsored by the Bluffton College Peace Club which meets to discuss problems concerning the part college students can play in helping to maintain peace.

Second semester classes began on February 3. Two hundred twenty-one students have enrolled for this semester including eighteen new or returning students.

The cast for the junior class play, "You Can't Take It With You," to be given on March 18 and 19, was announced recently by Mrs. F. T. Lauriat, play director.

Members of the cast include: Barbara Hobart, Penelope Sycamore; Mary Hilty, Essie; Fyrne Miller, Rheba; Homer Gerber, Paul Sycamore; Jim Steele, Mr. De Pinna; Don Schartzentraub, Ed; Bob Coon, Donald; Alton Shelly, Martin Vanderhof; Shirley Shelmadine, Alice; Sam Diller, Henderson; Bill Schantz, Tony Kirby; Ike Qutub, Boris Kolenkhov; Glen Hefner, Mr. Kirby; Carol Hause, Mrs. Kirby; Jane Nyce, Olga; and Wallace Yoder and Wilmer Sprunger as Two Men.

Business manager of the play is Sam Diller, with Jack Earl, chairman of stage, Karl Klassen, chairman of properties and John Rogers in charge of lighting.

The Men's Gospel Team quartet, composed of Ronald Ropp, Wilmer Sprunger, Bill Schantz, and Bob Coon presented a program at the Mennonite Church in Topeka, Ind., on Sunday morning, February 6, and at the Mennonite Church in Middlebury, Ind., on Sunday evening of the same day. Speaker at these meetings was Ted Rollins, sophomore from Fremont, Ohio. Professor Howard Raid accompanied the group.

FREEMAN JUNIOR COLLEGE

Several field trips were recently made by academy classes. Members of the junior civics class spent a day in Pierre, visiting various departments of state government and attending sessions of the state legislature. Dr. J. D. Unruh, Paul E. Hofer, and Harold Hartman went with the group.

The home economics classes and Miss Erna Friesen and Miss Phyllis Mueller made a field trip to Sioux Falls, February 3. They attended the home makers meeting of the Sioux Empire Farm Show. The agriculture class and Leland Voth attended the dairy program at the same event.

The boys in the agriculture department plan to participate in the judging contests sponsored by the Freeman Community Achievement Days. In preparation they have been studying and practicing crop and grain judging.

Members of the college dramatics department are busy with rehearsals of the play "Everyman" which will be presented in Pioneer Hall, February 23, at 8:00 p.m.

It is based on a 15th century morality play. Acknowledged as the best play of its type, it should be produced wherever people are seriously interested in our literary and religious heritage. It has an extraordinary visual appeal, and the sonority of the dialogue is truly compelling though it was written by an unknown author in the 15th century. It has been rewritten by Hugo von Hoffmanstahl, and translated by George Sterling. Its well-handled conflict will hold the attention of modern audiences surprisingly well.

MENNONITE BIBLICAL SEMINARY

Rev. David Habegger gave the morning message at the Woodlawn Mennonite Church on February 6. His message was entitled "Fools for Christ's Sake." Rev. Habegger and family are now living in Chicago while he is serving as MCC regional director of 1-W work in this area.

The final service of the School of Missions service was held Sunday evening. Following the 6:00 o'clock sandwich table, Rev. Paul Wenger led the discussion on "The Indigenous Church in India." Rev. J. D. Graber of Goshen, Indiana, spoke at the 7:30 service. Brother Graber, who is head of the board of missions of the (Old) Mennonite Church spoke on "The Nature of the Church's Task in the World."

John Boehr was in charge of the Wednesday evening prayer service on February 9. The hour was spent in prayer and meditation centered on thanksgiving to God.

February 13 the young people's choir of the Bethel Mennonite Church of Chicago, presented a special program at the Woodlawn Church. Rev. Lark, pastor of this colored church, brought the evening's meditation.

MCC News Notes

FIVE MORE PAX MEN TO PERU

Plans are to make five more PAX men available to the R. G. LeTourneau industrial-missionary project in Peru.

These five 1-W men are being supplied by the Mennonite Central Committee to the LeTourneau Foundation which has been well pleased with the services and Christian contribution of the first 10 Mennonite and Brethren in Christ PAX men in Peru. Five of these men are continuing land-clearing and road-building in Peru while the other five were transferred to Paraguay in December to assist in the construction of Mennonite colony roadways.

The group of five going to Peru is currently being selected and processed. Before going to LeTourneau Technical Institute in Longview, Texas, for approximately two months of training, they will spend a week in orientation in Akron, Penn.

The first 10 PAX men arrived in Tournavista, Peru, around Aug. 1. The men continuing to serve in Peru are Harry Bert of Newburg, Penn.; Willard Ebersole of Warren, Ill.; Paul Fry of Manheim, Penn.; William Nofziger of Wauseon, Ohio; and Cloy Roth of Milford, Neb. In addition to project construction work, these men have actively participated in the church and service activities of local Christian groups.

Jottings

—**Butterfield Church, Butterfield, Minn.:** On Sunday, Jan. 16, Rev. and Mrs. Albert Neufeld, Gospel Missionary Union candidates for Panama, were with us. In the morning Rev. Neufeld led in devotions, and in the evening he brought the message and showed colored slides of Panama. Our Sunday school officers and teachers met in the basement room of the parsonage on Tuesday evening, Jan. 18. Guest speaker was Orlando Schmidt, assistant pastor of the Bethel Church of Mountain Lake. Rev. Schmidt conveyed many stimulating thoughts which he gleaned from the National Sunday School Union held in Indianapolis, Ind., last October. On Sunday evening, Jan. 23, Willard Unruh and a Christian Youth Volunteer group of fourteen students from Freeman Junior College and Academy, Freeman, S. D., presented the worship service. The group brought objective vocal and instrumental music, poems, and the message, all of which were centered around the theme, "Faith." Many felt the service was one of "decency and order" (1 Cor. 14:40). On Tuesday evening, Jan 25, missionaries Ross and Shirley Godall, co-directors of the Ontario Hebrew Mission, the House of Friendship in Kitchener, Canada, presented a challenging work through colored slides and messages. We are thankful that the General Conference is now helping this mission in witnessing to the Jewish people of Ontario through the tract ministry and the summer camp program.—Corr.

—**Walton Church, Walton, Kan.:** The Bethel College A Cappella Choir presented a concert of sacred music in the Walton Community Building on Jan. 16. It was sponsored by the Walton Methodist Church and the Walton Mennonite Church. On Jan. 23, our young people were hosts to the young people from the Burns, Emmaus, Grace Hill, and Zion Churches. The young people from these five churches meet once a month. The program is planned by a committee of representatives from all five churches. After the program there is opportunity for refreshment and fellowship. The February program will be in the Emmaus Church.—Harold Peters, Corr.

—**Bethel Church, Perkasie, Pa.:** John Thiessen, executive secretary of our Board of Missions, and retired missionary, and Vernon Sprunger, conducted our midweek service recently. Mr. Sprunger showed beautiful pictures of the work among the Negroes of Africa. A conference on "Prophecy and the Jews," conducted by Chester Webber, featured a film, "I Found the Messiah," and an authentic portrayal of the Jewish Passover. This event inaugurated a tract distribution program to the Jews of this area. Our nursery is now equipped with table, chairs, rug, and a public address system. We thank God that we received into our church during the year seven new members. Our pastor, Lester Janzen, taught a class of "Types in the Tabernacles," at the Leadership Training School held in Souderton Church. Dick Knox showed very fine pictures of the Holy Land. Raymond Detweiler, Jr., graduated from Grace Bible Institute, and later passed the examination for evangelist's license. Our church observed Holy Communion four times instead of two in the year 1954.—Fannie E. Landis, Corr.

(Continued on next page)

—**Arlington Church, Arlington, Kan.:** Since the beginning of the new year, our pastor, John F. Schmidt, is teaching a catechism class of seven young people. Jan. 16, Mr. and Mrs. Hans Schneider were welcomed as members of our church, and their four-month old son Steven, was consecrated. Mr. and Mrs. Schneider came from Germany in the fall of 1953. He is working for a farmer in this community. Their coming to America was a result of previous contacts made while Mr. Schneider was a farm exchangee.—Lois Kopper, Corr.

—**Friedensfeld Church, Turpin, Okla.:** Jan. 23, we had a Gideon worker from the Hooker church in our midst. Our church gave eighty-some dollars to the Gideons for the placing of Bibles in motels and hotels. We were happy to have A. J. Dyck in our midst Jan. 30. He brought the morning message, "God Upon the Floods." He was here to conduct the funeral service for Henry A. Wedel. We pray for God's nearness to the bereaved family. We were happy to have Marie J. Regier, MCC worker in Paraguay, in our church the evening of Jan. 31. Feb. 1, Abe Dyck was called back to conduct funeral services for John J. Epp. In less than a week's time God saw fit to call another one of His children from our church to his heavenly home. We pray God's richest blessing on the bereaved family.—Mrs. Chester Windsor, Corr.

—**First Church, Mountain Lake, Minn.:** The New Year was begun with three nights of prayer service. Theme: "Glory for the Church by Christ Jesus." The portable cannery is expected here in February. A goal of 10,000 cans has been set for this community. The Robert Kampars are awaiting their visa for their return to India. The Albert Neufelds are preparing for the Panama Mission field. Rev. Neufeld and Mrs. Kampars are members of our congregation. We pray that they may be sent forth speedily to proclaim the gospel to those yet without Christ. Jan. 9, after the morning message, "The Lord's Leading of Our Lives," our pastor L. R. Amstutz, read his resignation. He feels the Lord has called them to work in the Emmaus congregation at Whitewater, Kansas. He will leave us in June to take up the work there. As our pastor was called to Ohio upon the death of his father, Wesley Jantz served in the pulpit on Jan. 16. Rev. Jantz is new in our community, having recently come to serve as administrator of the Bethel Hospital and Eventide Home. The new film, "The Call of the Cheyenne," was shown under the sponsorship of the young people's group, on Jan. 9, in the evening. There was a good attendance. The main topic of the senior C. E. on Jan. 16, was "The Power of Prayer." As it was a consecration program many responded with words of testimony, poems, or Bible verses. Mary Bargen was the leader. A musical quiz by John Janzen. The men's chorus brought two numbers in song. The message on Jan. 23, "A Revival in Samaria," by the pastor. In the evening Rev. Neufeld reported on the Panama mission field and showed pictures of this mission. Ross Godall, from The House of Friendship, Kitchener, Ont., brought the morning message, Jan. 30. In the evening he showed pictures of their work. Mrs. Godall gave her testimony.—Katherine Derksen, Corr.

—**Apostolic Church, Trenton, Ohio:** Jan. 9, following the worship service, a covered dish dinner was served in the social room of the church and an hour of good fellowship was enjoyed. In the afternoon the annual congregational meeting was held, Earl Gingerich, presiding. All reports from the various organizations showed a most successful year and splendid co-operation. Jan. 26, the pastor and his wife celebrated their golden wedding anniversary with open house. Pastor Amstutz was minister of the Mennonite Church, Halstead, Kan., for ten years. He has been pastor of the Trenton church for 33 years. Each church remembered him with a substantial check. Two hundred cards and other gifts and floral tributes were received. Jan. 30, Jake Duerksen of Paraguay, student at Bluffton College, gave a most challenging message during the worship hour, on conditions in Paraguay. Mr. and Mrs. Bixler, Miss Kirchhofer, Miss Edna Ramseyer, and Miss M'Della Moon were also visitors from Bluffton. The young people served them a dinner in the social room, after church. The Women's Christian Service group met at the home of the pastor with Mrs. Amstutz and Mrs. Gingerich as hostesses.—Edna Kinsinger, Corr.

—**East Swamp Church, Quakertown, Pa.:** Betty and Leon Schanley described their experiences at jungle training camp at our watchnight service. Refreshments, a Bible quiz and film followed. In conclusion our pastor gave "A Message At Midnight" that of rejoicing at all times. Prayer services were held the first week of the new year in various churches co-operating in Christ for Upper Bucks Co. The interior of our church is being brightened with paint; reminding us of needed daily cleansing, thus radiating Christ. Family prayer and Bible study was begun Jan. 19 with groups of adults, young people, junior, and nursery. A Youth Fellowship was organized Jan. 30. On the same evening Miss Adeline Fast, missionary to the Congo, related experiences how she was led to Congo and showed slides of her first term there. Our choir has begun work on the cantata, "The Triumphant Hour," to be presented with slides. Lord willing, pre-Easter evangelistic meetings will be held April 3-10 with Rev. Harold Burkholder, president of Grace Bible Institute.—Corr.

Into the Beyond

CLARENCE EWY, high school senior of Halstead, Kansas, and member of the First Church was born July 14, 1937, and died in an auto accident November 6, 1954.

ELSIE MARIE PENNER, for nineteen years connected with the Lindsborg, Kansas, schools, was born March 12, 1891, and died January 12, 1955. She was a member of the First Church, Halstead, Kans.

—**Goessel Church, Goessel, Kans.:** On the evening of Dec. 24 the primary Sunday school and the adult Sunday school classes took part in a Christmas program. On the evening of Dec. 25 the choir, directed by Roland Krause, presented a cantata, "Carols of Christmas." On Jan. 1 the annual business meeting was held and everything was arranged for another year. The young people of our church and of the neighboring churches had a New Year's Eve party in the Goessel High School. A film, "As We Forgive" was shown. They welcomed the new year with an impressive candlelight service. On Jan. 23, Miss Marie Duerksen, missionary, showed pictures and told us of her school work in India. On Feb. 3, the Mission Friends Sewing Circle sponsored a Bazaar and chili supper. Midweek Bible classes are observed every Wednesday evening. A son, Kenley Doran, was born to Mr. and Mrs. Wilbert Schmidt on Jan. 2.—Mrs. Theodore Schmidt, Corr.

—**First Church, Wadsworth, Ohio:** The annual business meeting of the congregation was held Jan. 11, with a good attendance and gratifying response. The pastor reported a membership of 254 and a steady increase in church attendance. Average attendance in Sunday school rose from 90.4 in 1949 to 131.2 in 1954. Treasurer's reports from the various organizations were presented, showing an average gift per member of $68.08 for the year. The following officers were elected for a second term: Celia Barlett, secretary; Eugene Schneider, treasurer; L. C. Kreider, deacon; and M. R. Rohrer, trustee. Elected to leadership for 1955 at other meetings were: Wilbur Geiser, superintendent of the Sunday school; Mrs. Vernon Stover, Ladies Christian Service; Mrs. W. O. Newcomer, Missionary Society; Elton Beery, Men's Brotherhood, and Deborah Hunsberger, Youth Fellowship. Mrs. Gordon Baldwin continues as choir director, Robert Hart as organist, Robert Beck as caretaker, and Mrs. Robert Reed as superintendent of the junior Sunday school.—Mrs. L. C. Kreider, Corr.

—**Buhler Church, Buhler, Kan.:** Our annual church meeting was held on Wednesday, Jan. 5. Prayer week was observed by having three services during the week. The general theme for discussion and meditation was "Living Together." O'Ray Graber was the special speaker at the Men's Fellowship supper Wednesday evening, Feb. 2. His talk was illustrated with slides on Berlin, Germany. Feb. 13, our church observed Loyalty Day with a fellowship meal at noon. Mr. and Mrs. John Bartel celebrated their 60th wedding anniversary Saturday, Feb. 5.—Corr.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by Waltner

Mennonite Iron Curtains

J. O. Schrag

Pioneering Is on the Ground Level

Walter and Martha Dyck

Horror and Crime for a Dime

Norma Jost

Volume 70 Number 9 March 1, 1955

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THE COVER PICTURE

The Salem Mennonite Church, near Freeman, South Dakota, has been a member of the General Conference since 1908. The present membership is well over 525. J. Herbert Fretz is the present pastor.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22. 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, 4614 Woodlawn Avenue, Chicago 15, Illinois. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Peace of Mind

Peace of mind is a pearl of
Great price, its worth is
Beyond measurement. It can
Never be found by seeking,
It comes as a consequence.
When the heart is sound,
When attitude is right,
When relationship is proper,
Peace of soul is found.
It is not dependent on
Health and vigor,
Comfort and safety,
Possession and station.
It may be won in
Sickness and pain,
Privation and bereavement,
Frustration and defeat.
Peace of mind flows from
Appreciation of beauty,
Dawn, sunset, midnight,
Stream, lake, ocean,
Forest and mountain,
Painting and sculpture.
It surges from
Piano and violin,
Symphony and oratorio.
It is discovered in
Library and study, in
Poetry and prose.
It is created by the
Reading of biography and
Sharing intimately the
Experiences of others.
Peace of mind springs from
Friendship and comradeship.
It wells up from a
Ministry of mercy and the
Religion of loving kindness.
It runs like a living stream
From the Bible, from
Psalm and gospel.
Its breath is prayer,
Adoration and thanksgiving,
Confession and commitment.
It is incarnated in the
Meekness and boldness of
Our Lord Jesus Christ.
Peace of soul is a gift
From the grace of God.
It is calmness of spirit,
Serenity of being,
Unification of self.
In the New Testament it is
Called the peace of God
Which passes understanding.
For peace of soul a
Person does well to
Sell everything and buy it.

—Kirby Page

Of Things to Come

March 21-25—Bible Week Lectures, Bethel College
March 22-24—WDC Ministers' Conference, Mem. Hall, No. Newton, Kan.
March 27—Men's Chorus Festival, Memorial Hall, North Newton, Kan., 2:30 p.m.
April 3—"Seven Last Words," Bethel College
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday

75th Anniversary of Oklahoma Missions:
April 10, 11—Selling—Walter Fire and Guy Heap of Birds
April 12, 13—Thomas — Bill Williams and Homer Hart
April 14, 15—Hammon — Ralph Little Raven and Dan Allrunner
April 14, 15—Longdale
April 17—Concho
April 18, 19—Clinton—Walter Fire
April 20, 21—Fonda
April 21, 22—Canton Arapaho with John and Homer Hart
April 24—**Conference Sunday** — Mass Meeting Canton Arapaho Church
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kansas
May 22—Baccalaureate Service, Bethel College
May 24—Commencement, Bethel College

A SCHOOL OF MISSIONS

The Winona Summer School of Missions will be held June 27 to July 1, at Winona Lake, Indiana. Bible study will be under the direction of Dr. Jacob Prins of the Reformed Church of America. Home study, "Indian Americans," will be taught by Dr. Francis W. Thompson. Foreign study, "The Christian Mission in a Revolutionary World," will be conducted by Dr. Wilber C. Harr. Special programs have been arranged for both afternoon and evening sessions. Registration blanks and other information may be obtained from registrar, Mrs. N. Bobbitt, 76 South Seventh Ave., La Grange, Ill.

Alida Kloese (Mrs. Fred)
Publicity Chairman,
1281 West 73rd Street,
Chicago 36, Illinois.

The Handbook of Information for 1955 is being prepared for printing. We wish to remind those pastors and church secretaries who have not yet returned the statistical questionnaires to do so soon. To date 178 questionnaires have been returned and 104 are still to come.

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

"I BELIEVE IN GOD THE FATHER ALMIGHTY"

The Lenten season is a good time to restudy the Apostles' Creed. It is of tremendous importance what we believe, for what we really believe shapes and determines our character and our destiny. So to start the Apostles' Creed with the mighty statement, "I believe in God the Father Almighty," is both to make a mighty choice and to proclaim a great commitment.

The matter of divine choice is deeply important. Though we scarcely wish to admit it, yet we are still worshiping many gods: Venus, the god of pleasure; Mars, the god of war; Mammon, the god of wealth; Caesar, the national god; as well as gods of self, of wisdom, of power, of greed. It has been declared that polytheism, the worship of many gods, is still far and away the most prevalent religious attitude in the world. Every day many altars within us smoke of incense offered to false gods. These many gods are constantly battling within us for our loyalties until we are torn and frustrated as we seek to give allegiance to them. So the greatest choice in all of life is to choose definitely the One True and Living God, and to say as with trumpets in our souls: "I believe in God the Father Almighty."

Note the words "Father," and "Almighty." They belong together. God is so near to us that as a loving Father He watches over us and meets our every need. But He is more than a kindly Father; He is Almighty; all wisdom and honor and glory and power be unto Him. He is so far above us and beyond us, so wholly "other" that He seems almost beyond our reach. Yet as a Father He is very near. His beyondness and His nearness blend. There is nothing greater that human lips could declare than to say with deep conviction and commitment: "I believe in God the Father Almighty."

THE FELLOWSHIP OF LOVE

A fellowship is a group of people having similar tastes and ideals. The Christian fellowship of love would be the Christian group motivated by love for one another and supremely to God. The church should be such a fellowship.

The common love of God unites and draws together. Great patience and understanding is exercised when differences occur. The fellowship of love proves so strong a bond that petty differences and selfish desires cannot break it. A church bound together by such a divine fellowship does not fall apart or break up into factions.

But this divine love reaches out to all men even as does the love of God. Iron curtains, hate curtains, divisive curtains of all kinds cannot check the divine beams of love flowing out from the Christian fellowship. As the love of God is broader than the measure of man's mind, so His love in us refuses to be limited but expands far beyond its own small circle. A sure defeat for any iron curtain is a new birth in the fellowship of God's love. Such love can melt iron.

THEY AREN'T FUNNY

It is well that people are becoming aroused against the so-called "comic" books for children. Most of them aren't even funny. On the contrary, their suggestiveness, their frequent brutality, their lurid accounts of horror and crime no doubt have stimulated in many a child's mind the desire to commit similar crimes. The desire gives birth to the act.

Parents generally did not seem to be aware of the contents of many of these paper-bound "funnies." But now that interested groups and educators have taken the time to study their contents and the effect they have upon the child, there is generally worldwide awakening to the potential evils they contain. Where determined groups become really aroused they can do wonders in controlling this evil. Publishers are becoming alarmed and making hasty promises to delete many of the objectionable features. Some defenders argue that if we take away these comics something must be substituted in their place; to which it may be answered that when diphtheria was banished from childhood it was not thought necessary to substitute something in its place.

No doubt some comic books have real educational value. But there is no excuse for allowing money-hungry publishers to feed upon innocent children by putting out material that tends to destroy their innocence. As the twig is bent so the tree inclines.

ENERGETIC LAYMEN

It is gratifying to note that laymen in general are becoming increasingly active in the work of the church and the kingdom. The article on Evangelism shows a very important field where laymen may do a fine piece of work.

The day should be past when laymen expect the minister to do all the religious work of the church. More and more they are assuming greater responsibilities and an increasing share in the church activities. Fortunate is the minister who knows how to stimulate his laymen to work without feeling that he must be their dictator. Laymen are equal to the responsibilities granted to them as they keep themselves in the center of God's will.

Evangelism, the Layman's Task

HAROLD W. BULLER*

An earlier article presented evangelism as the layman's challenge. But to realize that one has a duty is not enough. We must get down to work and do something.

I. Organizing an Evangelism Committee.

The very thought of setting up an evangelism committee needs to be preceded with this unalterable fact; actually, the entire church is the evangelism committee. In other areas of church work we have specific interest groups such as youth groups, sewing circles, and men's brotherhoods. Even deacons and trustees carry duties that are not everybody's responsibility.

But the evangelism committee, when thought of as a small group of persons selected for this task, must always be considered a group of leaders to guide, instruct, and co-ordinate the larger group in the most basic task that we have as the Body of Christ.

Therefore the personnel is important. The philosophy which this leadership to people who are neither interested in, nor able to help in other areas of the church does two things. (1) It shows that the church does not appreciate the importance of evangelism; (2) It consigns this work to the sidelines and to oblivion from the start.

The membership of the Evangelism Committee should represent, as nearly as possible, both the various age groups and the interest groups in church and community life. This is important, both for later over-all co-operation, and effective outreach into the various areas of spiritual need.

It should be taken for granted that the minister will work very closely with this committee because it affects all areas of church life, needs his inspiration, and will come to him for additional names of people whom he meets in pastoral duties who need attention. Also, the minister finally will be the person who works intimately with those who have been won to Christ and the Church. The committee should, however, have its own chairman outside of the pastor who, in our day, can hardly be considered a "fixed" member of the community.

This committee may be appointed by the same means as other church committees and be responsible to the church board or church council.

II. Areas of Action.

One could list endless things in which the evangelism committee needs to provide leadership. In this article, however, one can do little but suggest areas that will need attention. A more detailed explanation of what most of these things involve may be found in the books listed under "III" below, especially the one by Sweazy.

A. *Lay visiting* in homes of the local community for the following purposes:

1. To encourage and obtain decisions for Christ. This is a task for anyone who is a Christian. The pastor and committee may, however, want to select a group of people from their own number and other members who may be challenged to give a certain amount of time in some special week (or any week at any time), for this. These could then be specially trained for evangelistic calling.

2. To invite to church attendance and participation in Sunday school and other group activities. Care must be taken, however, not to confuse a general, friendly invitation with a genuine call to become a dedicated disciple of Christ.

3. To invite to church membership by transfer of letter.

B. *Evangelistic outreach* through (1) an outlying Sunday school or other mission type of project, which the church supports and in which its members work, and (2) witnessing in jails, programs, and tract distribution.

C. *Education of the church members* regarding (1) the why and how of evangelism, and (2) the responsibility of individuals and groups to help new members feel at home and become active.

D. *Promote and check on assimilation of new members,* seeing that they find a secure place in the church family.

E. *Meaningful evangelistic challenge through the Sunday school.* Children need to be challenged to take a positive stand with regard to Christ. Some churches help teachers plan for a "day of decision" on which children, within the context of broader Christian teaching throughout the year will be invited to accept Jesus as their Savior and dedicate their lives to Him. We need to be articulate about salvation and dedication if this is to be meaningful to children and youth.

F. *Attainment and maintenance of a high spiritual level within the church.* The Evangelism Committee needs to work together with pastor and deacons to prepare the membership for a series of Christian life, or revival services as these are planned. Thereafter much can be done to maintain a Christian consecration by promoting personal and family devotions, prayer services, and a consciousness of our united spiritual responsibility.

III. Helpful Books.

In almost any religious book store we can find books that attempt to challenge us to do evangelistic work. But frequently after giving an inspiring challenge they fail to instruct either pastor or layman on what to say and do when he enters a home. One of the greatest hindrances to doing evangelistic work is our timidity that results from being unfamiliar with it. The following very practical books are written in answer to the "how" question.

---

*Pastor, Bethel College Church, North Newton, Kansas.

1. *Effective Evangelism: The Greatest Work in the World*,, written by George E. Sweazy, (284 pages, Harper and Brothers, New York, $3.50). This book is both inspirational and instructive, dealing with almost every phase of evangelism. It discusses, for instance, why evangelize, goals, whom to win, what to say, care of new members within the church organizations, organizing for evangelism, evangelistic preaching, and using the means of mass evangelism. This is an excellent book that stays close to the Spirit of Jesus. One can highly recommend this book for your library.

2. *A Workable Plan of Evangelism* by Dawson C. Bryan, (160 pages, Abingdon-Cokesbury Press, $1.50). This book covers most of the above-mentioned phases of evangelism, but less adequately. It seeks to present a specific plan of lay evangelism (which may, of course, be used in connection with a series of evangelistic services). Even though one does not always agree with every detail of how to do it, since communities differ, such a plan helps us to think concretely. Ministers especially will want this book because Part II presents four very practical and carefully planned successive periods of instruction which challenge and instruct people who are doing evangelistic calling.

3. *A Handbook of Evangelism for Laymen* by Dawson C. Bryan. (96 pages, Abingdon-Cokesbury Press, $.50). This is a very practical little book which deals particularly with the layman's aspect of an evangelistic call. Ministers and evangelism committees may want the first two books while laymen who commit themselves to do something about their faith receive this handbook.

IV. How to Get Started.

A. *Set up a committee* of interested persons (experience comes later) who will help to pull the church out of its "evangelistless" lethargy, and plan courses of united action.

B. *Decide on something to do.* We must start somewhere. If you wait till everybody is "revived" nothing will ever happen. Let the Spirit use such spirituality as already exists and dedicate yourself to God for a deeper spiritual life.

C. *Plan for education of the church members* regarding the work of evangelism and their individual and united responsibility in its various areas. Such a program of education should be carried on unobtrusively, but persistently, over a period of months and years. A well planned one-day Evangelism Workshop carried on Sunday morning (through sermon and Sunday school), Sunday afternoon and Sunday evening would be an excellent aid. The Conference Committee on Evangelism, District Field Workers, and other pastors will be glad to help plan and conduct such a day.

D. *Spread out into new areas* of evangelism as fast as you can, utilizing as many church members as possible.

Mennonite Iron Curtains

J. O. Schrag*

We are living in an age of iron curtains where nations surround themselves with barriers called "iron" but which really are only the ancient sins of ignorance, misunderstanding, prejudice, hatred, and a preconceived notion of the intent and character of one's neighbors.

We Mennonites, too, have our iron curtains. We have erected barriers between groups and conferences to the extent that only a few brave souls venture across the boundaries. A few more courageously gaze across the fence—mostly through the cracks which always appear in man-made barriers. We are more separated than we are united. Could it be God's will that the different Mennonite groups should unite—perhaps some of them in the next few years?

I invite a union of minds, "come let us think together," a union of hearts and a union of prayer. For if our hearts are united in earnest prayer we will be brought into such an attitude and lifted up to such an altitude that, looking down, we will fail to see our own differences, those elements which tend to divide and separate and will see only a beautiful landscape of Mennonite unity held together by bonds of love not curtains of iron.

The need for unity is clear. The need is to increase our witness that Christ is Lord without dissipating our resources in a divergence of individual efforts. We could, if united, give a united witness without sacrificing our cherished customs and without compromising our convictions. We have been looking across the boundaries to see our differences and have failed to realize that often the differences between conferences is less than that of one single congregation.

We are uniting. MCC, World Conference, Disaster Units, Inter-Mennonite Summer Sessions, Mennonite Tours, and other efforts. That is a good beginning and has come about in such a manner that few have been aware that God was leading us toward each other.

As though we had planned it our physical resources, such as schools, colleges, publishing houses, and mission outposts are such that an amalgamation in these fields could be accomplished almost overnight. A splendid example of this is our seminary work—no one conference is large enough to maintain a seminary—here is where we could combine to an advantage to all. Surely our ministry is not divided. Our publication efforts would likewise lend themselves well to amalgamation. At the present time there is much duplication of efforts in many areas. As a reader of both magazines I'd welcome a combined *Gospel Herald* and *Mennonite*. The area of Sunday school material is another example where our combined talents should work together.

(Continued on page 144)

***Dentist, doing 1-W service with the Ulrich Foundation, Inc., at Aibonito, Puerto Rico. Member of the Eden Church, Moundridge, Kansas.**

Pioneering Is on the Ground Level

WALTER and MARTHA DYCK

Have you ever wondered where you would begin as a pioneer farmer on uncultivated soil in a new land, with no tools and no bank account, but only a family, a faith in God, and a determination to succeed? Whether you begin with a pick or a spade (which someone has to make) in digging sods for a house or digging a well—you begin on the ground level. Whether you walk or hoe or rake you are on the same level with others laboring with you.

Did you ever realize that what to us seems so natural—walking steps—can be new to children who remember barracks enclosed by barbed wires in Denmark, then camp life at Arape, and now several years at El Ombu? Since then they have been helping, probably a widowed mother, to get a relatively small tract of land into cultivation, still on the ground level.

Recently a "camion" (truck) full of children, with two mothers for supervision, were brought to Montevideo by the grade school teacher at El Ombu. The 185 (300 km) trip took a full day. Dusty and tired the twenty-seven children arrived at the MCC headquarters. They had come to see the city. How eagerly they looked forward to seeing the zoo, the botanical gardens, the airport, the harbor (including a tour of a ship), and, of course, the bathing on the beach. They stayed at MCC for the three nights and most of the meals. We had 63 around the table at one noon meal.

Even at MCC they saw "something new." The girls were to stay on third floor—39 steps above the street. The boys had to (rather "got to") sleep on fourth, another 25 steps higher. From there they could go another 38 steps into the tower. Some tried "jumping the steps" with both feet together because they got so tired lifting their full weight on one leg at a time. These were three strenuous days for this "younger set" of pioneers.

They have again returned to their homes—off the sidewalks and pavements—to resume their simple way of life. We have learned that people can live without electricity or running water, without kitchen cabinets or refrigerators, without radios or record players. They live without heating stoves in the winter or window screens in the summer. But we have found them happier, more grateful, and more hospitable than many people we know "in the North."

They rejoice in the simple thrill of achievement, working for themselves, rather than for others, but working together—the wife handing bricks to the husband who never laid bricks before. It is gratifying to see the prairie being changed into fields of wheat, peanuts, sugar beets, sunflowers, and vegetable, fruit, and flower gardens. This should make any heart sing. Had you seen this with us you would know that God has done great things for them.

How often we heard words of sincere appreciation for the help they received when they were "down." That package came when the need was so very great, in answer to prayer. Just to think that someone was thinking of them helped them to continue their trek to freedom. Many names (maybe yours) will be held in grateful remembrance for the help received.

But we are letting them down by not continuing our personal contact with them. Years ago they needed relief; now they need fellowship. If you could visit in a home which you once helped, you would find that they love and serve their Lord as sincerely as you do. You would find souls desiring spiritual fellowship.

Have you an unanswered letter from Uruguay or Paraguay in your desk? Dig it out. The least you can do as a brother or sister in Christ is to spend an evening with them, telling what the Lord has done for you, how you feel about this or that. If you have misplaced the address of your Mennonite friend in another land, write the MCC center for the new address. They will do what they can to bring you together.

In a coming issue we would like to tell something of the conference of the three Mennonite congregations which met in Montevideo recently.

Live Simply

"Live simply," Christ, in essence, says,
"Be anxious not about your life,
Or clothes, or food, or meat, or drink,
Or earthly goods that men may steal."

Yet how my will rebels at this.
For what is life today apart
From cars that glitter as they sit
In places they no longer fit,
Or television with its maze
Of empty, nauseating plays,
Or wash machines that growl and groan
While housewives "work" o'er telephone?

Still life must someday close its doors
On all that I've been working for;
Except the things I've done for Christ
By helping some poor, struggling soul.

J. H. B.

Receipts in January for the work of the four boards, which includes missions, Christian service, education-publication, general treasury, ministers' aid, and radio subsidy, were $68,846—very near one month's total budget requirements. Missions and Christian Service, which constitute about 90 per cent of the budget, together received a little more than their budget requirements. The other causes received less than their budget requirements. It would be well if the churches would contribute just a little more for these last four causes during the remaining months of the year.—Treasury Department.

Film Review

Rim of the Wheel, 30 *min., Association Films, B and W. Rental,* $8.00. *Produced by Family Films.*

The *Rim of the Wheel* is the story of Mrs. Virginia Sutton, a young wife and mother of two boys, who spent her time participating in many clubs and activities of the community. This constant round of activities caused her to neglect her home and her church and did not bring her peace and satisfaction.

The film tells how Mr. Dickinson, an old man who lived with the family next door, helped Mrs. Sutton get off the *Rim of the Wheel* and closer to the axle—closer to God.

The film speaks to a need which all of us have to a greater or lesser degree, the need to keep God at the center of our lives and to choose activities in keeping with this center. The film is well done and could be used either in a worship setting or in a situation in which a discussion would follow on the issues raised.

The Light Shines Through

"God has a way of providing blessing and encouragement just when things look blackest. Saddened by the vicious results of increasing drunkenness and delinquency, we are cheered as a stalwart young man testifies to the help Christ has given in overcoming drink. With many Christians indifferent it is a joy to see others start in service for Christ as teachers in the Sunday school.

"We found it difficult to leave our three year old Rebecca in a Chicago hospital to be treated for tuberculosis. But God has heartened us through the wonderful love and concern shown by brothers and sisters in Christ. Latest reports say that she has shown marked improvement and may be released before too long. Aunt Adah Wenger who visits her frequently finds her well adjusted to her surroundings and happily playing with her friends in the ward."

Is Joy Always Unmixed?

"We speak so much of the joy of Christmas. But, have you ever wondered. . . . Was there perhaps a moment of quiet desperation when Mary heard the words, 'No room,' knowing her time was near? Was there bitterness at the circumstances that forced her to wrap the babe in swaddling clothes and lay him in a manger? Could there have been fear as she learned of the murderous plans of Herod? Was there an uneasy foreboding when Simeon foretold hostility to the child and a sword that would pierce her own heart?

"And yet the angels sang for joy and promised peace. And they were right! They saw God's plan to bring redemption and real joy through sorrow and suffering. If there is a shadow on your life this Christmas, may you see God's hand working in His way to bring joy and blessing."

—Excerpts from letter from Malcolm Wengers, Busby, Montana

Flashes of Thought

Steadfast Though Opposed

Walter Gering

Subzero weather is hardly the time to be standing out on the ice at the break of day. But the thrill of watching that little cork sink under the water is enough to compensate for all inconveniences involved. Cold hands and feet, piercing winds—all is forgotten in that moment of excitement. Who would not gladly endure all these for such thrills?

It was one of those days when the lake was almost deserted. Long before break of day we had loaded our equipment in preparation for the journey. The thermometer showed below zero readings; an ominous warning that this was to be a chilly experience. But with the heater in the car pouring out its welcome breezes we were on our way.

It was while we stood out on the lake that my companion dropped a remark which registered in my mind. The holes through the ice had been chopped; the poles were set and the hooks baited. Just as it was ready to be lowered into the icy waters he warned: "Be sure that your cork is light enough." Light enough — what difference did that make? To me, as an amateur fisherman, a cork was a cork. Often I had gone fishing using the same cork. Why should there be any question about it now?

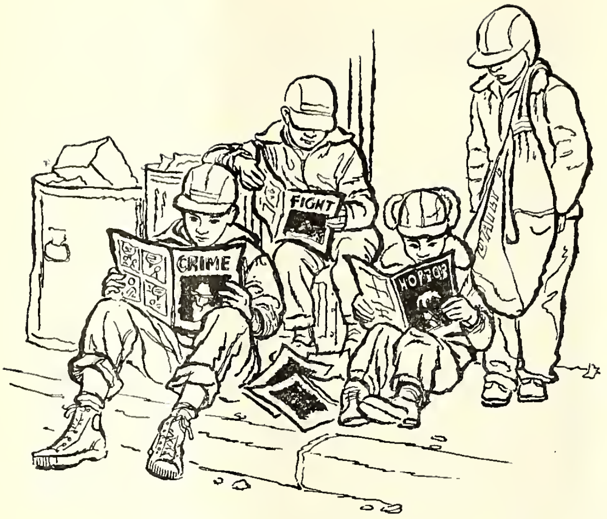
One look at the line convinced him that I needed a lighter cork. As he made the change I learned my lesson. That morning we were fishing for crappies. The report had come to town that crappies were being caught at the lake. So it was that we were fishing for them. The crappie, I was now informed, is a peculiar fish. Some fish plunge at the bait, grab it and rush away. Not so the crappie; it gently takes the bait and slowly draws it down. The least resistance and the hold is released. So it is that the cork must be extremely light; just enough to keep it from sinking when lowered into the water.

That thought intrigued me tremendously. The crappie will let go at the slightest sign of resistance. I thought of another fisherman who had gone out with two companions. He too was an amateur. First they went to the isle of Cyprus and fished there. Then they went to the coast of Asia Minor. They were fishing for men—missionaries of the gospel. Then it was that Mark let go. The resistance was growing. The way was becoming rugged and Mark, feeling the pull of resistance, let go and went home.

How often we too allow ourselves to be frightened by the resistance as we fish for men. Like the crappie we let go and swim away. God give us grace that we may be "steadfast, unmovable, always abounding in the work of the Lord."

BE NOT AFRAID OF THEIR TERROR

Horror and



By a Staff Artist, "The Christian Science Monitor." Used by permission.

Willy comes here to our church on Wednesdays for an hour of what he calls "Religious Instruction." He comes from nearby Shakespeare School, shuffling in with his buddies, taking a seat as far back as possible. Then he pulls from his pocket a dirty, well-worn comic book until someone takes it from him.

Willy reads a lot of comic books. He has a collection of fifty which he trades with the "other guys." Willy isn't too different from many of the other boys and girls who come to our church irregularly. He is a veteran movie goer, watches much television and is an avid comic book fan. Willy already has a record of lying, fighting, cheating in school and small thefts around the neighborhood.

Recently in a class I wrote a paper on "The Ethics of the Comic Book." In preparation I asked Willy and his friends to bring their comic books so I might read them. They were glad to—on one condition—that I return every one.

I am writing only about crime and horror comics because 98 per cent of the books the children brought were in this category. Some of the examples I use are taken from the book, *Seduction of the Innocent,* by Fredric Wertman, M.B., a New York psychiatrist who has studied carefully the relationship of comic books to juvenile delinquency. Other examples come directly from the books I read.

What adults don't know!

- 60,000,000 comic books are printed each month. Some estimates run as high as 80 million.
- 2,500 children are learning to read from Superman work books in the classroom.[1]
- Some children spend two or three hours a day reading comic books.
- Not only delinquent children, but children from Christian homes and parochial schools read comic books.
- In a survey made in a Catholic school, boys gave the following reasons for reading comic books:[2]

excitement	fighting
facts	killing
crime	airplanes
war	westerns

- In 1949 comic books featuring crime, violence and sadism made up one-half of the industry. What about 1955?
- Crime and horror comic books ARE NOT FUNNY!

Crime and horror comic books lay false standards

As I read through the books I found a disgusting potpourri of crime and sex. The atmosphere is unlike anything else in children's literature. It is a world of viciousness. The hero is the torturer or the thief. There is no trust, loyalty, confidence, sympathy, or charity. Everybody is selfish. Crime does pay. Sex is cheap and splashed across many pages. It is a world of gangsters.

In one story an old man was killed in a holdup. The murderer said, "It was not right to kill . . . that man couldn't have obeyed me. That man was stone deaf!" . . . And what if he hadn't been deaf?

Another: "If you kids wanna learn to be like me you gotta be tough. Never give the other guy a break! You always have to slug them . . . ."

An "expert" writing in favor of comic books says, "In general we have offered the strip writer the following advice: 'Actual mutilation should not occur . . . unless the situation can be morally justified.' "

Comic book women

The women portrayed in comic books are hard and ruthless. They shoot as quickly and easily as men. They are not homemakers, do not bring up a family. There is nothing feminine about them. Typical of the kind of woman is one pointing a gun and saying, "You swine trash! I should have killed you."

Adolescents receive a false standard of love. Everything is based on immediate passion and should be taken where it is found. A man stands at the grave of his wife whom he has just murdered. He says, "Goodbye, Mabel, your life is ended, but MINE is just beginning with Jondra." In one comic book all three stories centered around men who had murdered their wives for other women. Titles of the love comics are suggestive: "Fallen Woman," "Runaway Passions," "Price of Pride," "My Foolish Mistake," "Forbidden Love."

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[1] *Wilson Library Bulletin,* "Comics—to read or not to read," May, 1950.

*Mennonite Biblical Seminary, Chicago, and also working under the Board of Education and Publication, in preparing children's material.

[2] Harold C. Gardiner, *America,* "Comic books: moral threat?" June, 1954

for a Dime

Racial prejudice in comic books

Dr. Wertham maintains that comic books help promote racial prejudice. In jungle books the white people are always blond, athletic, and shapely. The natives resemble something between apes and humans. Foreigners are depicted in stereotype, often ugly, misshapen creatures with thick accents. The foreigner is usually the villain.

Superman and horror comics

Superman mixes the human and super-human, defying all laws of gravity. He gives children completely wrong ideas of basic physical laws. Dr. Paul A. Witty, professor of education at Northwestern University says, "They present our world in a kind of Fascist setting of violence, hate, and destruction."

The horror comic portrays human beings as gruesomely as possible. It is a world of the dead—where men feed on dead people, where murdered wives come to haunt their husbands. Is this the concept of death which children shall retain? Likely they will.

Comic books create ethical confusion

In church, at home, in school children are taught basic moral laws. Christian parents and the church try especially to bring children into Christ's way of life. We teach: do not lie, do not steal, do not covet, do not kill, do not commit adultery, love God, love your enemy . . . Yet CRIME AND HORROR COMICS TEACH THE DIRECT OPPOSITE!! Everything is refuted!

How is a child to distinguish when the comic book attracts and pulls for his loyalties? In the parochial school survey used in Dr. Wertham's study, the children confessed to this confusion: "Some are dirty, some give you bad thoughts," "I think they're bad, but good to read," "Some comic books lead us to sin . . ." they said.

Crime comic books give know-how

In the psychiatric clinic in which Dr. Wertham works, many juvenile delinquents told him they had gotten their ideas for crime directly from the comic books. Quoted are but a FEW examples:

> "I got my ideas from the comics—stabbing, robbing, stealing, guns and that stuff."
>
> "I read about a perfect robbery and used part of it . . . ."
>
> "I learned to rob cars from the comics . . . ."

Poor reading—poor art

I spent a whole afternoon reading the sordid assortment of comic books my class brought. By the end of the afternoon my eyes burned. The print is too fine, too close. The lines are short and stuffed into "balloons" coming from people's mouths. Compare comics to schoolbooks!

The pictures are stereotyped, crowded, repetitious. The colors are gaudy and cheap. A former illustrator of comic books says of the art work, ". . . very poorly done from the standpoint of the child. They are unimaginative and lacking that freshness and simplicity that characterizes a child's outlook on life . . . . The artist is a machine . . . ."[3]

Willy and the comic books

What about Willy? There are a dozen Willys in our church and a hundred more in the area around. His parents DO NOT CARE. His mother lives with another man. She is glad when he is at church or a movie (it doesn't matter which) or in a corner reading (it doesn't matter what). What will crime comic books do for Willy whose temptations are greater at eleven than most college students face at eighteen? What about his tendency to lie, his calm conscience when he cheats, or the petty thefts already on his record. Will this kind of entertainment help him find THE WAY? Will it help his sense of insecurity? Will it build abiding values? What about his relationship to his Heavenly Father?

I feel a helpless surge of defeat each time I see Willy and his friends going regularly to the movies, or sitting absorbed in crime stories on television, or huddled in a corner reading the comics. It seems like a steady tide coming in to wash away everything we have tried to teach during the one short hour he comes to our church. If Willy goes to a detention home, people will say, "Oh he was bad anyway. You couldn't help him."

Your child and the comics

Children in our Mennonite homes may not be influenced like Willy, for they have a strong mooring in a Christian background. On the other hand, they may be like the parochial school children who find themselves confused.

Regardless of the background, your child's or Willy's, entertainment like comic books subtly and surely helps in conditioning children to godless moral standards, to cheap art and a satisfaction with trashy literature. Does anything which claims so much attention from a child leave him uninfluenced?

What you can do

Movements by lay groups are underway in many cities to remove crime and horror comics from newsstands. Many foreign countries have forbidden their import. A Senate sub-committee on juvenile delinquency has investigated comic books but has given one verdict that "lurid horror books are insignificant as contributory to crime . . . when compared to other influences." A committee in Cincinnati, Ohio, has rated comic books, but not removed them. Agitation must continue to come from concerned parents, teachers, and concerned Christians to stand behind movements to remove crime comic books from newsstands.

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[3] *Wilson Library Bulletin,* "Comics as seen by the illustrators of children's books," Russel Walp, October, 1951.

From Mission Reports

Here are some excerpts of a report from Brother Arthur Friesen, our missionary among Cheyenne Indian people in Clinton, Oklahoma. It is always encouraging to hear that in the long run our mission work among our Indian people in America has been fruitful. —John Thiessen

Glimpses of Our Mission Work in Oklahoma

"One thing that added a lot to all the Christmas events was a beautiful scene which several Indian boys had painted and which won second prize in the Clinton Chamber of Commerce contest of outdoor decorations.

An Indian family purchased a house in Clinton last week. This Wednesday after the prayer service they served a meal in the church and had open house the next day. We were happy for this opportunity to emphasize Christian home life. Sixty-two were present for the prayer meeting.

One of the very special events during the Christmas season was the Workers' Conference we had in the Clinton Church on December 14, when nineteen Indians and missionaries of the Oklahoma churches met to plan for the 75th anniversary of Indian mission work in Oklahoma and 75 years of Foreign Mission work of our General Conference. This celebration is to be in April of this year.

While planning for and looking forward to this important commemoration one, of course, also looks back over the past years. Close to a thousand persons, mostly Cheyenne and Arapaho Indians, have made a public confession and taken Christ as their personal Savior. There are by this time a few third generation Christians. To see such families actively supporting the work of the church is indeed a rewarding experience.

The young people who join the church through baptism are also the ones who have a desire to better their social, moral, and economic conditions. For many of these it means moving out of the community. When a church membership is small every absent family is keenly felt and the help these young people could give the church is noticed a great deal. We are, however, happy for each one who is making a Christian contribution wherever he or she might be living.

As we worked with our preparations and rehearsals for Christmas the great need of getting the Indian people to take responsibilities and then to carry them to completion was again impressed upon me. There is satisfaction in a job well done. There are too many people, churches, and the Government expecting too little from the Indian people. Indian young people need special encouragement to get a Christian education and then they should be given the opportunity to work and receive pay on an equal basis as their neighbors.

To accept Christ, to lead a consecrated and dedicated life, and to be accepted in the community life is the great need now and always. This will bring joy and peace. To this we want to rededicate ourselves and ask for your prayers, and wherever possible, your encouragement and support."

* * * * *

Here are two short paragraphs culled from a report by Miss Rebecca Nickel, one of our workers among the migrants of Eloy, Arizona. Let us remember our own "citizens on the road."

—John Thiessen

"We had our Sunday school Christmas program December 22. We had fifty-three children participating in the program. In the audience were thirty-one adults and fourteen children. Then if we add the three Habeggers to this and Miss Nickel we had a total of 105 present that night. So that is the best attendance we have had yet at any of our meetings since the work started. We praise the Lord for the good attendance. There were a number out that night who have not attended here before but we trust that they will come back again. They were all given an invitation to return and worship with us here.

Yesterday we heard of a family who lives about four or five miles from here who had had their cabin burn Christmas night. We looked them up yesterday afternoon to see if it was true. So we took them some good used clothes, some towels, two sheets, two blanket sheets, some tea towels, soap and combs and a few other things that we had on hand. They were glad to receive these things. They think that a short in the electrical wires might have set the fire because they had had no fire in the stove. It is a family with eight children at home. There have been quite a number of cabins to burn this year already."

* * * * *

Excerpts from report from Abe Neufeld, New Westminster, B.C., Canada.

"No doubt one of the high lights of the past year or even years which we have been here, was the week of evangelistic meetings that were held in our church from October 24-31. Rev. Henry Unrau (Director of the Canadian Sunday School Mission in B. C.) was the speaker. His heart-stirring messages have caused many of our people to stop and think more seriously about spiritual things. We are happy to report that two of our young people were saved and are now in Bible school. We praise the Lord for that. These are actually the first visible results that we have seen in our work here, and it has to a certain extent given us new zeal and encouragement to go on. It is also a joy to see another family, who before showed very little interest in church affairs and now are regular attendants even at the Bible study and prayer meeting."

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

A Sketch of a Youth Adviser

Retreats
Youth Programs
You
Songs for Youth
Sunday School
Bible
Youth Adviser

There once was a youth adviser who had all the qualifications of an ideal youth leader. He had personality and was a capable leader. But more important than that, he was a dedicated disciple of Jesus Christ. For him the most important thing in the world was to follow Jesus and to help others to follow Him too. That is why when he was asked to accept the position of youth adviser in the church he accepted is as the call of God. He saw in this an opportunity to lead young people to Christ, to help young Christians grow and the chance to build a strong youth fellowship in the church.

As a dedicated Christian he was a good example to the young people in the church. They saw that in addition to holding the office of youth adviser he was willing to take part in other church activities. Sunday school and church services were important to him. In fact, Christ and the Church came first in all his thinking and planning. Yet, he wasn't long-faced and overly pious about his religion. The young people knew that he enjoyed his Christian life to the fullest.

Near the top of his list of qualifications was a love for young people. He knew them and was interested in each one personally. He found out what their interests and talents were and then helped them in developing these. The young people considered him their friend. They knew that if they had a problem, little or big, he would be a willing listener. This meant that he was willing to give a lot of time to his job as youth adviser. Not only did he help in the planning of activities but was also willing to give time as a counselor.

A large part of his time as adviser was spent in planning and directing the activities of the group. Here too, he knew the secret of effective youth work. He didn't do all the planning himself and then put on the show for the youth group. He worked with the young people, encouraging them to do as much as they could by themselves. There are times when he would have no doubt done things differently but he knew that young people must be given opportunities to learn, sometimes through mistakes. Of course, he was always there to help begin again if things didn't work out. In all of the planning he attempted to keep the ideals high and the goal in mind. Planning ahead was a must for effective activity.

His interests were wider than the local group. He was acquainted with the Conference organization of the YPU. He was informed about the district organization, its officers and projects. He shared the information with the young group and they in turn planned their activities to fit into the larger organization. They took part in district projects and sent representatives to the district meetings.

It was not surprising that the youth group in the church was alive and active. After all, the adviser is a key person in any youth organization.

Program Helps No. 1 for March

PAX Service

Curtis Janzen

The following program is designed to acquaint you with the work of the PAX program and to let you "live into" the spirit of the work done by PAX men. A second program dealing with PAX in Greece will appear next week.

Scope and Method

This program should help you to see that obedience to Christ is the essential motivation for Christian service, in this case, PAX work.

It should encourage you to consecrate yourself more fully to obedience to Christ in being His disciple.

It should give you some insight into the relationship of PAX to MCC, to Selective Service, to local churches, and into the conditions under which PAX men serve.

(Continued on next page)

It should give you an insight into the physical need in war torn areas in wihch the men are serving.

It should be well to build your first program around slides on PAX work in Germany. A set of slides on PAX work is available from MCC. One part of this set has to do with Germany; the other part is on Greece. Work in some of the things mentioned in the following helps. Plan to use the slides of Greece for the next program.

Worship Period

Suggested songs: "Take My Life and Let It Be," p. 215; "O Master Let Me Walk With Thee," p. 223; "Lead On, O King Eternal," p. 342; "Give of Your Best to the Master," p. 400. (Hymns from the *Mennonite Hymnary*). Suggested Scripture passages: Luke 9:18-26 or Matthew 19:16-21.

The prime motivation for service work is obedience to God. Whether one is interested in VS or 1-W or in PAX work, the desire to live for Christ and to follow Him is the motivating force which can renew and strengthen one throughout the entire period of service. If we are Christians then Christ's command to us is "Come and follow me. Follow me in going on to school or in doing your tasks at home. Follow me into a period of Voluntary Service. Follow me into PAX work overseas for two years. I want you and your life. And if you follow me I will bless you, for it is in giving of yourself that you are blessed. It is in losing your life for my sake that you will find life abundant and free and full of joy."

Purposes of PAX: The following, taken from the "PAX Services Handbook," is the challenge and aim of the PAX program: To provide projects that offer opportunities to alleviate human need and tensions, to give encouragement to those less fortunate than we, and to help resettle and rehabilitate the displaced peoples in various parts of the world. To provide an opportunity for a positive Christian witness by the individual and the group on the project. To provide this experience as a means for self development. Working in intimate contact with people of other backgrounds, the dedicated worker will broaden his own personality and understanding. To promote international goodwill and understanding through the total impact of the program by working with citizens of other countries in a spirit of sharing and brotherly love. To bring our church constituency a greater consciousness and fuller realization of the suffering and the hopelessness found in a soul-sick world. This contrast will help us appreciate our own spiritual opportunities and our abundance of material wealth which we so often take for granted.

What is PAX?

"PAX" in simplest terms is Voluntary Service done overseas. The word PAX is not an abbreviation. It is a Latin word which means peace. The program has this name because MCC and those who serve intend it to be a definite peace witness effort. At the time the program was started conscientious objectors were not required to do any type of service in lieu of military service. Some of these CO's came to be of the conviction that if their nonresistance, born out of Christian love, meant anything to them, it should be a positive, constructive effort for peace rather than a negative refusal to participate in war. To them this meant getting out and doing something about it. When they learned of the MCC's plans to construct homes for warsufferers in Germany, they decided to go to help people who only a few years before had been at war with us, to show them that Christian love reached to them, beyond national borders, even to those who were supposedly enemies.

Later on, because of the sincerity of conviction expressed by the first PAX men, this program as well as other VS programs in which draft age men had participated, was recognized by Selective Service as a legitimate alternative to military service.

In several very concrete ways the PAX men have performed a service for peace. Many people in Germany wondered who these PAX fellows were and what they were doing. Most people took them to be part of the army since they were Americans. When they heard that PAX men were civilians and were interested in working for peace they were quite surprised. Germans have experienced America as an enemy and an occupying power. They felt American bombs on their cities; they felt all the suffering from the war. Most of the destruction on their cities fell from American planes. As an occupying power America was not loved either. Because of this background the PAX testimony of love and service to all men, regardless of nationality, leaves a definite contribution to international goodwill and understanding. Where PAX men got into discussions with Europeans and especially with young people, they had the opportunity to discuss their differences and acquaint themselves with the way people live and think in other countries.

PAX assistance in war-torn areas, Germany: PAX work has taken up a phase of assistance to war-sufferers in Germany that is a natural follow-up to MCC food and clothing distributions in filling the physical needs of men. This is the work of building homes. MCC has actively assisted many refugees, mostly Mennonites, to emigrate either to North or South America. Obviously not all refugees wanted to or could emigrate. Eleven million refugees and East German expellees had found their way into West Germany during and after the war. They all wanted homes. In addition many people in West Germany needed homes because theirs had been bombed out during the war. People were forced to live in attics, tar-paper shacks, refugee camps, barracks or factory buildings were only blanket partitions separated one family from the next. The unpleasantness cannot be overemphasized. Good homes and houses are as essential to good family life and raising of children in Germany as they are in America. The need was thus not only a physical need but a moral one on which hinges the training of youth for the next generation. PAX, by building homes for these people is making a real contribution in an area of need.

The PAX program was begun in March of 1951. Twenty men comprised the first groups that began work in northern Germany at a former Nazi ammunitions dump, Espelkamp. The munitions storage buildings had been and were being rebuilt to make homes for refugees in a new city. The present population of this city is about 4,000. Here PAX men constructed in little more than a year's time five new buildings with apartments for 20 refugee families. Houses were all of a cinder block construction, according to German custom and building specifications. A short-term project was begun in August, 1951, after the arrival of eight additional men to make the cinder blocks to be used in the construction of these and other houses to be built in the future by PAX men.

After the completion of Espelkamp (May, 1952) and the closing of the secondary project at Neuwied, a new and larger project, was begun at Backnang. This project is still under construction. A first installment of ten six-apartment houses was completed, and occupied by January, 1954. Apartments for an additional forty families are now under construction and should be completed by fall of 1955. PAX men together with the refugees who have moved into the new houses are now constructing a church to serve as the center of the new community. PAX men conduct their own services under the leadership of a PAX pastor, but also attend and participate in German services. It is the sincere hope of the men that their contribution in building will be a contribution not only for the physical comfort of these homeless people but also a genuine asset and inspiration in building a new spiritual life for individual and community.

In June of 1952 a new project was begun in North Germany in Luebeck on the coast of the Baltic Sea. In eleven months five houses with apartments for seventeen families were constructed. An average of eight men served in this project; here for the first time they had an American girl to serve as matron for the unit. This policy was adopted as well for Backnang and subsequent units.

Upon completion at Luebeck the men began another of the current projects at Endenbach. With several houses already complete. The settlement is planned for a total of sixty apartments. The third current project is at Wedel near the large Hanseatic city of Hamburg. Eleven duplexes with forty-four apartments are being constructed there. Churches are in the planning for all of the projects.

The projects are only partly financed by MCC. The down payment of 2000 German marks, approximately $375, which refugees must raise in order to get further loans and government assistance is raised by MCC. Most refugee families, because they had lost everything in the war, find it impossible to raise even the down payment.

PAX men work at all phases of the construction work under the supervision of German "master" foremen. Germans are very specialized and are quite surprised that unskilled and untrained PAX men are so adept at picking up most jobs on a building project. The work which the PAX men do is donated to the refugee family and results in a large saving to the refugee. Approximately fifty men are serving in the Germany units. For about 19 months several PAX men were on special assignment to Mennonite Voluntary Service in Holland where they worked alongside other European young people, especially Mennonites, in the flood areas. Their work was flood clean-up and reconstruction. The boys' experiences here were especially challanging and their appreciation and understanding of Europeans was broadened. Other PAX men are occasionally given special assignments within the larger MCC program on the basis of merit or are loaned to other agencies.

PAX work has begun in other areas as well with PAX men serving in ten different countries.

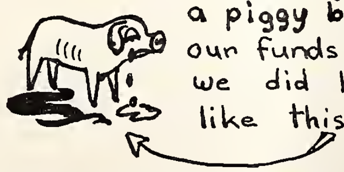
The Blessings of Serving: Upon going into a church on Sunday morning, a visiting minister dropped $.50 into an offering box in the vestibule. After church the deacon walked to the offering box, and as he opened it he remarked that it was the practice to give the visiting minister whatever was in the box. There was only $.50 in it. The son of the visiting minister remarked, "Daddy, you should have put more into it and you would have gotten more out of it." So it is with Christian living and service, the more we put into it the more we get out.

If I could exchange my service experience, I would be at a loss to know what to exchange it for. The $5,000 or $6,000 I might have earned during the two years certainly could not buy it. It can't be returned in terms of money. My personal enrichment in terms of places seen, things learned, understanding gained, new vision and spirit in life found, new joy in being a Christian and spiritual values are worth more than money. Christ spoke the truth when he said "He that comes after me and loses his life for my sake shall find it." The change in my own life, in lives of other volunteers, has brought me a fuller life which I never knew before. I can heartily recommend such service for anyone who is interested.

(Look in next week's *Mennonite* for the program helps on PAX in Greece and other countries.)

Dear Readers:

We might not have a piggy bank to keep our funds in, but if we did he would look like this.



By sending your donation for the Y.P.U. General Fund to

Rosemary Linschied
Freeman, South Dakota

you will help him look like this:—

Our Schools

BETHEL COLLEGE

Several college faculty members participated in a Sunday school teacher training course conducted in the Eden Mennonite Church. Feb. 11-12, and sponsored by the education and Sunday school committees of the church in co-operation with the Western District Education Committee.

On Friday evening Miss Marjorie Ruth spoke to the junior department on "Understanding the Child," while M. S. Harder spoke to the senior department on "Understanding the Learner."

On Saturday morning H. A. Fast spoke on "Teaching the Old Testament," and "Teaching the New Testament." In the afternoon Pres. D. C. Wedel spoke on "How to Teach Adolescents and Adults."

An evening session on "How to Lead a Class Discussion" followed by a review of the Sunday school lesson for Feb. 13, was conducted by J. W. Fretz.

Also participating in the Saturday afternoon program was Mrs. Charlie Voth, Newton, who gave a presentation on "How to Teach the Child."

An art evening featuring demonstrations in pottery, weaving, silk screening, and various other art processes as well as an exhibit of work done by Miss Lena Waltner, instructor in art and her students, is scheduled for Wednesday evening, March 2, at 8 p.m., Memorial Hall.

Prof. John Strange, head of the Ceramics Dept. of Wichita University, will demonstrate the process of making pottery, while John Olson of Newton, will show processes of weaving.

Some of the other demonstrations will be given by Mrs. Josephine Davis of Peabody, Mrs. Lucy Clark of Newton, and members of the art classes at Bethel. The exhibits will feature work done by Miss Lena Waltner of the Bethel Art Department and students in her classes.

Dr. D. H. Suderman of the music faculty directed an evening of hymn singing and hymn study Sunday evening, Feb. 13, at the Grace Hill Mennonite Church. A similar session was conducted at the Alexanderwohl Mennonite Church, Sunday evening, Feb. 6.

With the end of the winter quarter, Feb. 25, the staff of the college student newspaper, "The Bethel Collegian," of the past year will discontinue its work and a new editor, James Banman, and his staff will assume responsibility for the newspaper.

The "Collegian" is the responsibility of the student council in co-operation with the Journalism Department. Students with journalistic training and experience are selected by the student council to function as an editorial staff. Chosen as business manager by the student council is William Ewert, a junior student from Hillsboro.

James Banman, a sophomore from Lehigh, has served as an associate editor of the "Collegian" the past year. To assist him, the new editor has chosen Jane Epp, a sophomore from Henderson, Neb., and Berneil Rupp, freshman from Moundridge.

Dr. S. F. Pannabecker, president of Mennonite Biblical Seminary, Chicago, spent Monday, Feb. 7, on the Bethel campus in the interests of the seminary. He delivered the message in the morning chapel, challenging college young people to consider church and church-related vocations. He met with individual students interested in seminary work and took the opportunity to discuss the future of the seminary with faculty members, ministers, and others.

BLUFFTON COLLEGE

The Vesper Choir, under the direction of Professor Russell Lantz, presented its first full scale sacred concert of the season in the First Mennonite Church of Bluffton, on Sunday evening, Feb. 13. Future plans of the choir include concerts in the community and outlying areas plus an Eastern tour after the close of school in June.

Officers of the Vesper Choir for this year are: LaMar Reichert, president; Adele Bertsche, secretary; Helen Neufeld, treasurer; James Bishop, business manager; John Rogers, stage manager; Anne Crabtree, custodian; Marion Keeney, reporter; and Mary Hilty and Shirley Shelmadine, librarians. Ruth Oglesbee is accompanist for the choir.

The Bluffton Choraliers, under the direction of Earl Lehman, presented an assembly program at the Bluffton High School on Wednesday, February 9. Choraliers officers are: Don Hostetler, president; Dave Tice, vice-president; Connie Diller, secretary-treasurer; William Simmons and Stan Hunter, stage managers; Diane Lora, librarian; and Marjorie Yoakam, accompanist.

Dr. S. F. Pannabecker and Rev. Don. Smucker of the Mennonite Biblical Seminary in Chicago, visited the Bluffton campus on Friday, Feb. 11. Dr. Pannabecker and Rev. Smucker led a faculty religious discussion meeting, and Rev. Smucker also addressed the student body at the regular chapel service, challenging the students with the need for ministers today.

Dr. J. S. Schultz, Dr. Robert Kreider, and Mrs. Carl Lehman attended the joint District Peace Committee meeting with the General Conference Peace Committee in Chicago on Feb. 15 and 16. Dr. Schultz gave a report on the 1-W Program Evaluation Study which he conducted together with the Mennonite Central Committee.

FREEMAN JUNIOR COLLEGE

Rev. Robert W. Hartzler, pastor of the Eighth Street Mennonite Church of Goshen, Indiana, will conduct the Bible week services at Freeman Junior College February 27 to March 4. Each morning in chapel he will address the students and each evening there will be services open to the public at Pioneer Hall. His chapel subjects will be: Monday—"The Roots of Personal Religion"; Tuesday—"The Deception of Good Intentions"; Wednesday—"On Choosing Good Advice"; Thursday—"Why We Fail"; Friday—"Character and Conduct."

For the evening services he will speak on: Sunday—"That the Ministry Be Not Blamed"; Monday—"Awake, and Christ Will Give You Light"; Tuesday—"Let Love Be Respected"; Wednesday—"Have This Mind"; Thursday—"Denial!"; Friday—"The Heart of the Gospel."

Rev. Russell Mast, pastor of the Salem-Zion Mennonite Church near Freeman, was guest speaker in chapel, February 9. "He that is faithful in a very little is faithful also in much" was the theme of his remarks. He stressed, (a) that all great enterprises of life are made up of an infinite number of details and that the one who can master the details can master the enterprise; (b) that the little tasks must always be seen against the background of a larger purpose; (c) that one must learn to do the ordinary things in an extraordinary way—do more than is required and thereby transform obligations into challenges; (d) that a man needs to find the work which he can be convinced God calls him to do.

The education department has announced that several of the teacher training students have already accepted teaching appointments for the coming year. There is a great demand for well-qualified elementary schoolteachers and teacher placement becomes a problem only because there are not enough qualified candidates to fill the demand.

Rosemary Linscheid, registrar at the college, attended the meeting of the YPU officers at North Newton, Kansas. She is Secretary of the Union.

MENNONITE BIBLICAL SEMINARY

Leola Schultz and William Gering attended a cabinet meeting of the Young People's Union on February 12. The meeting was held at the Bethel College Campus, North Newton, Kansas.

February is the month for recruiting volunteers for our programs of Voluntary Service. On Monday and Tuesday, Leola Schultz, representing General Conference Voluntary Service and the MCC representatives were on the Bethel College campus to present the challenge of VS to the students and friends of the surrounding communities.

Rev. Robert W. Hartzler of Goshen, Indiana, is spending time at the Seminary teaching the Mennonite students of the Pastoral Ministry class. Dr. Robinson, the regular teacher of the class, is continuing his work with the Brethren students. This is a time when special Mennonite and Brethren emphasis can be given in the two sections of the class.

World Day of Prayer observance was held on Friday, February 25. The Mennonite churches of the city met together at the Brighton Mennonite Church for an afternoon service.

George Hauser, who has just returned from a trip to Africa for the Fellowship of Reconciliation, spoke at the Woodlawn Mennonite Church on Sunday evening, February 20.

MCC News Notes

FIRST RELIEF SUPPLIES DISTRIBUTED IN INDOCHINA

Reports of the first clothing, soap, and Christmas food package distributions in Indochina have reached MCC headquarters. Distributions began in late December and were made in refugee camps in the area of Dalat which is approximately 200 miles northeast of Saigon, the capital city.

MCC personnel were impressed by the appreciative way in which the families received these relief supplies and hoped the recipients were made conscious of the Christian concern motivating these distributions. In a majority of cases a gospel tract was given to each family.

Between clothing distributions the relief workers dispersed Christmas food packages made available to MCC from U. S. government food surplus stocks. In all of these distributions the MCC workers have encountered innumerable obstacles and delays—conditions quite characteristic of the slow-moving Orient.

At this time the team of four workers in Indochina is evaluating the needs and conditions of the people to determine the most effective type of assistance. It appears that the need is for long-term assistance rather than that of an emergency nature. They are discovering that operating costs are rather high in Indochina.

NEW HOSPITAL RATE AT BROOK LANE FARM

A new brochure for physicians describing the psychiatric services of Brook Lane Farm, Hagerstown, Md., announces a change in minimum rates effective March 1. The slight increase in rates from $6 to $6.50 a day is occcasioned by generally rising prices. This is the first increase since 1951. The rate of $6.50 a day covers routine nursing care, occupational therapy, room, board, and laundry. In addition to this regular hospital fee there are charges for medicines and physicians' services.

RETREAT HELD FOR BUENOS AIRES MENNONITE YOUTH

A youth retreat for Mennonite young people in the vicinity of Buenos Aires, Argentina, was held Feb. 19 to 22. Arranged by Martin Duerksen, the MCC representative in Argentina, this retreat was the first of its kind for Mennonite youth in that area. Similar to those held in North America, the retreat included Bible studies and presentations and discussions about the Christian life, the Christian home, and the Church. Speakers were to include Brother Duerksen and Otto Giesbrecht of Beamsville, Ont., MCC worker in Asuncion, Paraguay, who was to be in Buenos Aires at the time.

CLOTHING AND SEEDLINGS TO JORDAN'S NEEDY

Ada and Ida Stoltzfus of Morgantown, Penn., report the distribution of clothing to 3,007 families in frontier villages and in Hebron City, Hashemite Jordan, during a recent month. Among the recipients were some Bedouin tribes living among some hills in the direction of the Dead Sea. Another recent activity of the Stoltzfus twins has been the distribution of 5,000 olive trees and 2,500 grape vines to poor village farmers. These seedlings, made available through the co-operation of the Jordan and U. S. governments, are an effort to offer long-term assistance. Olive trees grow slowly but last for hundreds of years. In addition to providing food, these trees and grape vines also increase the value of the land—much of which is bare and rocky.

PARAGUAY MCC PERSONNEL PLAN RETREAT

MCC personnel in Paraguay are looking forward to several days of spiritual refreshment during a retreat to be held March 5, 6, and 7 near a lake east of Asuncion. The speaker will be Walter H. Dyck of Whitewater, Kan., who is in South America this year as a representative of the General Conference Mennonite Church. The MCC workers feel that by March 5, the weather should be a bit cooler as the past summer has been very dry and hot.

Jottings

—**Tokepa Church, Topeka, Ind.:** The Christmas program was given Sunday evening, Dec. 19, which was a service of carols and candles, consisting of music by the adult and children's choirs and congregation and a candle-lighting service. White gifts were presented for various organizations and individuals. The children's department sent in their white gifts—32 stuffed toys, to the Indian mission at Canton, Okla., and 12 sets of dominoes to the Indians at Tuba City, Ariz. After the service a group went caroling. The congregational business meeting was held on the evening of Dec. 30, when officers for the coming year were elected and reports given. The meat canner of the MCC was in this territory during the first week in January when beef and chicken were canned; $270 was raised in this congregation for the project. During the month of January a school of missions was held for the Sunday evening meetings. Jan. 9, Don Bowen led the meeting which was an over-all picture of our mission work of the General Conference. Rev. and Mrs. Leland Harder of the First Church of Chicago, showed pictures and told of their work Jan. 23. Jan. 30 the WMS had charge of the service with Mrs. Garth Stoltz as leader. J. E. Hartzler was the speaker. His subject was India and Pakistan.—Opal King, Corr.

—**First Church, Hutchinson, Kan.:** At our annual church meeting it was decided to start a building fund, as we are very much in need of Sunday school classrooms. How this fund was to be raised was left to the council to decide. It also was decided to have an all-church picnic this year, maybe at Camp Mennoscah. Our church has started a Brotherhood organization to which all the men of the church belong. A religious census was taken in our town in which some of our members helped. Our junior choir sometimes sings for services which is appreciated very much. Our minister brings very good sermons; now it's up to us to live accordingly.—Mrs. J. H. Epp, Corr.

—**Eden Church, Moundridge, Kan.:** Walter Gering, Mountain Lake, Minn., a former pastor, served for a week of special services Oct. 25-31. The services were climaxed by the Harvest Festival thank-offerings totaling $14,828.32, which were designated for missions and relief. Russell Mast, Freeman, S. D., was speaker for the Peace Institute held Nov. 21. CROP reports show that McPherson County topped the state in contributions during 1954. Our members contributed both wheat and cash. Washington Resettlement, Child Evangelism, and Refugee Sponsorship have been among the subjects discussed at the Wednesday evening services. Our pastor recently concluded a series of sermons on the Gospel of Luke. Holy Communion was observed Jan. 2. At a special business meeting, Dec. 29, it was decided to elect a Refugee Committee, sponsor two families, and to create a special revolving fund for aiding refugees. At the annual C. E. banquet, Jan. 1, Ernst Harder was the speaker. Jan. 2, Rev. and Mrs. Abe Cummings began their return trip to India as missionaries. Mrs. Cummings is the former Alida Schrag, a member of our church. Rev. Cummings is a native of Scotland. They spent three months visiting Mrs. Cummings' parents, Mr. and Mrs. Dan D. Schrag, and other relatives.—Victor R. Goering, Corr.

—**Gospel Church, Mountain Lake, Minn.:** "Keys to Prosperity" was the pastor's New Year's Day message. Our pastor, A. H. Schultz, gave the message at the 44th Annual Sunday School Convention held on Jan. 2, for the community. Prayer week services were held the first week of January. Beginning Jan. 9, the pastor's Sunday morning messages are a series of Expositional Studies from the Book of Acts. The young people went tobogganing at their monthly Youth Fellowship meeting, Jan. 10. The King's Co-Workers and Daughters met for the 1955 organizational meeting. The Daughters sang for the sick and aged during the evening. Mr. and Mrs. Albert Rahn and son Kenneth left Jan. 13 for Topeka, Kansas, where the former is in 1-W service at the Menninger Hospital. A catechism class was started Jan. 16 held during the Sunday school hour. Missionary and Mrs. P. J. Nickel and family presented the Alaska Mission work in message, songs and pictures at a service Sunday evening, Jan. 16. The pastor is teaching a teacher's training class on Monday evenings, the course on "Teaching Methods." Jan. 25 was workday for the King's Co-Workers Missionary Society for Missionary Tina Quiring. The church year books have been distributed to members. On Wednesday evening, Jan. 26, at the regular midweek service Rev. and Mrs. Ross Goodall of Kitchener, Ontario, told and showed pictures of their work among the Jewish people.—Mrs. Waldo Stoesz, Corr.

—**Immanuel Church, Downey, Calif.:** Jan. 16 marked the dedication of our new sanctuary in Downey, Calif. Our first services were held in the new building Sunday morning with the dedication set for 3:00 o'clock in the afternoon. Dr. Wilbur M. Smith, of Fuller Theological Seminary, brought the dedication sermon entitled "The Church, the Body of Christ." Special musical renditions included a sixty voice choir singing the "Hallelujah Chorus," several selections from the Men's Chorus and a vocal duet. Approximately 800 members and friends of the church were in attendance, many of whom visited together at a light lunch in the Fellowship Hall following the afternoon meeting. The Whittier College A Cappella Choir brought the services of the day to a joyous climax at the 7:00 o'clock program of music and song. We surely praise the Lord for His faithfulness to us as a church and pray that we may, in turn, be faithful in the work to which He has called us. At present our pastor, John Graber, is bringing a series of timely messages on missions. Sunday evening, Jan. 23, Samuel Entz, missionary under the General Conference to the Belgian Congo was in charge of the service. Our annual church business meeting was held Friday evening, Jan. 28. All outgoing and incoming council members met Feb. 1, to reorganize and make new appointments for this year.—Lorraine Regehr, Corr.

Into the Beyond

MRS. ANNA (DOELL) HEINRICHS, of Henderson, Nebraska, and a member of the Bethesda Mennonite Church of Henderson, was born November 25, 1876, and died February 3, 1955.

MRS. GRACE (ROUTT) TAYLOR, of Wadsworth, Ohio, and member of the First Mennonite Church, Wadsworth, was born June 18, 1884, and died February 8, 1955.

MENNONITE IRON CURTAINS

(Continued from page 133)

Is all this impossible, impractical, and unprobable? The task of the Church has always been to do the impossible. Could it be God's will that Mennonites unite?

Go worship with your neighbor Mennonite, pray together, visit together and then you will notice the "iron curtains" of your mind slowly parting and perhaps sooner than yours, his mind and heart will respond to brotherly love which is in Christ Jesus. You will soon feel within your heart a longing to be together in proclaiming to the world a Savior which is Christ the Lord.

Could it be that it is the Lord's will that the Mennonite iron curtains be opened? Could it be that we have been blinded in this area? May we seek His guidance as we deal with this problem.

THE Mennonite

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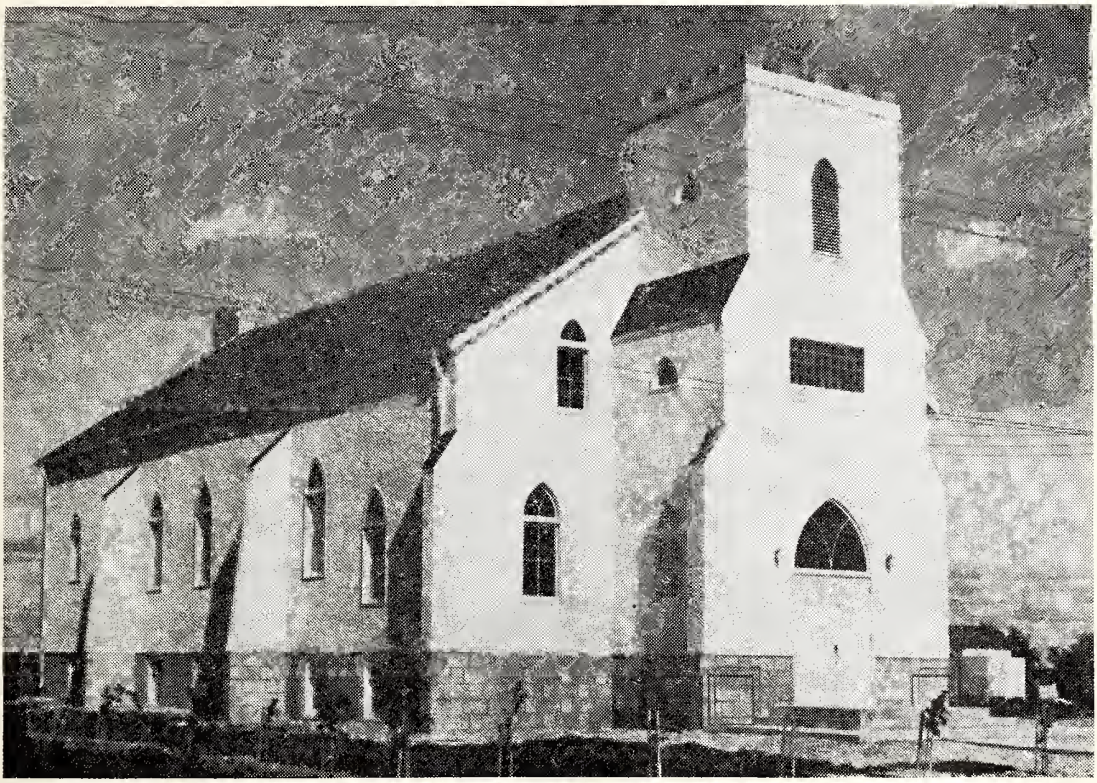
Other foundation can no man lay than that is laid which is Jesus Christ.



The Steinbach Mennonite Church, Steinbach, Manitoba.

Passive-ism or Pacifism
Ronald Kirkwood

Highlights of Missionary Observations
Andrew R. Shelly

Approaching God Through the Lord's Prayer
Frank R. Mitchell

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SPECIAL NOTICE

The Western District Ministers' Conference will meet at Memorial Hall, North Newton, Kansas, on March 22-24. A detailed program will appear in the next issue.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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President of Grace Bible Institute Resigns

Harold D. Burkholder, President of Grace Bible Institute, Omaha, Nebraska, recently resigned his position. He was one of the co-founders of the Institute in 1943, and has been on the faculty since 1949.

Dr. Burkholder has accepted a call from the Grace Mennonite Church, Dallas, Oregon, and will be moving his family to the Pacific Northwest after the close of this school year.

Dr. Burkholder is the author of several helpful booklets. One includes the history of the origin and development of the Pacific District Conference churches. Another, entitled, *The Blessed Fruit of the Gospel,* deals with the biblical doctrine of nonresistance. We are informed that a free copy may be obtained from the author by anyone requesting it.

Conference on Missionary Broadcasting

The World Conference on Missionary Broadcasting will be held June 16-19, 1955, in Chicago, at the Moody Bible Institute. Worldwide implications pertaining to an increasing use of radio as a medium of evangelism and teaching on foreign fields brings together missionary leaders from around the world. Speakers will include radio missionaries and outstanding personalities, who know the value and results of gospel broadcasting at home and abroad.

All groups and individuals who are using radio or electronics in any form in gospel programming of domestic or foreign radio stations are invited to attend and send their delegates to the World Conference on Missionary Broadcasting.

All correspondence inquiries concerning the World Conference on Missionary Broadcasting should be sent to Dr. C. W. Jones, Talcotville, Conn., who is acting as chairman.

Of Things to Come

Western District DVBS Workshops
March 19—Corn, Oklahoma
March 26—North Newton, Kansas
April 2—Medford, Oklahoma
March 21-25—Bible Week Lectures, Bethel College
March 22-24—WDC Ministers' Conference, Mem. Hall, No. Newton, Kan.
March 27—Men's Chorus Festival, Memorial Hall, North Newton, Kan., 2:30 p.m.
April 3—"Seven Last Words," Bethel College
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday

75th Anniversary of Oklahoma Missions:
April 10, 11—Selling—Walter Fire and Guy Heap of Birds
April 12, 13—Thomas — Bill Williams and Homer Hart
April 14, 15—Hammon — Ralph Little Raven and Dan Allrunner
April 14, 15—Longdale
April 17—Concho
April 18, 19—Clinton—Walter Fire
April 20, 21—Fonda
April 21, 22—Canton Arapaho with John and Homer Hart
April 24—**Conference Sunday** — Mass Meeting Canton Arapaho Church
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kansas
May 22—Baccalaureate Service, Bethel College
May 24—Commencement, Bethel College

THOUGHTS FROM PSALM 105

With grateful hearts we call on Thee,
Thy miracles let all men know;
O sing ye praises to the Lord,
Tell all His wonders He doth show.

Now let the heart of them rejoice,
That seek Thy face, O Lord, most High;
All glory give His holy Name,
Who made the earth and sea and sky.

Inquire about His marvelous strength,
Display His banners, now unfurled;
Remember His omnipotence,
Is seen o'er all the world.
—Elizabeth Wiens Thiessen

A PRAYER FOR LENT

O Lord, Thou knowest the weakness and misery of Thy creatures. We have nothing, but what matter—so long as we have Thee, so long as we can seek Thee with certainty of finding all that is not to be found in ourselves. So help us, to seek Thee. Through Jesus Christ. Amen. (Archbishop Fenelon, A.D., 1651)

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

I BELIEVE IN JESUS CHRIST, OUR LORD

The Apostle's Creed begins in the beginnning: the matter about God must be settled first. Then we can go on to the next tremendous statement; "I believe in Jesus Christ, His only Son, Our Lord."

We cannot escape Jesus Christ. We need Him at every turn of the road. We are fascinated and lured by His power; shamed and criticized by His Holiness; stirred and awakened by His ideals. The finger of Christ points at the weak spot in every age and in every life. Why not stand at attention before Him and humbly and sincerely say, "I believe in Jesus Christ, Our Lord."

I believe in *Jesus;* that was His name as a man. It was the name His parents and neighbors used. It is another form of the ancient name, Joshua. The name Jesus stands for the humanity of Jesus; He needed food, sleep, and rest. He is close to our weakness and understands all about our physical feelings and needs. He was a great Teacher, a great Leader, and a great Example. He lived completely what He taught. He made life a masterpiece.

I believe in *Christ;* the messiah and deliverer. In Jesus we find our guide but in Christ we find our God. To try to live like Jesus becomes impossible unless we believe in Him as the Divine Christ. We believe in Jesus as the way, the truth, and the life; but we believe also in Christ who makes that way and truth and life possible. We need an example, a norm. But we need even more a divine Christ who grants forgiveness, restoration and who links us with God.

I believe in Jesus Christ, our *Lord.* Here belief joins commitment. We may say we believe in Jesus and His complete humanity; in Christ and His deity; but unless we humbly accept Him as our Lord, our words of professed belief may do us little good. It is not enough to confess Christ in the sanctuary if we are not willing to follow Him in the street; to praise Him in worship if we reject Him in our daily living.

When we actually believe in and fully accept Jesus Christ as our Lord then we have real life. For when our little tangled lives are turned over completely to Him, then He gives us the life abundant. We are no longer alone but linked in a divine fellowship; God in Christ is with us.

"I believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ, His only Son, our Lord."

NO INDIA VISAS FOR CANADIANS

In a recent issue of *The Mennonite* (February 8) a news item was quoted to the effect that British Commonwealth citizens would now need visas to enter India. Apparently this news item was in error, or the order was rescinded shortly after it became effective, for the latest information is that, in the words of the Consulate General of India in New York City, "A Canadian citizen holding a valid passport does not require a visa to enter India, whether as a missionary or for any other purpose."

We rejoice in this news. One of our Canadian missionaries, Miss Anne Penner, sailed for India, February 8. About the middle of January she had checked with the Consulate in Ottawa and was informed that she did not need a visa.

May the Church continue to pray that the doors to India may be kept open and that much work for Christ may be done unhindered with such restrictions. But it is important to work while it is day, for the time may come when mission work may be much more restricted.

ACTIVE PACIFISM

The article in this week's issue on the subject of "Passive-ism and Pacifism" deals with a timely issue. To many people, the idea of a nonresistant Christian is simply one who is nonactive and nonco-operative. Many seem to interpret pacifism merely as an escape from the hardships of military duty.

But to be a conscientious objector to war must mean much more than just to be an "objector." There must be a vital positive attitude toward the direction of goodwill and Christian love. If we claim to have a more powerful force on our side than the weapon of military might, then it is up to us to prove it and give actual demonstrations of how it works. If love is the strongest force in the world then we who claim to be guided by that force must release its power for good on every occasion.

Fortunately, this is being done more and more. Our quick response to need in disaster areas, as well as our work among refugees and needy are means of showing the positive side of our belief. These are examples that people can see and understand.

The present movement to organize our communities to be ready to assist in disasters of various kinds is to be commended and encouraged. Prompt, efficient, and unselfish aid in time of actual need will give more positive proof of our belief of love as the greatest power than many a year of sermons without such concrete demonstration of active goodwill. Let's go the second mile, yes, the third and tenth. This will prove our sincerity for peace and goodwill.

Approaching God Through the Lord's Prayer

FRANK R. MITCHELL

The opening words of the Lord's Prayer have a striking effect upon the pray-er. Anyone who will use them thoughtfully is on his way to being prepared for the presence of God. A simple analysis of the words, "Our Father who art in heaven," will show this to be so.

First, to pray these words sincerely and fervently is to acknowledge that it is possible to talk with God as one person to another. It becomes evident that access to God is not a complicated matter. It becomes clear that God is not very far away. The words breathe the spirit of assurance, humility, and reverence. To pray them from the heart does much to bring one into a right attitude for fellowship with God. The words are infectious. They inspire one with implicit trust in God. They are words full of faith. One is thrilled with joy to discover that in praying them, he is actually believing that God is willing to receive into His very presence, even such an one as he.

The words are so simple and familiar that it is difficult to grasp their full significance. Let one seek to consider the meaning of the word "Father" as Jesus gave it and as it was received by those who heard Him. It was upon the authority of Jesus that the word was given for use in prayer. Only in a restricted sense was the word used concerning God in the Old Testament. It was used in describing a national relationship between God and His people. It was never used in connection with individuals and God, and it was never used in prayer, in any sense.

Jesus was the first to use the word in his own prayers to God. He also used the term to describe His own personal relationship with God. The word was often used by Him as He spoke to the people about God. Whenever He used the word it stirred deep and mixed feelings in the heart of every Jew. They avoided the use of any direct reference to God by name, and they had never heard any man use the word "Father" the way Jesus used it.

The key to the meaning of father is relationship. The word refers to a direct intimate relationship. A Jew might refer to Abraham as his father, but no Jew before Jesus ever spoke that way about God. Jesus' use of the word, then, demanded a decision from every one who heard him. Either he was proclaiming something unique and true, or he was hopelessly deluded, or he deliberately blasphemed. For one to accept this word relating to Jesus and God as unique and true, was to bring such a person to the convincing confession, which was Peter's, when he said, "Thou art . . . the Son of the living God!"

It was a great experience to confess that Jesus was the divine Son of God. New implications of this truth developed every day. But one of the most astonishing developments to grow out of this teaching came as Jesus taught His disciples, "When ye pray, say, 'Father.'" This was a radical step forward. The conviction grew that He was the Son of God. All that He was and said and did agreed. But for the disciples to be "given the right to become sons of God," so that they might call Him "Abba, Father," this was a wholly new revelation.

To take the word from the lips of Jesus and to use it as He bade them meant that God loves and provides for His children. It meant a sense of mutual possession and fellowship. It acknowledged His right over the lives of His children, to discipline, guide and command. It meant a new sense of God. He was Father in a special way; not by way of creation only, but by the grace of God, through our Lord Jesus Christ.

Second, to see God in His proper relationship reveals other relationships. Jesus said, "After this manner pray ye: 'Our Father.'" It is learned that this is a relationship that is to be shared. A sinner stands alone in Christ before God and discovers a whole family of relations with obligations and responsibilities. "When ye pray, say, 'Our Father.'"

The very first word of the prayer makes the worshiper a member of a group. His expressions are to be representative; his needs and petitions, shared. There is recognition of the concerns of others. There are many approaching God and He is one. Praying the prayer, then, eliminates all selfishness.

And yet, while it is evident from the first that the prayer is intended to be a corporate prayer, with petitions which take account of others, it is, at the same time, a prayer that is to be prayed in the closet, after the door has been shut. This need not be a literal room that is meant, nor does it speak against public prayer. Jesus prayed in public. But it means that each prayer is to be a secret prayer to God alone. It is a personal prayer with an individual approach. The consciousness of the presence of others, or even the insistent intruding of one's own straying thoughts interfere with the reality of the meeting with God. There may be "Two or three gathered together" to pray a united prayer in His name, but in the midst of the group there must be privacy before God. In a certain very real sense, unless one can effectually shut the door of his heart to all others but God, there can be no satisfactory contact with Him. The old saying "Two is company, three is a crowd" was never more true than it is here. The Lord's Prayer begins with "our" and continues with "us," and it is also intended to be an intimate, personal and secret conversation with God.

Finally, "Our Father in heaven" speaks to us of His greatness and holiness. It speaks of the reverence that we owe Him, and of His power to bless our lives. It also keeps before us the realization that heaven is the true home of our souls, and that as His children, we must set our minds on things above.

The invocation of this solemn, noble prayer, will lead us into the presence of God, if we follow the leading of our Lord.

Our Father,
Grant us a greater desire
To enter into Thy presence.

Highlights of Missionary Observations VII

ANDREW R. SHELLY

In addition to visiting our own General Conference Mennonite mission fields, it has been a joy to observe the work of sister Mennonite conferences. Already I mentioned some contacts in Japan and India. Now I want to share with the readers of *The Mennonite* our very wonderful time with two fields of the Eastern Mennonite Conference. They are located in Ethiopia and Tanganyika.

Our route of travel took us south through the eastern part of Africa. We therefore had good opportunity to stop in the two countries mentioned.

Ethiopia

I. *Our visit.* Brother Clayton Keener was at the airport to meet us upon arrival on Jan. 28. Until our departure Feb. 2, we had the privilege of observing the work of the Mennonite mission as well as other work in Ethiopia. The first evening was spent in general "get acquainted" and spiritual fellowship. Saturday we observed something of the work of the school for blind boys and generally visited places in and around Addis Ababa.

Sunday I had the privilege of preaching twice. The morning service was a chapel in which English services are held for missionary personnel, English speaking whites and Africans. In the afternoon the service was sponsored by the Inter-Missionary fellowship. Through these two services we met many missionaries.

Monday we went to Nazareth—60 miles. In the evening we appreciated a general missionary gathering. We observed the work of the hospital and Bible school. We also saw the large Dutch sugar plantation and factory employing 5,000 people.

II. *The work.* This mission work is one of the newer ones among Mennonite missions. It is an outgrowth of MCC work mainly at Nazareth. (Not only does MCC have a powerful witness, but it has led to the opening of a number of mission fields.) There are now over thirty missionaries serving in five stations. One of the unique aspects of the work is the operation of a school for blind boys. Emperor Haile Selassie sponsors the school and the missionaries have many contacts with him. The spiritual ministry in the school is wonderful.

The missionaries have a good start. Souls have found Christ. The ministry of healing—physical and spiritual—is going forth. Workers are being trained.

III. *The future.* Ethiopia provides a unique challenge. It is one of the few independent countries in Africa. It has an emperor. The population is 16,500,000. There has been a church in Ethiopia since the fourth century. There are many Moslems in Ethiopia. The challenge of evangelical missions in Ethiopia is very great. As the country raises the standard of living for the masses, new challenges present themselves. The presence of the huge sugar factory just eight miles from Nazareth is one "straw in the wind" as to the future. The Mennonite mission in Ethiopia is well rooted and faces the glorious future in the Name and Spirit and Power of Christ. Problems? Yes, yes—of course! But, also the opportunities—and the promised power of the Holy Spirit!

Tanganyika

I. *Our visit.* We arrived at Musoma, eight miles from the location of the Mennonite Mission, on Friday, Feb. 4. Sisters Leatherman and Eby were present to meet us. The location of the mission is impressive, overlooking one of the bays of Lake Victoria.

Saturday we went to the Shirati station. We were able to observe natives all along the way. We visited the various phases of the work at Shirati—hospital, leper work, school, etc.

Sunday was my first experience in a distinctly African church. It was spiritually stimulating to worship with them and preach. In the afternoon we went to Nyabasi. Here we observed the work. Early Monday morning we returned to Musoma. That day and Tuesday we got a further insight into the work in the Musoma area.

II. *The work.* The Mennonite Mission in Tanganyika began work in the middle 30s. There are now almost forty missionaries on the field. They have six main stations. While we could only visit three, we did get a chance to observe the various phases of the work. We were impressed with the progress made and the vision for the future. For example, the congregation at Shirati has about 450 members. The man who taught the Sunday school lesson was an African as well as the pastor.

The activities of the hospital, dispensaries, primary schools, middle schools, etc., were impressive. Also of special interest was the printing press and Bible school. This strikes at two very urgent mission needs—literature and native leaders.

As has been the case all along the way, the fellowship with the missionaries has been gloriously wonderful. In sharing spiritual insights one receives great blessing.

III. *The future.* Tanganyika has 8,000,000 people. Mission work is not easy. Problems common to us in the U. S. exist. But, in addition are many others. The Catholic church is making a powerful bid. The mission is well established. The missionaries have spiritual depth and vision. The Lord is blessing. The African church is growing. In entire East Africa there are tensions. The need for the spread of the gospel is urgent.

Conclusion

This is just a very brief glimpse into the two missions of our sister conference. We hope to be able to

(Continued on page 151)

Passive-ism or Pacifism

RONALD KIRKWOOD*

The definition one might give for a Passive-ist is not one that most of us would want used to describe ourselves. The term implies inactivity, quiescence, indecision, etc. One might describe the Passive-ist as one who might, figuratively speaking, "fiddle while Rome burns." Verbally he may loudly profess to love his enemy and his neighbor as himself, but in terms of action he is content to keep the home fires burning and let the rest of the world go by. He, like Pilate, stands on the platform trying the crucified world, yea even the crucified Savior, for the two are inseparable, and like his historic predecessor washes his hands of the blood stains of war. Then, this being done, he turns the world over to the chaotic mob of warriors, to be crucified. But despite his efforts to rest in his piety the blood of this world remains on his hands and he stands judged for his Passive-ism!

Too often I feel, the above description might apply to us. We have made the terms Pacifism and Passive-ism synonymous. We have enshrouded the term Pacifism with so much of the "I refuse" negative cloak that we have lost the "I will" positive armour. In short, we have made Pacifism, Passive-ism!

We Pacifists say we refuse to fight because we have a better way, *the way of love.* But does this love not need some positive action to demonstrate it? Is love shown through mere abstinence from violence? No, love is the warmth in each human heart that is a dying ember and bursts into visible flame only when fanned by the bellows of Christian service to our fellow men. Love cannot be hoarded, it must be spent to increase and sometimes the sum is our life itself. Love cannot be expressed in words alone. A mother might tell her child a hundred times a day how much she loves him, but if her actions did not demonstrate that love the child would not be deceived. So God might have told us also of His infinite love, but if he had not "so loved the world to send his only begotten son" would we not all be lost? Love cannot be hidden or deceived. If it is present it will show itself in a thousand little ways each day and if it is absent it cannot be constructed from the most eloquent phrases or timeworn repetition of the words "brotherhood of man." Love then is either genuine or false, and if it is really genuine it will be demonstrated in terms of action. If we say we have Christian love must we too then not take action?

Our government, as at no other time in history, is giving us the freedom to demonstrate this love through the medium of alternative service. No one truly conscientiously opposed to war is forced to take up arms and what is more, many are getting paid for their alternative services. We can truly thank God for our free, generous nation! Yet, it is significant that our government in its very tolerance is employing its most effective weapon against us. By making the road for the Pacifist easy it has given us the opportunity to turn a strong, challenging ideal into a weak, stagnant, lifeless imitation. Certainly this is not the fault of our government, nor do we ask for persecution to stimulate us to action and urge our ranks. But rather is it not for us to raise ourselves from our lethargy now that the hour is at hand? We say we deplore militarism and the military system and yet is it not strange that we need this very military conscription we deplore to *force* us into Christian service? Is it not rather a paradox that it takes a system based on compulsion and hate to make us give "what has been freely given"? Should we not rather first accept the tremendous challenge presented by a world torn with strife, envy, jealousy, and hatred?

If we believe that we possess a weapon more powerful than any yet devised by man, should we not use it? Does not the love of Christ constrain each of us who would follow the road of love? If there is a challenge to men in the stirring of drums and the sound of the trumpet to change men's politics, how much greater is the challenge to those who would strive to change men's hearts. Christ saw this challenge, and it lead to the cross; many of us also see the challenge, and it leads us to the armchair! Now is our opportunity; let us voluntarily show our love. Let us not be sleeping while the world suffers in its Garden of Gethsemane. Not all of us can enter into full time church work even for a short period, but there are plenty of other jobs for everyone. Your church offers you many avenues for service to demonstrate your Christian love and your pastor can counsel you regarding these answers of service. Will YOU rise to the challenge? The church needs YOU!

Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!

A Mission Prayer

Word of Life, most pure, most strong,
Lo, for Thee the nations long;
Spread, till from its dreary night
All the world awakes to light.

Lord of harvest, let there be
Joy and strength to work for Thee,
Till the nations far and near
See Thy light, Thy law revere.

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*Just returning from service in Europe and the Near East. Served two years in 1-W work in Jordan. Member, First Church, Nappanee, Indiana.

"We Mennonites"

Elaine Sommers Rich

The followers of Jesus are not of Cephas, or of Apollos, or of Paul. They are of Christ. And they are humble. Too often we become victims of a disease whose symptom is an overuse of the phrase "We Mennonites." Meditating on a verse like John 3:16, or meeting a devoted Christian from another denomination is good medicine for such an ailment. The fellowship of Christian believers cuts across barriers which we sometimes create.

When I was a child I spent some time wrestling with the problem of denominations. I thought "John was a Baptist. Jesus must have been a Nazarene. The Bible talks about Brethren. But the Mennonites just aren't mentioned!" Now I can laugh at such perplexity. And I can rejoice at what saints from many denominational groups have contributed to the Christian heritage. I love to sing "A Mighty Fortress Is Our God," a hymn written by Martin Luther. I love to read the devotional classics by Thomas a Kempis and Francis of Assisi, devout Catholics. I owe much to John Woolman and Thomas Kelly, Quakers. Does anyone bother to ask to what denomination David Livingstone belonged?

If we must use the phrase "We Mennonites," should it not be in the following way: "We Mennonites" have much to learn from other Christian groups; and we have much to contribute to them. We have no monopoly on the message and grace of God. We share it with co-workers for the gospel.

—The Youth's Christian Companion

HIGHLIGHTS OF MISSIONARY OBSERVATIONS VII

(Continued from page 149)

also visit the M. B. work in the Congo. There are two other Mennonite missions in Africa which we cannot visit. The Mennonites have written a remarkable chapter of missions in this vast continent. All glory is due our Lord Jesus Christ, the heart of missions, the devoted service of our missionaries and the loyalty of all in the home churches who help form the team in spreading the gospel to "the uttermost part of the earth."

DO PAX MEN PAY TO SERVE?

Because of an earlier policy many people still assume PAX men have to pay their own $75 a month. This was changed in 1952.

Now the Board of Christian Service budgets $20,000 a year for PAX. To make this stretch as far as possible, each PAX *man* and *his family* are still asked to pledge what they can per month, $5, $10, $25, $50, or even $75 a month. They average about $25; the Board pays the balance. Men are not turned down because their families cannot pay. The more the PAX families pay, the more men can go but each pledges only what they can pay.

—Elmer Ediger, Board of Christian Service

Flashes of Thought

Fourteen Seconds

Walter Gering

I could hardly believe my eyes. I knew that the directions on the card had given the word. But somehow I could not believe that it was true. There was nothing spectacular about the figure on the card. In fact, it was just a small dusty cardboard hanging beside the desk in a business office. I would never have noticed it had not my attention been called to it. I had been in the office many times before. Never had I seen it until this day.

The directions were simple; any child could follow them. "Look steadily at the dot—slowly count to fourteen, then quickly look at one spot on the wall or sky—count slowly to fourteen again." That was all that there was to it. Surely it was simple enough.

For several moments I gazed steadfastly at the card. Then my curiosity got the best of me. My eyes shifted and gazed off into space. Nothing happened—of course not! How could such a simple act produce results. And yet there must be something to it. Why should that card be hanging on the wall if it was only a fake.

Once again I turned to the card with its simple directions: "Look steadily at the dot—slowly count to fourteen—." That was the trouble. I had been too impatient. I had not taken enough time to fix my eyes upon the dot. The directions definitely stated: fourteen seconds. This called for another trial. This time I would make sure that I allowed sufficient time for the experiment.

If you have ever tried to stare at a fixed point for any length of time without moving your eyes you will understand that this calls for concentration and effort. But I was determined that the experiment should be given a fair trial. Only then could I rightfully pass judgment upon the truth of its claims.

I was amazed at the results. For a moment as I gazed off into space nothing happened. Then slowly but surely there appeared the dim outline of a bell. Inside that bell was the unmistakable outline of a man's face. It was as clear and distinct as any figure could ever be. It was the same outline which had been the object of concentration while looking at the dot. The card was gone from sight; the vision remained and lingered for some time.

I thought of the words of the man of God: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us LOOKING UNTO JESUS." That was it. A few moments spent with

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Sermon on Genealogy

F. J. ENNS*

As a motto for the New Year I would like to suggest Psalm 119:105. "Thy word is a lamp unto my feet, and a light unto my path."

Beginning this year our Mission started a daily Bible reading program whereby the rank and file are to read a chapter a day in the New Testament beginning with Matthew, and the more advanced Christians also a chapter in the Old Testament beginning with Genesis. Sunday mornings the sermon text is to be taken from the portions read the past week. Last Sunday was the first Sunday with this new program, and two African brethren had charge of the service here at Nyanga station. Many in the congregation signified by raising their hands that they had read the portion in Matthew, and some that they had also read that in Genesis.

One brother read Matthew 1:1-17, the genealogy of Christ, and a few verses from Second Timothy. I was wondering if they wanted to preach on the genealogy. Sure enough. The other one got up and announced his text as Matthew 1:17, read it and then spoke.

We had heard much on the Birth of Christ these days, he said, and now we want to bring before us for consideration three or four of the forefathers of our Lord and of ours in the faith. He spoke of Abraham who was a friend of God and walked with God, urging us to also walk with God in the new year. He spoke of David, who at times was cursed, but who in spite of failings was strong and a mighty man of God. Then he took up Solomon who prayed for wisdom and showed how the wise could also serve the Lord and through their larger earnings make worthy financial contributions. Lastly, he took up the passage where Paul instructed and admonished Timothy, his son in the faith, and told how Timothy was also instructed by his mother and grandmother. He admonished parents and all of us to also instruct our children in the Christian faith. The service was a real blessing. I had not thought that a sermon on genealogies could be made so interesting, so challenging, and so practical.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us (in the New Year) lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. LOOKING UNTO JESUS THE author and finisher of our faith."

—Nyanga Station, Congo Belge, Africa

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*Missionary to the Congo, Africa.

Earning I-W's Share

During 1954 the Denver 1-W's spent $2,400 for the support of a Mennonite chaplain in a Denver Hospital. For other unit activities they contributed $1,600.

More Mission Nuggets

J. J. Thiessen from Canada Reports:

It was on Sunday, December 26, when I left Saskatoon for Margaret, Man. I was met at Brandon by Rev. A. G. Neufeld early next morning who took me to his farm home. He has a very nice farm, well kept, some new buildings. Mrs. Neufeld and the children gave me a cordial reception. In the course of the forenoon a brother of A. G. Neufeld arrived with his family and also Elder G. G. Neufeld of Whitewater, Manitoba.

At 1:30 the Ninga United Church which is being rented by a group of the Whitewater Mennonite Church was filled to capacity for this service commissioning Rev. A. G. Neufeld for an eight-month evangelistic tour among our people in South America. About a dozen ministers were seated on the platform. Elder G. G. Neufeld was in charge of the meeting and spoke first. After this a dedication sermon was preached by me and Elder G. G. Neufeld and I laid our hands on his head and prayerfully dedicated him for his special mission to South America, and asked the Lord's protection for him and his family.

For my sermon I used Acts 11:22-24 and Acts 13:3. The ministers present one by one had a word of comfort for Brother Neufeld and his family and wished them well. Brother A. G. Neufeld responded with a short message. He was deeply moved. He is taking his mission with a sense of deep responsibility toward the Lord who has called him, the Mission Board who is sending him, and the people whom he is to serve. The choir rendered a number of beautiful songs and in this way enriched our farewell service.

He is now in South America, discharging his sacred duties. Let's remember him and his family in our prayers.

* * * * *

Excerpts from Mission Letters:

God's Spirit is at work in our potential field in Formosa.

Below are a few excerpts from a letter from the Glen Grabers, now working under Mennonite Central Committee auspices in Formosa, but in an area which will soon be a part of our General Conference Mission field in Formosa.

"November has been a month of decision for several. Four students came individually, admitting they joined the circle to learn English only but now Christ has taken first place. Another man, after pouring out a story as black as night, went across the Island to seek his wife from whom he had been separated for three years. God had prepared her heart and she was still waiting for him to come back—there were tears of joy in that reunion. Together they came back to Taichung to begin a new life—think what Christmas means to them this year."

(Continued on next page)

Kobe, Japan

"Besides language study the Lord has given us opportunities of witnessing. Peter teaches a weekly English Bible class in the university here. Most of these students have left their heathen religions and today do not know what to believe. They are searching for the truth. One of them, whose name is Natori San, told me last Sunday that he used to believe that science was everything and that it had a solution to every problem, but he does not believe that any more. He wants to become a Christian, but cannot yet accept it in faith. Another one has read the whole New Testament by reading two chapters every morning and two every evening. There are others who are also searching. Please pray for these. Mary has choir practice with some of the Christians every Sunday morning. These young people are really enthusiastic and want to learn."

* * * * *

Kobe, Japan

"For several months now I've again started a Saturday evening English Bible class with medical students. There are five who come regularly. Oftentimes the class serves as an encouragement, and sometimes as a discouragement. We are studying the Book of John. One evening we had just finished the story of Nicodemus, and I felt it really struck home. When I asked whether there were any questions one paused a moment then asked "Do you know of anyone who would have time to teach me German?" At the moment I wasn't sure whether I wanted to pull his hair or mine! But on the whole they are very interested . . . it has come to be spoken of among them as a Bible class rather than an English class."

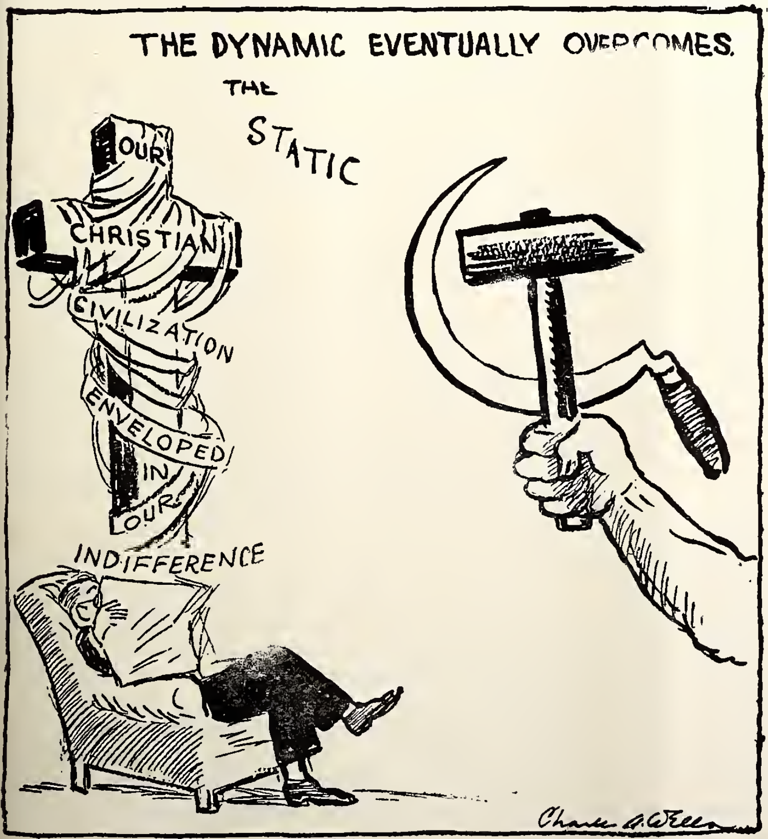
* * * * *

"And now even New Year's is past. It was a good year—1954. It also had its problems, but never too great that the Lord could not take us through. No doubt 1955 has within its folds a series of problems and new experiences too, but . . . if we join with Meyer in his book *Our Daily Homily* and say "Let there be plenty of prayer, 'prayer without ceasing.' Let there be prompt obedience to His touch and summons; the willingness to gird relaxed loins and follow; and as we go through life, we will find ourselves escorted by an invisible Companion, who holds the key to all doors."

Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance.

Warning for History

Charles A. Wells


THE DYNAMIC EVENTUALLY OVERCOMES THE STATIC
OUR CHRISTIAN CIVILIZATION ENVELOPED IN OUR INDIFFERENCE
Charles A. Wells

The record of man's experience includes repeated instances of established societies that have become settled, rich and satiated, only to be undermined and finally displaced by other systems of life that carried a greater urge for change and transformation. Thus, historians teach that a dynamic force will eventually overcome the static. From the fall of the Roman Empire to the great transition within the British Empire in our day, this pattern has been continuous. All the Christian world is facing this historic threat now. In itself, Christianity once embodied the greatest dynamic force in history, but it has now become rich and mostly on the defensive. There are races and classes living within the boundaries of our so-called Christian world who feel they have been bypassed by the privileges and benefits of our society; it is some of these who are now being captivated by a surging doctrine of revolutionary change, symbolized by the hammer and sickle. We must free the cross from the entanglements of our indifference and selfishness and let it again become a dynamic force to continue its task of changing the world in the right way!

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Lois Duerksen, North Newton, Kansas

Program Helps No. 2 for March

PAX in Greece and Other Countries

Curtis Janzen

Scope and Method

The program should help you to realize how really rich we as Americans are and cause us to be grateful for what we have.

It should help you to love suffering humanity and be willing to serve when we have so much and others have so little.

We should see that the type of need represented is a long-term need, that we can continue to help in this way after 1-W's are no longer required to do any alternative service.

The program should give us an insight into underdeveloped, poverty-ridden areas in the world and our responsibility to them if we would stop communism and keep peace.

Build your program around the slides on the PAX Greece work. Let the written helps fill in the information.

Worship Period:

Suggested songs: "Where Cross the Crowded Ways of Life," "In Christ There Is No East or West," "My God I Thank Thee Who Hast Made," "Peace in Our Time, O Lord."

Suggested Scripture passages: Matthew 25:31-46; Luke 10:30-37. Note the emphasis on love, thy neighbor, go and do likewise; on inasmuch as ye have done it unto the needy ye have done it unto me. Saying that we are grateful and that we love is not enough. We must also do. We have a mission to love those in our world who are in need. That is why PAX is serving in some of the underdeveloped areas in the Near and Far East, South America, as well as in the war-torn areas of Europe.

Talk

Thankfulness and love are two very basic attitudes for the sincere Christian if one is to live and to serve genuinely and faithfully. That these virtues are to be evoked from all Christians is made clear to us in the New Testament. Ephesians 5:20; 1 Thess. 1:3; 1 Timothy 1:12. We ought to be thankful for our churches, for Christian parents and friends who have sought to lead us aright; for our freedom in choice of life's work and life's partner, for the privilege of going to school and learning. We need only to compare ourselves with others in the world in order to realize how much we have for which to be thankful.

We have many material things for which to be thankful, an abundance of the basic necessities of life, food, clothing, decent places in which to live, medical care, an abundance of luxuries such as cars, household appliances, the opportunity to travel, to listen to good music or participate in sports. Again, we need only to compare to realize our tremendous advantage and great share of God's blessing. Read the following taken from *The Mennonite.*

"What is the normal way of life; What is a normal standard of living? Do we turn and look the second time when we see someone walk past in rags? Does it seem unusual for a family to live in one small poorly constructed and unheated room? To expect half the children to die in infancy?"

Are such conditions abnormal or are our standards the abnormal? "Foolish questions" you say. Then consider the following statements which were taken from "There'll Be No Christmas for Them," by Dickey Chapelle in the December 26, 1953, *Saturday Evening Post.*

"1. More people live in huts of mud and straw than in any other kind of shelter.

2. More people travel on their own feet or on the back of small animals like the burro than in any other fashion.

3. More people have a life expectancy of half our years than any other higher figure.

4. More mothers watch half their children die than see all their offspring reach maturity.

5. More people live without the help of a doctor when they fall ill than enjoy even rudimentary medical care.

6. More people eat what they themselves grow—and starve when they have no harvest—than obtain their food in any other fashion.

7. More people do not know what it means to vote than have ever voted."

To the above startling statements of fact we would add that far more people in today's world are outside of the kingdom of God than are in and that relatively few in this world have found the reality of Christian experience.

Such a perspective obviously places us in the "abnormal" group. We are tempted to suggest that most of this is due to ignorance or laziness and to say, "Why don't they do something about it?" Fair consideration of the facts will eliminate such thoughts.

PAX in Underdeveloped Areas

Whereas the PAX program in Germany was a natural follow-up of the relief program of food and clothing distribution, the programs in Greece and other countries are serving in areas where the need was not entirely a consequence of war. Greece had suffered from both a world war and a civil war and the scars of these wars were to be seen. But the most obvious need had been there before the wars and would continue long after. It was the same need as existed in many Near and Far Eastern countries. The need in these areas stemmed from ignorance, poverty, superstition, and backward methods. Rural people do not know how to cultivate their land properly and get much smaller crops than would be possible under proper cultivation. Consequently they live in poverty and hunger. Often they haven't even the barest necessities of life. To give them food and clothing would be relief but it would offer no long-term solution to their problem. The theory behind PAX work in these underdeveloped areas among underprivileged people is "To help people to help themselves."

Assistance of this nature involves mainly the giving of time and labor of the PAX men rather than material goods. PAX assistance comes in the form of instruction and technique. Assistance of this nature is more positive in the long run because people are being helped without giving them the feeling of being beggars. They stay at their farms but PAX men help them to farm better.

Many of the things that American farmers take for granted in their farming methods are unknown to farmers in these areas. Contour plowing and crop rotation to prevent erosion and build the soil, hybrid seeds and animals, proper feeding and care for animals are agricultural things in which they need instruction. In the area of household economics they need instruction in food preservation and dietetic planning. They need very practical knowledge which we use every day on our farms and in our homes. They need further assistance and instruction on matters of health and sanitation. In one of the Greek villages there is no doctor and the nearest one is twenty miles away. PAX men now have an active first-aid program and a registered nurse now with the unit is making a great contribution with her knowledge. In many cases people just don't know any better. In some cases superstition keeps them from learning.

PAX men help by conducting experiments in various fields. People must be shown that various new methods will work. They are not willing to try an experiment, in seeding grain for example, for that may mean the risk of a smaller crop—which crops are normally too small to supply their yearly needs. Through the experiments PAX men build confidence in themselves, a very important ingredient in their service because as Americans, as foreigners, they are not to be trusted. Their deeds have to prove what their words can only say. Only after that confidence is established can the men effectively work among the people. Eight men are working in two villages in Greece so that they have a sphere of influence of 10-12 villages.

It is in areas such as these where communism can thrive. People have nothing and communists make many promises. If we as Americans from the land of plenty and as Christians filled with love don't try to give them what they need, they can easily fall prey to Communist propaganda. Where there is need there is unrest and where there is unrest there can be no peace. Christianity and the West needs hundreds of teams of PAX men who are willing to serve all over the world in areas like this. and to sacrifice as peace men.

Conditions of Service

The first group of PAX men gave not only of their time and talent to serve but in addition paid for the expenses involved in the program. The calculated $900 yearly cost was raised by themselves or their families or their local church. As the program was recognized and enlarged it was felt that this procedure would limit the number of those who could participate so the various conferences began taking the financial responsibility of support for a specified number of boys. Our own Conference does this but encourages that as much of the support for a fellow as possible be raised in his home community. No requirements are set, however. (For further information contact Board of Christian Service, General Conference Headquarters, 722 Main, Newton, Kans.)

PAX men serve as volunteers. During the two-year term of service, or three-year if they are assigned to Korea or elsewhere in the Far East, their travel and living expenses are paid with the $1800 support that is turned over to the MCC. Out of this $1800 they receive $10 a month allowance. They get two- and three-week vacations during their first and second year of service respectively. Their vacations are used to visit other parts of Europe and to become acquainted with other countries and peoples. Vacations are at their own expense.

The entire PAX program is under the sponsorship of the Mennonite Central Committee and of the various Mennonite groups associated in the MCC. The MCC selects the needy areas and the specific sites for the projects and administers and organizes the work. Since MCC is recognized by Selective Service as an employing agency for CO's, all draft age men who serve, and these make up most of the personnel, get alternative service credit for their service. The program is not limited, however, to those who have 1-W duty to perform. Other qualified individuals are also accepted.

PAX men as a rule have no special training for this overseas service. Training and experience in building or in agriculture, and in working with people, will of course be assets. The main requirements for service are a firm Christian faith, a strong character, and a desire to serve where needed. People who are interested in giving themselves for service to those in need are the ones who can best serve. It is in this spirit that PAX work is carried on.

Other Possibilities

Five men have been assigned to an agency known as International Voluntary Services, Inc. Their work in Iraq, Jordan, and Egypt is essentially like that in Greece. These men work alongside volunteers from other groups. Several of them have written very interesting reports of their work. You might enjoy reading Kenneth Imhoff's "Way Down in Egypt Land," or Carl Jantzen's reports on Iraq. You may get copies of them by writing to International Voluntary Services, 1025 Connecticut Avenue, Washington 6, D. C.

South America

Peru: There are 10 men presently in this program at Tournavista, Peru. These fellows are engaged in road construction, actually operating some of LeTourneau's big earth moving equipment. This road into the jungle is to provide a traffic artery to assist in the agricultural development of the underdeveloped land. Plans at the present time are rather indefinite, but it may be that five men will move on into Paraguay to work in road construction in the Chaco.

Jordan

In October five new replacements were sent out and this brings the unit strength to seven. One fellow is teaching at the Ramallah School, another has teaching and lab assignments at Essault, and the others are engaged in various relief projects. Some of the fellows have been conducting craft classes and instruction in very practical things such as shoe repair in the very hopeless Arab refugee camps. Arabs were made refugees, you will remember, as a result of the United Nations decision to form the new state of Israel.

Korea

"The purpose of the Community Co-ordinated Development Program (in which PAX men work) is to guide and assist the Korean population in rural areas in the development of better living conditions by encouraging and motivating the desire to self-help, developing local leadership, and promoting community effort toward more effective utilization of local resources. The program embraces the basic fields of fundamental education, health, and social services, family and community life, spiritual and cultural activities, production methods in agriculture and related fields . . . ." There are presently seven PAX men working in Korea.

New Areas, India and Java

Four men are presently being recruited for these two areas. The work will be along agricultural lines and resettlement of refugees who moved from Pakistan into India.

Some Statistics

—Where the men serve: Egypt, 1; France, 1; Germany, 56; Greece, 8; India, 2; Iraq, 3; Java, 2; Jordan, 8; Korea, 7; and Peru, 10.

—Approximately 48 men have already returned from PAX work.

—Two men in Greece have lost their lives during their service.

—Program began in Germany, March, 1951. Approximately 165 apartments have already been built. More are being built.

—Program in Greece began February, 1952. Presently two units, Panayitsa and Tsakones, both near Thessalonika.

—France—one man on loan to an international voluntary work camp co-ordinating committee.

—Korean PAX program began in early 1954.

—Program now developing in India and Java; possibly also in Indochina and Morocco.

—February, 1953, to fall of 1954, an average of five men working in Voluntary Service projects in Holland flood areas doing clean-up and reconstruction alongside of volunteers from other countries, especially European Mennonite young people.

Projects and Possibilities

Being far away from home, PAX men appreciate getting mail and are willing to write letters in return. Write to them telling about your young people's organization, its program and its service work. Ask them to tell you about young people they have learned to know in the country in which they are working, about their unit life and their work, about churches in that country.

Remember the PAX program in your prayers. Pray for each individual worker, the unit leaders, the area directors, and for the people who are being served.

Many PAX men have returned from service. If there is one in your area get him to come talk to you and show you his pictures. Names and addresses could be gotten from MCC, Akron, Pennsylvania, or General Conference Board of Christian Service, Newton, Kansas.

If you are looking for a financial project, help the Board of Christian Service to support another PAX man.

Suggested Reference Material

Set of slides available from Mennonite Central Committee, Akron, Pennsylvania.

Mennonite Life, April, 1954, "Our Youth in Christian Service," and "Our PAX Boys in Europe."

Christian Living, February, 1954, "Building for Eternity," available from Herald Press, Scottdale, Pennsylvania.

Mennonite, Mennonite Weekly Review, and *Canadian Mennonite* ran articles on PAX and also the weekly MCC News Notes which frequently contains news on PAX.

Services Bulletin or the *News Notes* put out by different areas of MCC work, contain frequent articles on PAX. These are available on request to the head office at Akron, Pennsylvania.

PAX Services Handbook, also available from MCC.

Our Schools

BLUFFTON COLLEGE

"Science and Human Values" will be the topic of Dr. Edward C. Fuller, scientist and lecturer, who will speak at the Lecture Series program, in Ramseyer Chapel, on Monday, March 7, at 7:30 p.m. Dr. Fuller will also be a guest on the campus on March 7 and 8.

Rev. Peter Dyck, pastor of the Eden Mennonite Church, Moundridge, Kansas, is scheduled to be this year's Christian Life Week speaker from March 22 to 25.

The annual Bluffton Booster Banquet will be held March 28, with Arthur Flemming, President on leave from Ohio Wesleyan University, as the principle speaker. Members of this year's Booster Committee are: Herman Schumacher, of Pandora, Ohio, chairman; Mrs. Dave Smucker, Bluffton; and Joe Urich of Bluffton. Mrs. Paul Stauffer is head of the banquet program committee.

The Men's Gospel Team Quartet composed of Ronald Ropp, Wilmer Sprunger, Bill Schantz, and Bob Coon, together with foreign students Jean van Dyk of Holland, Lore Andres from Germany, Louis Torres from Puerto Rico, and Isaac Qutub from Jordan, presented the evening program at the First Baptist Church in Lima, Ohio, on Sunday, Feb. 20. Professor Russell Lantz was chairman of the panel discussion by the foreign students centered around the theme, "World Brotherhood."

Dr. Howard Raid, was a delegate to the Mutual Insurance Company's annual convention in Columbus, on Feb. 15 and 16, representing the Mennonite Mutual Aid Society. The Mennonite Mutual Aid Society was founded in 1866 by Mennonites in this area.

MENNONITE BIBLICAL SEMINARY

William Gering, senior at the Seminary, gave the morning message at the Woodlawn Mennonite Church on February 20. The theme of his message was "Our Changing World."

Rev. R. L. Hartzler of Bloomington, Illinois, was guest lecturer to the class in Pastoral Ministry on Wednesday, February 23. The presentation for the day concerned the "Difficulties of Young Ministers." On March 1, Willard Claassen, secretary of the Board of Education and Publication, presented the work of this board and other activities of our conference headquarters in Newton to members of the class.

Gordon Dyck, traveling in the interest of MCC Voluntary Service, 1-W, and PAX spent a short time at the Seminary on the week end of February 26-27. Brother Dyck and Leola Schultz, General Conference Voluntary Service Director, visited our college campuses in the interest of the service program of our Mennonite Church. On February 21 and 22, they were at Freeman Junior College in South Dakota. February 28 and March 1, they were on the Bluffton College campus in Ohio.

Wednesday evening, February 23, the prayer fellowship of the Woodlawn Mennonite Church met to discuss together ways of making the Lenten season more meaningful to the Seminary Fellowship.

Film Review

Evanston, 1954, 14½ *minutes, sound, black and white. Available Paul Shelly, Bluffton College, Bluffton, Ohio, for postage both ways.*

This film presents the activities of the sessions of the World Council of Churches, held at Evanston, Illinois, in August, 1954.

The film gives a good coverage of the events of the sessions of the World Council of Churches. It shows the various types of meetings. It introduces many of the leaders. It gives brief sketches of some of the messages including excerpts of the reports of the sections. It helps to give a person a good picture of the meeting at Evanston in a short period of time.

Churches and schools will have to use their own judgment whether they will want to use this film. My own feeling is that there are groups who will appreciate seeing what took place at Evanston, in order to be able more intelligently to ascertain what their attitude should be to the World Council of Churches.

FLASHES OF THOUGHT

(Continued from page 151)

eyes fixed in devotion upon the Son of God at the beginning of the day would do the same thing. The vision of those moments would linger long after, sanctifying the activities of the whole day.

Take time to be holy, the world rushes on;
Spend much time in secret, with Jesus alone;
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct, His likeness shall see.

MCC News Notes

MORRO INDIANS ATTACK PARAGUAY MENNONITES AGAIN

On Saturday, Feb. 12, a party of Morro Indians in Paraguay raided two Mennonite villages in Fernheim colony injuring two men who are now being treated in the Filadelfia hospital.

The party consisting of seven or nine Indians first struck Village No. 10 around 9 a.m. attacking a Mr. Bargen who was hit in the leg with a spear. Hauling a log on the road toward Filadelfia, he drove away from them and the Indians did not follow.

Then about noon the Indian group came to Village No. 2. Seeing the party enter the village, two families near the edge of the village rushed toward the third family's house. Everyone got inside except Wilhelm Sawatzky who was hit in the abdomen by an arrow. The Indians then clubbed him breaking an arm and generally beating him. When another man

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MCC NEWS NOTES

(Continued from page 157)

came to his assistance, the Morros left, taking pails, blankets, pillows, and a hatchet with them.

Dr. Dollinger at the Filadelfia hospital thinks the men will recover unless infection sets in. He does not think the wounds show any sign that the spears or arrows were poisoned.

On previous occasions these fierce Morro Indians have attacked the Mennonite settlements and brutally killed some of the colonists.

During the past several years attempts have been made by Mennonite missionaries to contact this tribe in an effort to bring them the Christian gospel. Two trips into their territory have been made but never have any of the Morros been sighted, according to Missionary G. B. Giesbrecht.

In an effort to win their confidence and favor, the missionaries left gifts for them at several places consisting of clothing, food, mirrors, and some trinkets for the children. On their second visit they found these gifts untouched. It is thought that the Indians have mistaken this expression of love as an attempt to poison or injure them and now are expressing their resentment through these raids.

This situation is a call to prayer for these Indians as well as for Mennonite relationships with them. Christians should pray that the Mennonite missionaries may find a way to present Christianity to the Morros, that the Indians may experience only acts of love from those they attack and that the Mennonite colonists will trust God for protection being willing to suffer violence should that be necessary.

NEW FORMOSA HOSPITAL DEDICATED

The newly-constructed 35-bed Mennonite hospital building in Hwalien, Formosa, was dedicated for service to God and man on Jan. 21—exactly five months after the cornerstone laying.

The simple but meaningful dedication of the building was a time of recommitment to Christ for those ministering to the physical and spiritual needs of Formosans in that area. This aspect of the dedication took on particular significance since the new facilities had been in use for several weeks, the patients and equipment having been moved in before the new year.

Dr. Roland P. Brown, hospital director from Freeman, S. D., led the service held in the hospital waiting room which will be used as a chapel twice a day.

Mr. P'eng, hospital chaplain, read Scripture from I Kings 8:22-53 and Nehemiah 12:27-43. Glen Graber, MCC Formosa director from Wayland, Iowa, made a few remarks and presented a personal testimony after which Rev. Ed. Currie, Presbyterian missionary in Hwalien, gave the dedication message based on the Scripture reading.

VS QUARTET PRESENTING PROGRAMS

A men's quartet from the Voluntary Service unit, Main General Hospital, Portland, is presenting programs in Pennsylvania, Ohio, Indiana, and Illinois churches in the interests of acquainting young people with the challenge of Voluntary Service.

Their itinerary began Feb. 27 and will be completed March 13. Quartet personnel are Robert Miller of Nampa, Idaho; William Regehr, Inman, Kan.; Maurice Slagell of Hydro, Okla.; and Carl Yoder of Lancaster, Penn.

Programs consist of musical selections and testimonies expressing satisfaction and enthusiasm for Christian service through Voluntary Service. There are presentations of service opportunities in VS.

The itinerary: Feb. 27, Grace Mennonite Church, Lansdale, Penn.; Feb. 28, Conestoga Mennonite Church, Morgantown, Penn.; March 1, Brethren in Christ Church, Palmyra, Penn.; March 2, Bethel Mennonite Church, Lancaster, Penn.; March 3, Maple Grove Mennonite Church, Belleville, Penn.; March 4, Stahl Mennonite Church, Johnstown, Penn.; March 6 (morning), First Mennonite Church, Sugar Creek, Ohio; March 6 (evening), Kidron Mennonite Church, Kidron, Ohio; March 7, Bethel Mennonite Church, West Liberty, Ohio; March 8, Central Mennonite Church, Archbold, Ohio; March 9, First Mennonite Church, Nappanee, Ind.; March 10, Calvary Mennonite Church, Bloomington, Ill.; March 11, Metamora Mennonite Church, Metamora, Ill.; March 12, Science Ridge Mennonite Church, Sterling, Ill.; and March 13, Woodlawn Mennonite Church, Chicago, Ill.

VS TEAM REQUESTED FOR HAITI

In January Orie O. Miller visited Haiti to check the possibilities of sending a Voluntary Service team to that West Indies island in response to a request for such personnel from the U.S. Foreign Operations Administration.

"One wonders how we as Mennonites could have been so ignorant and insensitive to Haiti and its need for so long," the MCC executive-secretary said at the conclusion of his visit. Brother Miller learned that 85 per cent of Haiti' population is illiterate and that its growing population is eking out a meager, primitive existence from an eroded worn-out soil.

Haitian per capita annual income is around $50, Brother Miller discovered. Added to these conditions is the tremendous damage and destruction caused by Hurricane Hazel which will be felt for years to come.

During his visit Brother Miller met with several missionaries and gained a picture of the mission situation on the island. There are probably about 400,000 Protestant Christians in Haiti and probably around 160 foreign missionaries in all, he learned. Mission groups include Methodists, North American Baptist, Episcopal, Unevangelized Fields Missions and West Indies Missions. Protestantism seems to be growing rapidly and now represents about 10 per cent of the population, the rest nominally Roman Catholic or a mixture of this and Voodooism, Brother Miller reported.

In consulting with officials of SCIPA, a joint U. S.-Haiti government assistance agency, he found them eager for a team of Voluntary Service men for village rehabilitation work. Should the MCC decide to send Voluntary Service personnel to Haiti, this would be another opportunity for 1-W men to serve in the national interest and at the same time make a significant Christian witness. This arrangement would also be an opportunity for the Mennonite Church to learn to know the people of Haiti and aid these needy people on their own level.

Haiti is about one-fourth the size of Pennsylvania. Its three and one-half million population is creole and French in language. Around ninety per cent of its people are rural. Haiti received it independence from France in 1804.

NEW PAX OPPORTUNITIES

Anyone interested should write MCC, Akron, Pennsylvania. Men leave at different times. They are chosen from applicants available at the time. Some will leave March 30, for Germany builders' unit. Immediate applications can still be considered for March 30 group. Men are urged however to apply now for groups leaving in June and later.

Jottings

—**Inman Church, Inman, Kan.:** Vernon Lohrentz, who serves the Greensburg church and teaches at Turon, brougth a challenging New Year's message. On Jan. 16, Marie Regier, former missionary to China and South America, gave an illustrated talk on Paraguay. Junior C. E.'s are collecting shoes for relief; at their Christmas party (also Junior choir) they brought soap for relief in place of a gift exchange. On Jan. 30, the Women's Mission Society sponsored the evening service; Miss Agnes Harder, missionary to Nigeria, Africa, spoke and showed pictures. On Feb. 6, Rev. and Mrs. O'Ray Graber of the Hebron Church near Buhler, Kan., gave a very interesting and comprehensive illustrated program of their recent two-year stay in Berlin in MCC work. Our new church is rapidly approaching completion and plans are to have the dedication services March 13.—Corr.

—**First Church, Burns, Kans.:** On Sunday evening, Jan. 16, our theme for C. E. was Voluntary Service. Jerold Thierstein and Clarence Wedel who are at home after serving sometime in Voluntary Service showed slides and told about their work. Clarence spent his time in Germany while Jerold spent his time in Paraguay. In midweek Bible study we are studying the Book of John. A catechism class has been started with 3 boys and 3 girls partaking. Our minister is the instructor. Our deacon Peter T. Stucky is at present taking treatments in Wichita, but is expected to be able to return home soon.—Corr.

—**West Swamp Church, Quakertown, Penn.:** Lester Weiss was ordained to the office of deacon, taking the place of Menno Rosenberger who wished to be released of the office after twenty years of faithful and devoted service. The African film, "Johangal," was shown for a Sunday evening service. The Women's Missionary Society sponsored the semi-annual church cleaning to which many responded. The Book of Jeremiah is being studied in our midweek Bible and prayer service. A number of our young people attended the General Conference YPU workshop at the Deep Run church and are putting to work many of the helpful suggestions received. For the February meeting of the Women's Missionary Society the slides and recording put out by Rev. and Mrs. Leland Harder on "Mennonies at Work in the City," were used.—Corr.

—**First Church, Clinton, Okla.:** The congregation is happy to have had the wonderful rain. Very much interest is shown in the Wednesday evening Bible study. The attendance has doubled. May this be our future blessing. We were saddened by the death of Jake Sawatzky. May the family be comforted by our prayers. Missionary and Mrs. H. A. Kliewer from Tuba, Ariz., were with us Sunday, Jan. 30. We all enjoyed their talk and pictures. The Ladies' Sewing Circle is very busy getting started on this year's mission work. We meet twice a month, once all day, and once half a day.—Mrs. A. P. Schmidt, Corr.

—**Friedensfeld Church, Turpin, Okla.:** The first Sunday in February we had our Christian Endeavor program. The word for junior roll call was "Honesty." The first Thursday in February we had our Ladies' Aid meeting. Due to the very cold weather and icy roads, very few ladies were present. We were sorry it had to be on this particular day, and yet we are thankful and looking for every drop of moisture, which is badly needed for our wheat crop. A word of appreciation should be given especially to the trustees, N. W. Dick, Arnold Regier, Paul Ediger, and others who helped to redecorate the church basement. It is so neat and clean; as Menno Ediger said, "It has a new look." After some plaster work was done the whole basement was given a coat of paint. The kitchen and young people's Sunday school room is blue, and the remaining basement is cream, and floor gray. It is very pretty.—Mrs. Chester Windsor, Corr.

—**Willow Creek Church, Paso Robles, Calif.:** We were happy to have Rev. and Mrs. Sam Entz from Africa in our midst. They spoke and showed very interesting pictures. We also enjoyed their fellowship in our homes. Little Michael John, was born to Rev. and Mrs. Edward Toews on Feb. 5. On Feb. 4, the wedding of Betty Fieguth and Dewey Tompkins took place at the College of Pacific, Stockton, Calif. Our pastor, Edward Toews, attended the ministerial conference on Jan. 19, 20, at Partum, Oregon. The program committee for the Pacific District Conference, of which he is a member, also met the 18th and 19th. Our midweek Bible study is continuing. We have finished the Book of Romans and now have started with the Book of Daniel.—Mrs. Frank Hamm, Corr.

—**New Hopedale Church, Meno, Okla.:** Jan. 24, Samuel Lall, a converted Mohammedan from India, (at present a student at Phillips University), spoke to the men of our congregation, Jan. 25. Henry Kliewer showed slides and spoke to our congregation of his work among the Indians of Moen Copi, Ariz. The Ladies' Society had their all-day meeting Feb. 3. The day was spent in quilting, tacking comforts, making bandages, and sewing. Some of the ladies also meet every Thursday afternoon to quilt. Feb. 7, Rev. and Mrs. J. Ross Goodall, from the House of Friendship of Kitchener, Ontario, Canada, showed slides and told us of their Jewish mission. —Mrs. Philip Johnson, Corr.

—**Bethel Church, Fortuna, Mo.:** We praise the Lord for the many unmerited blessings that have been ours during the year. When the Sunday school was reorganized in November, Melvin Elliott was elected superintendent, and Carl Hilty, assistant. The church business meeting was held the forenoon of Jan. 6. A committee of four was appointed, who, with the pastor, are to revise the constitution. Elmer Garber was chosen deacon earlier, and Joe Loganbill, trustee. Aunt Mary Lehman, the oldest member of our church, is spending the winter with her nephew, Mr. and Mrs. Noah Neuenschwander of Garden City, Mo. A children's choir is to be organized, under the direction of Mrs. Homer Garber. Rev. and Mrs. Henry Kliewer, missionaries among the Hopi Indians of Arizona, were here Jan. 11. They spoke of their work and showed pictures. On the first Sunday of every month the C. E., in co-operation with the pastor, has been holding religious services at the training school for colored girls, at Tipton, Mo. The work is gratifying and will be continued this year.—P. P. Hilty, Corr.

—**Meadow Church, Mingo, Kan.:** "And being fully persuaded that, what he had promised, he was able also to perform," Rom. 4:21. How precious to be able to rest on God's promises. For our midweek services the adults are studying the Book of Revelation, led by Rev. Bergen. The children are studying the Book of Genesis. Mrs. Hein Goossen teaches the preschool to third grade, and Mrs. J. W. Bergen the fourth to eighth grades. Marie J. Regier was with us Jan. 25, and told us of her work with the Mennonites in Paraguay. Mr. and Mrs. Herman Zinke, missionary candidates to Pakistan, spoke to us Sunday evening, Feb. 6. They are going out under the Child Evangelism organization. The young people had charge of the services Feb. 13. Their topic for discussion was "Forward with Christ," taken from Phil. 3. A good interest was manifested.—Corr.

—**Eighth Street Church, Goshen, Ind.:** Robert Friedmann spoke on the Hutterites at the evening service on Jan. 16. Dr. Friedmann has been studying the Hutterites under a Guggenheim fellowship. Edward Burkhalter showed a film of India missionary work at a joint service with the Silver Street Church on Jan. 23. "The Promise," a film, was shown on Jan. 30. A native of Uganda, Africa, E. K. Sempira, who is now a student at Goshen College, spoke at the service on Feb. 6. To start off the building fund canvass a supper was held Jan. 12. The plan for the drive is to have weekly pledges over a three-year period. At the annual meeting of the congregation, the following officers for the coming year were elected: W. W. Oesch, deacon; Mrs. Clarence Jones, deaconess; F. S. Ebersole, treasurer; Alden Plank, trustee; Miss Leota Shrock, secretary; Harold Oyer, Sunday school superintendent; and Ernest Yoder, assistant.—Susanne Friesen, Corr.

—**First Church, Caldwell, Idaho:** The Christian Endeavor recently completed a series of four meetings covering the Hopi Mission Field in Arizona. Don Erickson of Nampa, special speaker in C. E. on Jan. 30, also played two beautiful violin solos. John Thiessen spoke at morning and afternoon services on the ninth of January. On the eleventh it was a privilege to have Erwin Goering and Harry Martens with us. Pastor Sprunger and Rev. Menno Kliewer attended the Ministers' Conference in Portland, Oregon, Jan. 19 and 20. On the twenty-third, our church had charge of the broadcast sponsored by

(Continued on next page)

the Caldwell Ministerial Association. The Women's Missionary Society has been cutting out flannelgraph figures as gifts for missionaries and quilt blocks to use on the Indian fields in the U. S. They have made new curtains for the basement, while the men have been busy putting in a basement ceiling. In the afternoon of Feb. 6, the church, fellow workers, and neighbors joined with Rev. and Mrs. Kliewer in a service of praise to God for giving them twenty-five years of happy, married life. Mr. and Mrs. John A. Dick are the proud parents of an 8 pound boy, Stephen John, born on Feb. 6.—Corr.

—**Salem Church, Dalton, Ohio:** Women's Missionary Society met Feb. 2, at the church annex for a day of quilting and relief sewing. There was a program in the afternoon which included an interesting quiz about "Women of the Bible." During the business meeting it was decided that we would purchase a new stove for the kitchen and to assist the church in paying for the material for the parsonage drapes which several of the ladies are making. Edward Bary, of the Lutheran Church of Orrville, spoke to the Men's Brotherhood at their meeting on Feb. 8, using as his topic, "Know Your Bible." The meeting, which was held in the church basement, was well attended. Word was received that Mrs. Joel Zuecher who is spending the winter in California has submitted to extensive surgery there and is slowly improving. Mrs. Menno Lehman who has been bedfast for a number of weeks with a heart ailment is improving. Ned Gerber, son of Mr. and Mrs. Vernon Gerber, is also showing some improvement after being bedfast for several months with rheumatic fever.—Mrs. Earl Hofstetter, Corr.

—**Menno Church, Ritzville, Wash.:** Beginning the new year the young people had their annual watch night party. Jan. 12, John Thiessen was here for an evening service. The church's annual business meeting was held Jan. 15, with many new officers to take over for the new year. The frank discussion at the meeting seemed to bring us closer in our effort to do the will of God. Erwin Goering brought the message Sunday, Jan. 16, and Harry Martens showed his very interesting and challenging slides of PAX men at work in Europe at the evening service. Classes in first aid are being attended by the homemakers group, with a local farmer as the instructor. A very awakening film, "God of the Atom," was shown recently at the YPU program. Women's Mission Society, Feb. 3, had an interesting program on Colombia Missions. A report of mission stations and missionaries was given and slides showing missionaries at work and happy faces of those who accepted God's love.—Mrs. Davis Bauer, Corr.

—**Salem Church, Freeman, S. D.:** The evening of Jan. 9, we had a Sunday school teachers' rally. Main item of the program was a panel discussion on teachers' problems. The first quarterly offering has been taken toward the establishment of a building fund. Jan. 24, the Denver 1-W men's quartet presented their program of song and word for the Freeman community. The evening of Jan. 30 the Ladies' Choir and the Men's Club were sponsored in a sacred concert by the Women's Society with an offering for relief. Suggestions have been made on how memorial gifts ought to be designated and channeled. A number of 1-W men, mostly from the Denver unit, have been released and are resuming their places in our church life. Our pastor has been challenging our thinking and consecration with a series of sermons on "The Case Against: Gambling, Drinking, Lodges, Smoking, Military Service, and Careless Driving."—**Willard Unruh, Corr.**

—**Grace Hill Church, Whitewater, Kan.:** On Jan. 30, our pastor, Herbert Miller, had an evening service with the young men and women of high school and college age to discuss the subject, "Registration and problems involved in taking the conscientious objector position." The Women's Missionary Society met Feb. 2, in our church with Miss Marie J. Regier as guest speaker. Her topic was, "Our Women in Paraguay." As visitors we had the ladies from Burns, Zion, and Walton churches with us. D. H. Suderman from Bethel College directed an evening of hymn singing and hymn study Sunday evening, Feb. 13. Feb. 14, Rev. and Mrs. Ross Goodall spoke and showed pictures in our church of their Rescue Mission and Ontario Hebrew Mission work in Kitchener, Ontario, Canada.—Mrs. Arthur Schmidt, Corr.

—**Immanuel Church, Delft, Minn.:** Our missionary giving in 1954 amounted to $5,300, and we praise the Lord that five of our members are missionaries in full time service for Him. Our weekly Bible study and prayer groups have an attendance of around thirty in the adult department and twenty in the junior department. Our Sunday school Junior department has had a perfect attendance for two weeks. We praise the Lord for the manifestation of His grace and pray that He will enlarge our hearts and vision to greater service for Him. We must redeem the time so we can see the salvation of many precious souls. Our community and church has been saddened by a tragedy which resulted in the death of one of our boys, Douglas Goertzen, a senior in high school. Farewell services for our missionary Adeline Fast, were held Jan. 9, with Reuben Lindquist as main speaker. Albert Neufeld, missionary to Panama, occupied the pulpit Jan. 23 and 26, in the absence of our pastor. Rev. and Mrs. Ross Goodall from the House of Friendship of Kitchener, Ontario, were with us Jan. 28.—Corr.

—**Grace Church, End, Okla.:** Our Missionary Society again met Jan. 15, and enjoyed a pleasant day in quilting, preparing bandages, cutting quilt blocks and various activities. We also discussed some new projects. We were again reminded of our uncertain span of life by the passing of Richard Koehn, 17 year old son of Mr. and Mrs. Herman Koehn of our church. A good number from our church attended the showing of the film "Dead Men on Furlough" presented at Convention Hall in our city; a very stirring and challenging picture showing both the spiritual and physical need in those localities. On the evening of Feb. 6, Ross and Shirley Goodall, Jewish missionaries from Kitchener, Ont., were with us. Mrs. Goodall gave a glowing testimony of the leading, beginning, progress, and growth of their work, after which beautiful slides were shown portraying their witnessing and everyday activities. Our C. E. group rendered a program at the New Hopedale Church at Meno, Sunday evening, Feb. 13. We are glad that Mildred Pjesky is improving after her unfortunate accident in school. She is back on duty at O.B.A. again.—Corr.

Into the Beyond

JACOB B. W. SWARR, of Quarreyville, Pennsylvania, and member of the Bethel Church, Lancaster, Pennsylvania, was born December 19, 1879, and died December 29, 1954.

MRS. BARBARA MILLER BOLLER, of Wayland, Iowa, and a charter member of the Wayland Church, was born November 21, 1863, and died February 12, 1955, at the age of 91 years.

JOHN WERY GARRICK of Wayland, Iowa, and member of the Eicher Emmanuel Church, was born July 27, 1872, and died February 12, 1955.

WILLARD E. SCHRAG, of Buhler, Kansas, and member of the First Church, Pretty Prairie, Kansas, was born November 21, 1923, and died February 14, 1955.

BEN J. FLICKNER, of Hutchinson, Kansas, and member of the First Church, Pretty Prairie, Kansas, was born April 26, 1864, and died February 19, 1955.

ANDREW J. STUCKY, of Pretty Prairie, Kansas, and member of the First Church, was born December 13, 1868, and died February 19, 1955.

THE Mennonite

Other foundation can no man lay than that is laid which is **Jesus Christ.**

The Napier Church, near Bedford, Pennsylvania.

"Is It Right?"
H. H. Smith

The Christian and God's Word
Curt Boese

The Only Unimpeachable Foundation
Walter H. Dyck

Volume 70 Number 11 March 15, 1955

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COVER PICTURE

The Napier Church, two miles west of Napier, Pennsylvania, is one of the few General Conference Mennonite churches in western Pennsylvania. It has been a member of the General Conference since 1914. Leon Detweiler is the present pastor. Photo by John E. Spangler.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, **Paul R.** Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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The Western District Minister's Conference

March 22, 23, 24, 1955

Memorial Hall, No. Newton, Kan.

MORNING SESSIONS

10:30 a.m.

March 22—
Topic—"The Work of God the Father"—Dr. J. W. Fretz
Open Discussion
Rev. H. B. Schmidt

March 23—
Topic—"The Work of Christ the Son"—Dr. D. C. Wedel
Open Discussion
Rev. E. J. Miller

March 24—
Topic—"The Work of the Holy Spirit"—Dr. Erland Waltner
Open Discussion
Rev. G. S. Stoneback

AFTERNOON SESSIONS

1:30 p.m.

March 22—
Topic—"The Pastor in the Study"
Dr. Albert Penner
Open Discussion
Rev. Victor Sawatzky

March 23—
Topic—"The Pastor in the Pulpit"
Dr. Albert Penner
Open Discussion
Rev. Ernst Harder

March 24—
Topic—
"The Pastor in the Parish"
Dr. Albert Penner
Open Discussion
Rev. Phil A. Wedel

Spring Program of the Western District Women's Missionary Organization

Hoffnungsau Church

March 22, 9:30 a.m.

Devotional service and special music

"Working with the Women and Children of India"
Miss Marie Duerksen

Play—"He Came Seeing" directed by Prof. Wilkoff, Bethel College

Noon sack lunch, hostess church providing beverage

"Mennonite Pilgrims in Our Day"
Mrs. O'Ray Graber

"The Over-all Mission Picture"
Miss Wilhelmina Kuyf

Offerings will be received in both sessions.

Of Things to Come

Western District DVBS Workshops
March 19—Corn, Oklahoma
March 26—North Newton, Kansas
April 2—Medford, Oklahoma
March 21-25—Bible Week Lectures, Bethel College
March 22-24—WDC Ministers' Conference, Mem. Hall, No. Newton, Kan.
March 27—Men's Chorus Festival, Memorial Hall, North Newton, Kan., 2:30 p.m.
April 3—"Seven Last Words," Bethel College
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday

75th Anniversary of Oklahoma Missions:
April 10, 11—Seiling—Walter Fire and Guy Heap of Birds
April 12, 13—Thomas — Bill Williams and Homer Hart
April 14, 15—Hammon — Ralph Little Raven and Dan Allrunner
April 14, 15—Longdale
April 17—Concho
April 18, 19—Clinton—Walter Fire
April 20, 21—Fonda
April 21, 22—Canton Arapaho with John and Homer Hart
April 24—**Conference Sunday — Mass** Meeting Canton Arapaho Church

April 15, 16—Western District Retreat Leaders Workshop, Camp Mennoscah
April 15, 16—"Christian in Business" Conference, Hillsboro, Kan. Sponsored by WDC and Board of Christian Service
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kansas
May 22—Baccalaureate Service, Bethel College
May 24—Commencement, Bethel College

NEEDED

Our Mission Board bought an old church building, had it moved to Seiling, and is now renovating it for our Indians here. In connection with this we are in need of a propane tank, for the heating system, as Seiling does not have natural gas. A tank of 500 gallon capacity would be preferred, though we can get by with a smaller one. Maybe some reader has a tank he is not using, and/or would like to get rid of one. Given to the mission cause here, it would give valuable service and be greatly appreciated. Would appreciate to hear from someone soon, as this matter is urgent; the church dedication is drawing near.

Address me: Enid, R. R. 5, Oklahoma; or if necessary call me via long-distance telephone, over the week end: Enid 6353-J.

Heinrich T. Neufeld
In charge of construction.

Editorials

"I BELIEVE IN THE HOLY SPIRIT"

The Apostles' Creed has its three great divisions. We declare our belief in God; in Jesus Christ His Son; and also in the Holy Spirit, the third member of the Trinity.

It is to be regretted that too often we seem to avoid the subject of the Holy Spirit, partly because we are quite vague about who and what He is. Sometimes we refer to the Spirit as "it," a kind of power or force coming from God. But Jesus plainly refers to Him as a Person, who is to remain in the world with the people of God. Jesus was with only a handful of followers for only a few years. But He promised that the Holy Spirit would come to be with God's people for all time. The Holy Spirit is sometimes explained as "The Power of God in the present world; the indwelling Presence of Christ in the soul of man."

The Holy Spirit inspires; He inspires a desire for God, a hunger and thirst that will not be satisfied with less than God. He makes us dissatisfied with what we are and causes us to reach out for something finer and better. These deep convictions and holy aspirations that draw our souls Godward are the work of the Holy Spirit.

The Spirit convicts us of sin. When we fail God and live contrary to His plan it is the Spirit that rebukes us and brings upon us the burning sense of guilt that will not leave us rest. If there were no convictions of wrong how much easier it would be to fall away from God. But the Spirit disturbs our hearts until they are quieted and forgiven by God himself.

The Spirit is the great revealer. Through Him God reveals His plan to us. The Spirit also reveals God's love in the common experiences of life. He shows us what is true and what is false. He reveals the right way when we come to the fork of the road. He reveals God's will to us when we are ready to receive it. He reveals the Truth.

But the Holy Spirit is also the great Comforter, who helps us bear the hardships and difficulties of life. A comforter is not one who merely says words of sympathy to us. Sometimes sympathy is not the best for us. The word "comforter" comes from the two Latin words, "con" and "fortis," with strength. In our futility and weakness it is good to know that there is One present who comes into our hearts "with strength." It is this inner fortitude that stabilizes us and makes us strong to encounter life and the assaults of the spiritual enemy.

To really declare our belief and faith in the Holy Spirit means that we will give ourselves to His leading and to His strength. To ignore Him and to grieve Him by disobeying Him is to suffer untold loss. May we indeed receive the Holy Spirit and give Him full right of way in our life.

THE CAPITAL "I"

We had the privilege of listening to an address by Dr. Emil Brunner, world-famous theologian who spoke on the MYSTERY OF THE I AM. He spoke of the prevalent "Capital I" feeling that afflicts us. He pointed out that the English language, unlike others, refers to the self with a capital "I."

He insisted that the capital "I" belonged to God alone, the great and mysterious "I AM." But because we are unwilling to be the "small i" we find ourselves deep in sin, for we want to usurp the place of God.

The self, the "small i," must take its place before the cross and there sense something of the measureless love of the great "I AM." We are thus humbled as we take our place at the foot of the cross. For we are not gods but sinners, and at the cross we find the only remedy for sin.

OUR JUVENILE NON-DELINQUENTS

We dare not close our eyes to the danger and problem of teen-age delinquents, some of whom do terrible things. But we must be doubly careful not to label all teen-agers as dangerous delinquents. A Chicago newspaper has made a recent survey of teen-agers throughout the country and has found that the total number of delinquent teen-agers adds up to less than five per cent of our juvenile population. These five per cent make the lurid headlines so glaringly that we almost associate all teen-agers as dangerous delinquents. As one youth puts it we are so busy looking for the bad that we fail to see the good.

So let's give more thought to our ninety-five per cent youth; the ones who keep themselves out of trouble by being busy with all sorts of worth-while things. Our juvenile NON-delinquents need our confidence and moral support and friendship. They are not in sympathy with the five per cent lawless group any more than we wish to be associated with the class of criminal adults.

We should be quick to do what we can to help provide the proper atmosphere, the proper activities, the Christian influence, and a large place for them in the program of the Church, so that the abounding energies of our fine youth may be given proper outlet and guidance. The ninety-five per cent non-delinquents, if dedicated to God and His service, will soon become a mighty factor in bringing our nation and our communities under the direction of God's will and plan. The Christianized non-delinquents are our greatest hope. May we do all we can for them.

RIGHT IS MIGHT

In this topsy-turvey world where we are building up tremendous physical forces with a feeling that it will bring us peace and security, we are coming dangerously close to the worn-out philosophy that "might makes right." It is high time we reversed that pagan idea with the Christian counterpart—"Right makes might."

The right is in line with God, who is righteousness supreme. To be on the side of right is to be on the

(Continued on page 176)

The Christian and God's Word

CURT BOESE*

The law of the Lord is perfect, converting the soul:
The testimony of the Lord is sure, making wise the simple.
The statutes of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring for ever:
The judgments of the Lord are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned:
And in keeping of them there is great reward.

—Psalm 19:7-11

When the Lord appeared to Abraham He said, "Walk before me and be thou perfect." When Jesus preached the Sermon on the Mount He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

But we have failed to live up to God's standard of perfection. God is dissatisfied with us in our state of imperfection. God has sent His Son to redeem us from our sins.

There is joy in accepting God's redemption. An elderly couple in my presence were wrestling with the problem of guilt. They had been living in sin for a number of years. After they had accepted Christ as their Savior, the woman said, "Something has happened! I feel lighter." I said, "Yes, something has happened. The burden of all those sins has been taken away." God's Word promises the joy of forgiveness to all who confess their sins in sincere repentance.

The Christian, having a new relation to God and being adopted into God's family, will also have a new attitude toward God's Word. He will look to God for guidance.

The Christian will not disregard God's Word as the people in the time of Noah did. Noah preached one hundred and twenty years but the people doubted what he said and only Noah's family entered the ark.

Even today many people doubt God's Word. We need to study God's Word until we are sure that God is faithful. We need to read and reread the many examples that prove that God is true to His Word.

God told Adam and Eve what would happen if they disobeyed. They disobeyed and they were put out of the Garden.

The people in Noah's time probably didn't believe that it could rain forty days and forty nights. But God said it could and it did! The Christian treasures God's Word. I have a plaque which I received years ago from my grandmother. I treasure this plaque. Some people have gold rings and gold bracelets or other trinkets of gold. They treasure these valuables. The statutes of the Lord are more to be desired than gold, "yea, than much fine gold." If we had only a small piece of gold it would be valuable. God's Word is much more valuable!

The Christian finds satisfaction in God's Word. Hungry boys and girls know how satisfying honey is on bread and butter. It just melts in the mouth. The Christian, like the Psalmist, thinks God's Word is "sweeter than honey."

God's Word enlightens the spiritual eye so that the Christian heeds the warnings in the Bible. When Cain had killed his brother, God asked him, "Cain, where is Abel thy brother?" Cain said, "I don't know. Am I my brother's keeper?" A lawyer once asked Jesus which is the greatest commandment. Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy might, and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself."

People make many excuses for not being concerned about their neighbor's welfare. But these excuses will fade away if we remember that each individual has a soul that needs to be saved.

The warning that we are our brother's keeper is also an opportunity for service. People frequently do not appreciate the value of Christian service until they themselves are in a position where they need the service of others. Often when people come home from the hospital they say that if they had known the value of kind deeds they would have helped others more. Or, after a funeral, people will say, "If I had known that this was going to happen I would have visited him more before it was too late."

We need to pray more for others. God will show us ways if we ask Him. Sometimes we will be able to give people more than they expect. The lame man at the Beautiful Gate asked Peter and John for alms. Peter said, "Silver and gold have I none." With God's help Peter was able to give the lame man more than he had asked.

The Psalmist found that there is great reward in keeping God's commands. Jesus re-emphasized this when He promised, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children or lands, for my sake and the gospel's, but shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and lands, with persecutions, and in the world to come, eternal life."

Reverence, trust, and obedience—all of these should be included in the Christian's attitude toward the Word of God. His rewards will include satisfaction which leads to eternal life.

(*This message was tape recorded at the time of its delivery at the Walton Mennonite Church. Harold Peters, member of the church, transcribed the message and made it available to the readers of THE MENNONITE.*)

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*Pastor, Walton, Kansas, Mennonite Church.

"Is It Right?"

H. H. SMITH*

When General Lee realized that the South was losing the war and to prolong the struggle would mean a needless sacrifice of life, he took steps to make the surrender. "There is nothing left for me to do but go and see General Grant," he said, "and I would rather die a thousand deaths." An officer said to him, "Oh, General, what will history say of the surrender of the army in the field?" Lee replied, "Yes, I know they will say hard things of us; but they will not understand how we were overwhelmed by numbers; but that is not the question, Colonel; the question is, *is it right* to surrender this army? *If it is right then I will take all the responsibility.*" (No doubt Lee emphasized the words in italics).

Those were great words from a great man! In that trying hour, Lee's deepest concern was to know what duty required of him. "Is it right?" If the answer is "yes," he will do so and take all the responsibility.

Prevalency of Evil

It is depressing to observe the great amount of evil in the world, and it is not confined to any single class of persons. Some are thieves, thugs, bandits, but there are also many so-called white-collar deadbeats—tax-dodgers, forgers, embezzlers — men and women who are ready to lie, cheat, steal, and in various ways take advantage of others. There is too much crookedness in the world today, because too many are asking themselves the wrong questions. With high-minded men, there is but one question, "Is it right?" But with many others the question is, "What can I get out of this—in profit, pleasure, prestige?" And too often these ends are sought regardless of whether right or wrong.

There are many who do not hesitate to steal from the government, or some corporation, as a railroad or streetcar company, who would not be guilty of stealing from an individual. They will make false statements about their taxable income—and perjure themselves in doing so. If the conductor on a railroad or bus line should fail to collect the fare, they cheat the company out of the fare, instead of calling the conductor's attention to the oversight. Hotel keepers complain that some guests steal bed linen, towels, and such things. Why will some people steal from a hotel, who would not think of stealing from a private home where they may spend a night?

In a recent issue of the *Reader's Digest* there is a startling account of what is described as "the personal-injury racket." We are told that the public is robbed of millions of dollars annually by deadbeats who make a business of claiming fake injuries and collecting damages.

Honesty in All Things

An honest person is honest in all things. Remember the words of the Master, "He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much," Luke 16:10 RSV.

An interesting essay—or lecture—was written by Dr. George W. Bagby during the latter part of the last century, titled, "The Old Virginia Gentleman." After naming several commendable traits of the old Virginia statesman Dr. Bagby mentioned integrity. "Honesty?" he asks. "The question is almost an insult. 'Madam,' said Judge John Robertson, when in Congress, to his wife, who asked him to frank a letter for her. 'Madam, I am not a thief.' "

"What a small matter to make any ado over," does someone say? True, it was a matter involving only a few cents, but that Congressman was observing the teaching of the Master about being "honest in a very little." If during the past several years all of our public servants had been as careful to be strictly honest in all their duties and dealings as was this old-time statesman, not one of them would have been called upon to spend a few years as a "prison guest."

Among other faults, this generation has been accused of a lack of sensitivity of conscience. How may one acquire a more sensitive conscience? A sincere desire to know and do what is right in the sight of God, with watchfulness and prayer, will help. Even the Apostle Paul said—according to the Revised Version: "I always take pains to have a clear conscience toward God and toward men," Acts 24:16 RSV. If the great apostle felt it necessary always to be on guard against slipping, how much more should we feel the necessity of constant watchfulness and prayer?

We should take care not to become disheartened because of the prevalency of evil in the world. Sin of every kind was rampant in Paul's day, but remember it was the apostle who said, "Where sin increased, grace abounded all the more," Rom. 8:20 RSV. God has a remedy for sin. When we read a report from the FBI, giving the number of crimes committed throughout the country, every hour, we should be disturbed but not discouraged. There is much good as well as much evil in the world. While some of our leaders in public life may go wrong and disappoint us, we can readily agree with a prominent churchman who recently wrote, "The government at Washington has hundreds of thousands of honest and competent people working for it."

As for ourselves, let us all strive to make this a better world by being steadfast, immovable, always abounding in the work of the Lord."

According to latest reports, an evangelistic campaign in New York City by Billy Graham seems "virtually assured" for the fall of 1957. It is felt that at least two years of preparation will be needed for such a crusade.

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*Retired Methodist minister, Ashland, Virginia.

District Peace Committees Meet

MAYNARD SHELLY*

In Chicago, Illinois, February 15 and 16, representatives of the Peace Committees of the district conferences met at Mennonite Biblical Seminary under the direction of the Peace and Service Committee of the Board of Christian Service. Reviewing, searching, and planning were on the agenda.

Informal reports from the several districts showed that quite a bit of work had been done by these committees since their last meeting three years ago. The Central and Middle Districts had sponsored Peace Retreats, the Eastern District conducted a summer service unit and a one-day Voluntary Service project, the Northern District held a ministers' conference, the Pacific District had done church visitation, and the Western District promoted special church services and sent delegations to Washington. Many other things were done by each district, but all had an enlarging program of activity.

This may have been one reason that an analysis of the recent draft census studied at this conference showed that the number of young men who take the nonresistant position has increased twenty per cent in the last ten years. The draft census of 1944 was taken during a "hot-war" period, which the group felt might have been one reason that the first census was lower than the 1954 counting. Yet the evidence of Peace Committee activity in all districts indicates that the peace witness has grown.

Dr. J. S. Schultz, Bluffton, Ohio, gave a brief report on a research program he had conducted with 1-W men for the Mennonite Central Committee. An encouraging note he gave was that most 1-W men said they would encourage others to take the same position, and that they would recommend it to their younger brothers.

The conference gave a partial summary of its convictions when individuals shared the following seven impressions in a closing devotional period:

1. We have a large and significant job to do in our conferences, in interpreting the peace witness to all people and to all ages.

2. We want to keep the work of peace and service in its proper context as a part of the work of the church, and as an expression of the gospel.

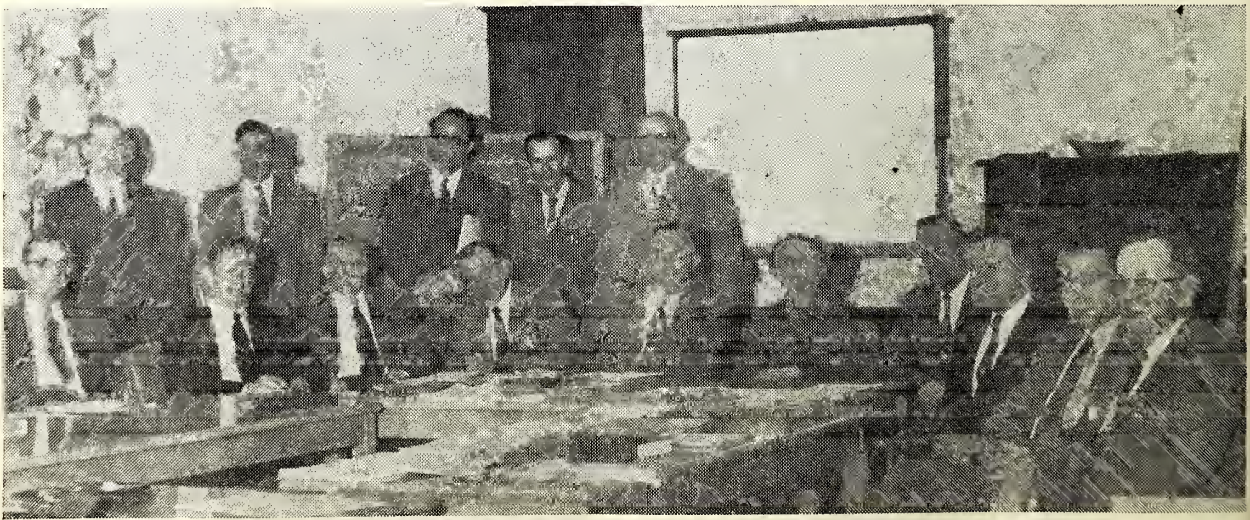
3. We want to define our peace witness in the light of the Bible, making the biblical emphasis our guide.

4. We believe in the value and necessity of wrestling with the problems we face in living the Christian life, studying these challenges together, for we believe that the Holy Spirit works through people who are seeking.

5. We believe that the service program of the Christian church is making a larger contribution to the peace of the world than any program of legislation by governments.

6. We believe that our men who have served in CPS and in 1-W have a large potential in the work of the church.

7. We believe in the value of keeping at work on the program of peace and service.



Standing: Orlando Goering, Robert Liechty, C. J. Dyck, David Schroeder, Marvin Linscheid.
Seated: Elbert Koontz, David Habegger, Albert Gaeddert, Harry Martens, Elmer Ediger, Mrs. Leland Harder, Arnold Nickel, Maynard Shelly, Carl Lehman, H. B. Schmidt.
Not on picture: Harry Yoder, H. N. Harder, Robert Kreider, J. S. Schultz, Harold Sherk.

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*Assistant executive secretary, Board of Education and Publ.

Film Review

"CHILDREN AND THE CHURCH," six filmstrips: 1. *Goals of the Church for Children*, 2. *The Church Plans for Children*, 3. *The Nursery Child and the Church*, 4. *The Kindergarten Child and the Church*, 5. *The Primary Child and the Church*, 6. *The Junior and the Church; also six* 33 1/3 *rpm records; also six guides. Can be purchased singly for* $10.00 *or the entire set for* $49.50 *from Christian Board of Publication, Beaumont and Pine Blvd., St. Louis* 3, *Missouri.*

These filmstrips were produced by the co-operating denominations through the Department of Children's Work and the Department of Audio-Visual and Radio Education, Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

Goals of the Church for Children shows how goals can be attained for the various age groups. *The Church Plans for Children* reveals how even a small church can plan effectively for the Christian education of its children. *The Nursery Child and the Church* stresses the place of the parents in the spiritual growth of this age group. *The Kindergarten Child and the Church* emphasizes the importance of evaluation as teachers plan their work. *The Primary Child and the Church* shows various teaching methods that can be utilized. *The Junior and the Church* stresses the total program in the church as it is used to help to meet the needs of this age group.

The committee felt that these filmstrips would be very helpful for teacher training in our churches. The first two are of an over-all nature and could be used effectively for all teachers of children through the junior age. The other four could be most effectively used with teachers for these particular age groups.

A number of questions were raised. The last four filmstrips particularly show rather spacious quarters and good equipment. The question was raised whether the presentation was not too idealistic. In some of the filmstrips things seemed to work too well. The question was raised whether things worked that smoothly in actual situations. In both of these instances the committee felt that it was well to show the ideal and that all of us in our buildings and our teaching strive to teach the ideal.

Another question was raised by one member of the committee. It was the question regarding some of the underlying theological presuppositions in one or two of the age-group filmstrips. It seemed as though there were a minimum of ideas which the teachers attempted to have become meaningful to the children. The committee was not unanimous in this observation.

If you are interested in having these filmstrips available through our Board of Education and Publication write to Willard Claassen, 722 Main Street, Newton, Kansas. We will probably be making some filmstrips available for churches on a rental basis.

Flashes of Thought

Understood

Walter Gering

No matter where I went, it was always the same. I could not understand their language. There I was in the famous old Singel Mennonite Church of Amsterdam; one of the most historic spots in all Mennonite history. It was my first Sunday in Holland and together with other American friends the trip had been made in order that we might worship with our Dutch brethren in the faith. There was congregational singing, prayer, preaching of the Word—much as in the churches at home. But I was at a loss; I could not understand the language.

Some weeks later it was in the great Cathedral of Copenhagen, Denmark. It was one of those beautiful sights long to be remembered, often we went there to worship. The beauty of the building with the pure white statues of the apostles and the vaulted ceilings with their carvings were an inspiration. The spirit of the preacher, the fervor with which he spoke made its impressions. But there was no understanding of the language.

In Rome it was the world famous Cathedral of St. Peter. Hours were spent strolling about the structure, viewing the paintings, the figures, and stained glass windows. Everywhere the worshipers were engaged in their activities; visitors were being taken upon conducted tours through the church. Following the crowd we came upon an auditorium where a speaker was addressing the audience. With what interest we would have followed his words. But it was in vain; we could not understand his language.

In the Waldensian Valleys it was like being at home in one of our own churches. Somehow there seemed to be a kindred spirit with these who have been associated so closely with our earliest forefathers. The hymns which they sang were sung to the same melodies which we had used at home. The friendly spirit of the people, the simplicity of their worship, all this reminded us of home. Yet, the language was foreign to our ears. We understood nothing.

So it was again and again. Over 2,000 languages and dialects are represented throughout the world. Some are closely related; others have no similarity. How quickly a traveler feels himself at a loss as he goes from one to the other. A feeling of helplessness creeps over the soul; a feeling of being alone in a strange world. Occasionally there is one who commands eight or even ten different languages. But what is that among so many? How can we ever hope to live and work with each other where we cannot understand each other's language?

Then it was that it came. There is one who does understand each one. He is in the midst of the congregation wherever men worship Him. No matter

(Continued on page 176)

The Only Unimpeachable Foundation

WALTER H. DYCK

On the last week end in January, 1955, delegates from the three Mennonite congregations in Uruguay (El Ombu, Gartental, and Montevideo) met in the capital city for their annual conference. About twenty persons participated in the deliberations. The main item of business was the adoption of a conference constitution, the first paragraph of which included the well-known text: "Other foundation can no man lay than that is laid which is Jesus Christ," 1 Cor. 3:11.

The foundation principles governing this "union of Mennonite congregations" has as its basis, *"the only and unimpeachable foundation* which is the *gospel of Jesus Christ,* as revealed in the Scriptures of the Old and New Testaments, as God's Word and Holy will."

In regard to *baptism* it simply says, "Mennonites practice baptism on confession of faith."

The *nonswearing of oaths* is referred to as follows: "According to the teachings of Jesus Christ in Matthew 5:34-37, and James 5:12, Mennonites decline to use the oath. They endeavor to be truthful in word and deed, and, should the case arise, they answer questions directed to them with a conscientious "Yes" or "No."

Peace and Nonresistance was defined, after considerable discussion: "Convinced that a Christian is not permitted to retaliate or to destroy human life, Mennonites endeavor to live peaceably in their personal life; they stand for nonresistance in public life, and wish to do their part in working for peace among nations (Matthew 5:38-48; Romans 12:18-21).

Relationship to Other Church Bodies: "The Conference wishes to maintain brotherly relations with Mennonite organizations in other lands, and live in peace and harmony with those of other confessions. Therefore it refrains from entering into any confessional dispute or controversy."

Relationship of Church and State: "Except when its demands repudiate the Word of God, it (the Conference) wishes to faithfully serve and support the State in its endeavors for the common welfare of all." The constitution says nothing about church discipline.

Conference officers elected for the coming year were: chairman, Elder Ernst Regehr; vice-chairman, Elder Rudolf Hein; secretary, G. E. Reimer; asst. secretary, Johannes Woelke; treasurer, Arnold Schmidt; asst. treasurer, Dr. Richard Rupp.

A board of six men, two elected by each of the three churches, called the "Wirtschaftsausschuss," gives assistance in immigrant resettlement, further land purchases, and cases of hardship. It assumes the responsibility and assets of the former "Gross Komitee."

Reports were given on youth work, the annual retreats, and plans for a youth home in Montevideo. Resolutions of encouragement in these phases of work were adopted. Reinhard Fast who is now a ministerial student in Sao Leopoldo, Brazil, was elected to head the youth work.

Three stimulating papers were presented on "Ways and Means of Raising the General Educational Level." One speaker recommended scholarships for students studying in other schools, also the founding of a Mennonite parochial school on the high school level. A committee was appointed to study the educational needs and report back their findings and recommendation within three months, for consideration by the Conference Executive Committee (Vorstand).

Treasuries were created to receive contributions for Foreign and Home Missions. Congregations were encouraged to have annual mission festivals and regular mission offerings.

It was reported that the next Conference of Mennonite Churches of South America is to be held in El Ombu within the coming year. Elder Jacob Isaak, Fernheim, Paraguay, is to serve as chairman. Delegates from Paraguay are reportedly anxious to see wheat fields before harvest. In that case the conference would be planned for late November of 1955.

The three congregations were encouraged to make contributions toward the building of an evangelical hospital in Montevideo. Even though gifts may not be large, it would show our goodwill, and open the door for our girls to participate in recognized nurses training courses.

Sunday, January 30, was "Gemeindetag." A large gathering took part in a worship service—"Festpredigt" and songs by the choir, a time for fellowship and refreshments, and an illustrated message on the Fifth Mennonite World Conference in Basel, Switzerland, in 1952. It was a busy and blessed week end.

Would you like to hear about the "Co-operativa Delta"—a new settlement for about forty families which is just being organized? Watch for the next installment in *The Mennonite.*

A FORMOSA INCIDENT

The experience of a young Formosan lady who became a Christian just before her death is described by Margareth Peters of Altona, Man., an MCC nurse serving at the Hualien, Formosa, hospital.

"She was a patient at our hospital, around 23 years of age. Her illness was such that her days on earth were drawing to a close very rapidly. She as well as the other members of her family were not Christians. For some time it seemed as though she would go into eternity without a Savior. But God answered all the many prayers sent up to Him for her. Her dying words were "Oh, see how many are coming to meet me. It's wonderful. We must pray." With those words on her lips and a peaceful expression on her face, she quietly passed over to the other shore. We pray that her wonderful witness in dying may help to bring the rest of her family and others to accept Christ as their Savior."

Big Problems from Little Ants

FRANK J. WIENS*

The General Conference through the Board of Christian Service has promised to raise half, $2,000, for ant control in Neuland Colony, Paraguay. Western Canada Relief Committee will raise the other half. Since these funds are needed by May 15, groups or individuals interested are urged to contribute as soon as possible.

MCC representatives in Paraguay are helping to administer the program. Ten thousand cans of poison have been ordered. The following report from Frank Wiens, recently returned from Paraguay, describes the need.

Ants in the Paraguayan Chaco present a problem of major importance, and are a grave threat to the success of the Mennonite colonists. Of the three colonies, Neuland is perhaps most seriously afflicted. This colony cultivates approximately 10,000 acres, 3,000 of which are infested with this tiny vicious beast.

Since their beginning in 1947 Neuland has been battling this plague. The entire villages have already been resettled. It has been the greatest cause of discouragement. Many colonists have already deserted Paraguay, largely because of this evil problem.

It is not that the ants have moved in recently. They have been there all the years—perhaps hundreds of years before any Mennonite thought of going to Paraguay. But their being there today presents a real problem, and we must do something about it.

In villages where these ants are located, it is well nigh impossible to raise a crop. They move about, cutting off any and all green leaves they may encounter. As quickly as the first tender leaf appears, it is neatly trimmed level to the earth. Farmers have endeavored to raise crops year after year, but with little success. The land is otherwise productive. Homes, barns, wells, schools, roadways, fences, etc., are already standing. And to desert these establishments and resettle whole groups of families becomes prohibitive. For this reason colony leaders have busied themselves in determining how these ants can be eradicated.

This ant belongs to a swarm which has its nest deep in the earth—anywhere from 25 to 45 feet. It may have up to six or eight holes on the surface, which come together into one channel four or five feet down. Sometimes nests are so closely situated that the holes on the surface reach far into the zone of other nests. This complicates determining into which hole the poison is to be administered. To overcome the problem of pouring poison down each hole, the colonists first force smoke down one hole, to determine which are related, and this makes way for administering poison into only one hole for the entire nest.

Together with STICA and other governmental assistance and financial assistance from the North American brotherhood, we have now discovered a new type of poison "Methyl Bromide" which will quite nearly exterminate the ants, and thus liquidate the problem. This liquid comes in small tins, and when it comes in contact with air, instantly turns into a gas, four times heavier than air. A small amount of liquid is poured into the ant hole by means of a dispenser and rubber tube, and this then, forces its way deeply into the base of the ant nest, killing ants, queen and the eggs.

Although the problems of the settlers in the Chaco are legion, ants are the greatest cause of discouragement. It is the type of problem which can be conquered. Once we have done so, settlers now leaving probably will remain and be able to plant crops successfully.

Hypocrisy

It is all in vain to preach the truth
To the eager ears of trusting youth,
If, whenever the lad is standing by,
He sees you cheat and he hears you lie.
Fine words may grace the advice you give,
But youth will learn from the way you live.

Honor's a word that a thief may use,
High-sounding language the base may choose.
Speech is empty and preaching vain,
Though the truth shines clear and the lesson's plain;
If you play false, he will turn away,
For your life must square to the things you say.

He won't tread the path of your righteous talk,
But will follow the path that you daily walk.
"Not as I do, but do as I say,"
Won't win him to follow the better way;
Through the thin veneer of your speech he'll see,
Unless you're the man you would have him be.

The longer you live you will find this true;
As you would teach, you must also do.
Rounded sentences, smooth and fair,
Were better not said if your deeds aren't square.
If you would teach him to live his very best,
You must live your life to the self-same test.

—Author Unknown

—From East Swamp, Pa., Church Bulletin

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Mennonite Youth in Canada

British Columbia
Alberta
Sask.
Manitoba
Ontario

CANADIAN MENNONITE YOUTH ORGANIZATION

	British Columbia	Alberta	Saskatchewan	Manitoba	Ontario
Churches	12	8	23	20	9
Church Members	1700	1100	4400	5800	2400

Canadian Mennonite Youth Organization

The annual business meeting of the Canadian Mennonite Youth Organization took place in Abbotsford, B. C., on July 5, 1954. Delegates from the different parts of Canada representing the local youth groups were present. A budget for $1750.00 was adopted, but this has since been found to be inadequate because of the new budget of the YPU of which the Canadian district share is $1651.20. Our budget for 1954-55 is now as follows:

Youth Page—(wages for editor)	$ 360.00
Youth Page—(cuts, etc.)	300.00
Traveling expenses	360.00
Sundry	40.00
YPU—(MEF and General)	1651.20
TOTAL	$2711.20

The aim of the CMYO is to create a "united Mennonite youth in Christ." This is to be achieved by: 1) encouraging youth to accept Christ as personal Savior and Lord, 2) deepening of spiritual life, 3) in order to achieve successful youth work, the local groups work on the three area emphasis of "Faith and Life," "Christian Service," and "Fellowship," 4) youth groups become closer united one to another through means of conferences, youth retreats, publications, correspondence, etc., and 5) to awaken in the hearts of our youth an interest in the historical significance of the Mennonite church and its role in the advancement of the kingdom of God.

Since the provinces of British Columbia, Alberta, Saskatchewan, Manitoba, and Ontario each have their provincial youth organization, the Canadian Mennonite Youth Organization serves as a connecting link between these various provincial youth organizations, much in the same way as the relationship of the YPU is to the district conferences. This is done through the following means.

A) Jugendseite (Youth Page) in the German conference paper, *Der Bote*. The activities of the provincial youth activities are reported here, and other items of interest are published much the same as the youth page in *The Mennonite*.

B) Arrangements are made for youth retreat speakers, very often the same speaker can serve a number of the provincial retreats in one season.

C) The executive of the CMYO has been organized on the pattern of the three area emphasis, and we try to promote this pattern on the provincial level.

D) The CMYO has been making efforts to secure ideas for projects for the local youth group and these are passed on to such groups as are interested in this type of project.

E) For the coming year the CMYO is sponsoring a project wherein all the provincial organizations are participating. This is the furnishing of the chapel in the new Canadian Mennonite Bible College, Winnipeg. Pledge cards have been mailed out to all the churches and the youth are called upon to contribute 25 cents a week for eight weeks. At the end of the eight-week drive, the money will be mailed to the secretary. It is hoped that the project costing $4,500. will be met within this period of time.

Anne Giesbrecht

British Columbia

One of the major activities of the BCMYO is the daily vacation Bible school, held during the summer months in the Mennonite churches. Just recently, however, this work has been given over to the church, whereas the youth organization is concentrating its efforts on those districts where children do not otherwise receive religious instruction.

For the first time this past summer this organization has held a children's as well as young people's retreat. Since the organization does not have a retreat ground of its own, a camp with adequate facilities was rented for the week-long retreat.

Another new attempt that was made was in the form of a choir school held toward the end of last year. The purpose of the choir school was to help meet the needs of our choir conductors and our church choirs as a whole.

A music festival is planned for the coming spring in which individual choirs will be rendering special numbers. In fall the combined choirs will begin to practice an oratorio.

During the year each youth fellowship pays a visit to some neighboring youth fellowship. It is hoped that these exchange programs will aid in building a stronger, more balanced youth, local as well as provincial.

The annual business meeting of the BCMYO was held Feb. 5th and 6th. The theme of the mission Sunday, Feb. 13th, was "Challenge to Action," at which Dr. John Zook, missionary to Africa, was the main speaker.

—Menno Epp

Canadian Mennonite Youth Organization
Arthur Wiens, Rosthern, Sask.; Anne Giesbrecht, secretary-treasurer; Paul Peters, vice-president, both of Winnipeg.

Alberta

The Alberta youth organization consists of young people from eight different churches plus several small groups which are not as organized as churches. Each local church has its own fellowship but the work done on the provincial level is done co-operatively by all the church groups. The officers of our youth organization are elected at the annual business meeting which is held in conjunction with the retreat.

At the retreat held in August of 1954 our youth organization was reorganized. It was felt that during the last several years, due to the lack of interest, co-operation, information, and vision, the youth work had been suffering acutely, thus the organization was revamped. We now have the three area committees, the executive, and a conference adviser on our youth organization board. We trust this more balanced organization will result in more efficient and effective work for the Lord.

Plans have been made for the retreat to be held July 28-31. We hope to emphasize individual and group discussions. A program using the three areas will be used this year.

Even though the retreat is the major activity of the year, there is other work being done. Each year DVBS is taught in various outlying areas, by young people who are willing to give one or two weeks of their time for the Lord's service. An active part is also taken by a few of our young people in VS units throughout Canada. Steps are being taken to launch out more wholeheartedly in our own province as well. Song festivals, planned with the assistance of the different choir leaders, are held each spring at which all the choirs from our churches take an active part. These are held in the different churches alternately.

The first project carried out by our newly organized body was that of getting the Bible School at Didsbury ready for the opening of its doors. Volunteers from some of the churches came to devote two days of labor toward this venture. This proved very successful.

(Continued on next page)

Work in old folks homes, in hospitals, mission work in cities and children's camps is being anticipated in the near future.

Our major difficulty is that of not having our own camp ground facilities. A committee has been elected to investigate the possibilities of a camp site and we trust that our youth organization will soon have a home of its own.

Joe Neufeld

Saskatchewan

The two main centers of youth work in the province are at the Youth Farm in Rosthern, and Elim Gospel Beach, which is situated approximately thirty miles south of Swift Current. At the Youth Farm are two invalid homes, two children's homes, and numerous other farm buildings. At Elim Gospel Beach, evangelistic meetings are held regularly in summer. Here, as well as in Rosthern, annual young people's and children's retreats are sponsored. Last year the young married couples held a retreat at Elim Gospel Beach. An invalid home has now also been opened at Herbert. It is under the management of Dick Friesen.

The youth organization also carries several missionary projects. They support Esther Patkau in Japan and Rueben Siemens at Pierceland, (northern) Sask. The Ben Sawatzkys receive support from the Youth Farm.

A Youth Conference is to be held in North Battleford, March 11-13. Dr. D. C. Wedel will be the main speaker. This year there will be a closed workshop at the Rosthern Junior College. This event is sponsored by the youth organization in cooperation with the school.

Another important phase of our youth work is the DVBS program. Teachers are sent out by the Youth Organization to isolated stations in northern Saskatchewan.

Sue Martens

Manitoba

The Manitoba Mennonite Youth Organization is privileged in having very suitable facilities available for youth and children's retreats at the Assiniboine Mennonite Mission Camp. This camp is situated about twenty miles west of Winnipeg.

Special committees are being appointed for each phase of the youth work. In this way more people are given a chance to actively participate in the planning, organizing and carrying out of the youth program. There are Retreat, Sunday School Camp, Choir Directors, and Program Committees.

In the past few years the enrollment for the Sunday School Camp has been so large that the course had to be offered for two consecutive weeks, about one hundred children attending each week. The Choir Directors Committee is responsible for a three or four day conducting course which is offered annually. They are also in charge of the numerous song festivals held each spring and summer.

The Program Committee collects and arranges suitable program material for the Christian Endeavor meetings. These are then made available to all church groups who desire them.

Study material for young people's groups has also been prepared. This includes a series of lessons on Bible Study, Mennonite History, and general topics such as smoking, drinking, courtship and marriage, etc.

Through these efforts we hope to reach, not only the local group, but the individuals in the group, and thus build and promote a United Mennonite Youth in Christ.

Paul Peters

Ontario

The Ontario Youth Organization, called into being in September, 1945, is comprised of the young people of nine churches: Leamington, Harrow, Waterloo-Kitchener, Port Rowan, St. Catharines, Toronto, Dunnville, Vineland, and Niagara-on-the-Lake. It has a registered membership of from 500-700 which is placed over an area 250 miles in length from the Detroit-Windsor border on the western end of Lake Erie to the mouth of the Niagara River on Lake Ontario. These nine church fellowships each elect one provincial representative to the OYO council and delegate members to the annual business meeting.

Individual churches conduct weekly or biweekly youth meetings exclusively for youth and give monthly (Jugendvereinsabende) meetings for the benefit of the congregation.

Activities and projects are undertaken locally as well as on a provincial level. Of the former are included a German language weekly broadcast, the support of a missionary candidate, hospital visitation and others of local need. Of the latter: partial support of the Rudy Martens in Africa; financial aid to the Peter Epps in Montevideo; contribution to Canadian Mennonite Bible College, United Mennonite Bible School and United Mennonite Educational Institute. The provincial organization also publishes a bilingual monthly youth paper, "Die Vereinsglocke," begun in 1945, for which all the local groups contribute articles.

Provincial business meetings are held annually in conjunction with retreats sponsored consecutively by the local churches. Since 1952 three workshops have been held dealing with the topics of Three-Area Plan, Leadership, and Retreats. Song festivals (Saengerfests), planned jointly by the youth and choir leaders, are presented alternately in the different churches.

To date only a few of the churches are organized strictly according to the three-area plan although others have their activities under a similar system which, if executed efficiently in the coming years promises to strengthen the expanding youth program of the provincial organization.

Nick Dick

Our Schools

BETHEL COLLEGE

Dr. Albert J. Penner, minister of the Broadway Tabernacle Church, New York City, will present the annual Bible Week lectures at Bethel College, March 21-25, as announced by Pres. D. C. Wedel.

The Rev. Albert J. Penner has been minister of the Broadway Tabernacle Church, Congregational, since September, 1949. Prior to this he served ten years as the pastor of the Second Congregational Church of Holyoke, Mass., and seven years as pastor of the Edwards Congregational Church, Northampton, Mass.

Dr. Penner is a graduate of Bethel College and of Hartford Theological Seminary, Hartford, Conn. He did further graduate work at the Universities of Marburg and Heidelberg, Germany.

He has served as chairman of the Missions Council of the Congregational-Christian Churches, as member of the Council for Social Action, as Alumni Trustee of Hartford Seminary and as member of other important committees and councils of his church.

Dr. Penner will speak each morning in the college chapel at 9:45 and each evening in Memorial Hall at 8:00. The subjects for his morning lectures are, "Your Life and Its Goal," "There's an Upward Call," "It Matters How You Live," "The Hardest Sin to Conquer," "The Eloquence of a Christian Life."

Under the general subject of "In the Steps of the Master," he will give evening addresses on, "The Imitation of Christ," "The Denial of Self," "The Way of Action," "On Wings of Prayer," "Knowing God Other than by Hearsay."

In addition, Dr. Penner will speak to the ministers of the Western District of the General Conference Church in their spring session on Tuesday, Wednesday, and Thursday afternoons.

BLUFFTON COLLEGE

The junior class will present Kaufman and Hart's play, "You Can't Take It with You," under the direction of Mrs. Fred T. Lauriat, in the Bluffton High School auditorium, on Friday and Saturday, March 18 and 19, at 8:00 p.m. The leading roles are played by Alton Shelly and Barbara Hobart, supported by a large cast.

Members of the cast include, Mary Hilty, Fyrne Miller, Homer Gerber, Jim Steele, Don Schwartzentraub, Bob Coon, Shirley Shelmadine, Sam Diller, Bill Schantz, Ike Qutub, Glen Hefner, Carol Hause, Jane Nyce, Wally Yoder, and Wilmer Sprunger. Business manager of the play is Sam Diller, with Jack Earl stage chairman, Karl Klassen, property chairman and John Rogers in charge of lighting.

Mennonite Central Committee Voluntary Service chairman, Gordon Dyck, and Leola Schultz, General Conference Voluntary Service chairman, visited the Bluffton campus on Feb. 28 and March 1, presenting the opportunities in VS work through chapel talks, slides, and personal interviews.

Officers of the freshman class were elected at a recent class meeting. Chosen were: Paul Snyder of Sugar Creek, Ohio, president; Tom Reichenbach of Pandora, Ohio, vice-president; Connie Diller of Wooster, Ohio, secretary; and John Campbell of Wapakoneta, Ohio, treasurer.

The Lima Symphony Orchestra, under the direction of Bluffton professor, N. L. Burkhalter, presented a concert in Founders Hall on Sunday, Feb. 27. Included in the Lima Symphony are seven Bluffton students. These are: Connie Diller, viola; Eleanor Wismer, viola; Myrtella Lehman, viola; Don Pannabecker, cello; Eloise Gerig, violin; Marjorie Rose, french horn; and Charles Spencer, trumpet.

FREEMAN JUNIOR COLLEGE

Professor Orlando Goering attended the meeting of the General Conference Peace Committee in Chicago.

The Academy Basketball team won the Mennonite Academy Invitational Basketball Tournament held on the campus of Tabor College. The eight academies participating were the guests of Tabor where Vernon Wiebe is athletic coach. Formerly he was coach at Freeman.

The Women's Auxiliary of the college is sponsoring a talent program by the grade schools in the surrounding communities. There is much talent in our rural schools and when a similar program was sponsored last year it proved very successful.

The next number on the Concert and Lecture Series is a violin concert by Maurice Wilk. He is a former member of the NBC Symphony and has traveled widely in Europe and America on concert tours. He appears in Pioneer Hall March 9.

The Mennonite History class and their instructor, President von Riesen visited the Jamesville Hutterite Colony as part of their class work.

Rev. E. J. Berreth, pastor of the Evangelical United Brethren Church of Olivet was guest speaker

(Continued on next page)

MCC News Notes

MCC PRESENTS TESTIMONY OPPOSING RESERVES AND UMT

A statement of concern opposing the reserves and universal military training bill (H. R. 2967) was presented by the Mennonite Central Committee at a hearing on March 1, before the subcommittee on Reserve Forces of the Committee on Armed Services of the U. S. House of Representatives.

The testimony was presented by H. S. Bender, chairman of the MCC Peace Section which represents the Mennonite and Brethren in Christ peace position before the government. In his statement urging that the subcommittee not recommend the passage of H. R. 2967, Brother Bender pointed to the inadequacy of militarism to solve the world's problems and suggested a program of positive action.

"Let us shift our emphasis from the purely military approach to security to an approach which will employ all the various and effective methods of aid to needy and underdeveloped areas of the world such as relief, use of surplus foods, technical assistance, Point 4 programs and peace leadership," he urged. A brief discussion followed Brother Bender's testimony.

KMB YOUTH FAILS TO GET CO CLASSIFICATION, REFUSES INDUCTION

Another Mennonite youth has found it necessary to refuse induction into the army to be true to the biblical principles of love and nonresistance.

Jonathan A. Mendel, a member of the Krimmer Mennonite Brethren Church living near Freeman, S. D., took this step when he was unable to secure a 1-O classification. Instead of being committed to prison, he has been assigned to three years of work under the Mennonite Central Committee. Thereafter he will be on probation for two years.

At the present time three Old Order Amish youths are in prison for refusal to report for their 1-W assignments. Five other youths from the MCC constituency previously in prison are completing their sentences on parole.

EUROPEAN TRAINEES MEET FOR MIDYEAR CONFERENCE

The 33 European Mennonite youths from France, Germany, Holland, Luxemburg, and Switzerland participating in the 1954-55 MCC trainee program met for their midyear evaluation conference at the Emmaus Mennonite Church near Whitewater, Kan., March 4 to 6.

The conference was a time of worship and inspiration and a sharing of their observations in Mennonite homes and communities during the past six months. Following the conference the trainees left for their assignments in different communities—a practice which enables them to gain a greater variety of experiences observing American occupational practices and community and church life.

Theme of the conference was "Building a Good Foundation" which was developed by the speaker, C. J. Dyck of Elbing, Kan. Considerable time was devoted to discussions comparing American and European farming and housekeeping methods and church life.

FERNHEIM COLONY PLANS 25TH ANNIVERSARY FESTIVAL

Fernheim colony in Paraguay is making plans for a July 1 festival commemorating the 25th anniversary of its founding.

The day, celebrating the naming of Fernheim on July 1, 1930, will be one of thanksgiving and remembrance of God's leading the colonists to safety in Paraguay and guiding them in the establishment of the colony.

There will be reports by church groups telling of their experiences and choir selections. Following a noon meal together, the colonists will view a demonstration of equipment and implements showing the progress made during the past 25 years.

OUR SCHOOLS

(Continued from page 173)

in chapel. His wife is enrolled in the Teacher Training Course at the college.

President von Riesen accepted the invitation to attend a Lutheran Academy Conference held on the campus of Augustana Academy at Canton, South Dakota. Some of the subjects discussed were: The Academy Curriculum, The Academy and Public Relations, The Academy Faculty, and The Place of Secondary Education in the Church.

Miss Leola Schultz and Gordon Dyck held a meeting on the Freeman campus. They spoke to the young people of the community who are interested in the Voluntary Service Program. They also spoke in chapel and counseled with students interested in entering VS. Miss Schultz who is a graduate of Freeman represents the General Conference and Mr. Dyck the MCC.

The spring quarter began February 28.

Miss Tina Quiring, a missionary home on furlough from the Congo Inland Mission spoke to the students and faculty recently.

Another chapel program was presented by the music department of Hurley High School. Such exchange programs are helpful to both schools.

MENNONITE BIBLICAL SEMINARY

Sunday morning, February 27, a special Lenten meditation was presented by the choir of the Woodlawn Mennonite Church. The choir, under the direction of John Gaeddert gave "From the Cross," words by T. B. Pollock and music by S. T. Reiff. This meditation is based on the seven sayings of Christ on the cross. Alden Bohn was soloist and William Gering reader.

Dr. L. L. Ramseyer, president of Bluffton College, was guest speaker at the Tuesday chapel service at Bethany Biblical Seminary, March 1. Christian education was the theme of Dr. Ramseyer's address.

Members of the board of the Mennonite Biblical Seminary and Bible School met at Woodlawn for their spring meeting on March 2. A. S. Rosenberger of Quakertown, Pennsylvania, president of the board, presided at the meeting.

Dr. Erland Waltner, North Newton, Kansas, is scheduled to be the guest speaker for the annual Discipleship Week held at the Seminary. This year the services will be held from March 27 through April 1.

Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.

Jottings

—**First Church of Christian, Moundridge, Kan.:** Our pastor has started a series of Lenten sermons on "Voices of the Passion." The voice of Pontius Pilate being the third voice on Feb. 20. A Hesston quartet gave a program in song at the adult Study Group. The juniors and intermediates had Ed. Stucky as guest speaker. The Youth Fellowship met at the parsonage and discussed "A Family Affair." Union World's Day of Prayer services at West Zion Church. Mrs. Willard Stucky was the afternoon speaker. An evening group of mission study workers meets the first Tuesday of every month. Emma Stucky showed pictures of the Arizona mission station. The 1955 yearbooks have been distributed. At a recent evening service, we had J. W. Fretz, Willard Claassen, and Harold Buller discuss, "Our Great Mennonite Affirmations," "Trends in Our Church Life," and "Discipline in Our Churches." The parsonage ceiling was insulated. Volunteer labor laid tile in the basement floor at the church, also scrubbed and waxed it.—Mrs. Milton Grundman, Corr.

—**Bethel Church, Inman, Kan.:** A son, Mark Allen, came to join the family of Mr. and Mrs. John R. Pauls on Jan. 24. Mr. and Mrs. Frank A. Pauls celebrated their 25th wedding anniversary Jan. 26. Marlo Ediger from the Hoffnungsau Church showed pictures and told us of his work in the Jordan area of Palestine, where he had been working. The Central Kansas Bible Academy from Hutchinson, gave a program here Feb. 13. Rev. and Mrs. Sam Entz from the First Church of Newton, who are home on furlough from the mission field in the Congo Belge, Africa, brought the morning message Feb. 20. Mr. and Mrs. Henry J. Pauls, the oldest married couple in our congregation, reached their 59th wedding anniversary Feb. 18.—Mrs. A. F. Enns, Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** The Mission Workers met Feb. 3, for the monthly meeting; "Prayer" was the topic. Mrs. Harvey Unruh gave the theme "Assurance of Answered Prayer." Our project for February is yardage material. The Senior Christian Endeavor met Sunday evening, Feb. 13. The theme was "Christian Marriage." A discussion period was also held on the subject. Our church participated in the World Day of Prayer services held in the Pawnee Rock Methodist Church, Feb. 25, on the theme "Abide in Me." The Men's Fellowship program was given Feb. 21, with attorney Smith of Larned, as guest. He spoke on "Making Wills." The teen-age boys of our church are having a woodworking class once a month. They plan to make furniture and equipment to be used in the church.—Mrs. LaVerne Unruh, Corr.

—**Calvary Church, Barlow, Ore.:** Mrs. Mary Hays celebrated her 81st birthday Jan. 31. She is the oldest member of our church. Feb. 6, David Norcoss spoke on the Heifers for Relief Program. Feb. 13, Miss Wanda Needles, the released time Bible school teacher, gave the object lesson in our primary department. Feb. 11, the young adults class held a work night at the church. Feb. 12, Don Rave's and William Zehr's classes held their February party in the Barlow School Gym. Feb. 13 the monthly fellowship dinner preceded the teachers training class. The lesson was "The Pupil." William Zehr and Mrs. Walter Unrau are the leaders. Feb. 6 the Ladies Missionary Society gave the evening program which was a series of object lessons on "Who Is the Most Important?" Feb. 13 the men's quartet, Weldon Roupp, David Jones, Wayne Schumacher, and Ronald Camp, accompanied by Darlene Jones with Clifford Conrad as speaker, gave an inspiring program. Mr. and Mrs. Richard are the parents of Pamela Jean, born Feb. 5. Mr. and Mrs. Glenn Hughes are the parents of Michael Glenn, born Feb. 8. Our basketball team finished third in the Canby Church league.—Mrs. F. J. Kauffman, Corr.

—**Silver Street Church, Goshen, Ind.:** Newly elected officers of the church for 1955 are: Ernest Smoker, deacon; Mrs. Harley Keim, deaconess; Harley Keim, trustee; Mrs. Hubert Yoder, secretary; Allen Smoker, treasurer; Mrs. Daniel Graber, "Evangel" and "Mennonite" correspondent; Mildred Berkey, pianist; Allen Yoder, Jr., chorister; ushers—Olan Penland, Phil Keim, Ed Smoker. Melvin Rensberger will again serve as chairman of the congregation. An installation service was held on the evening of January 9, for the church and Sunday school officers. On Jan. 23, Edward Burkhalter, General Conference missionary to India, brought the morning message. That evening we had a joint service with the Eighth Street Mennonite Church in which Rev. Burkhalter showed a very interesting film depicting their work in India. Arnold Roth, a returned PAX worker, spoke and showed slides of his experiences in agricultural rehabilitation work in Greece under the Mennonite Central Committee on the evening of Feb. 6. Since the beginning of the year, the young people have reorganized into the Silver Street Mennonite Youth Fellowship. Officers for this year are: Dorothy Koerner, president; Phil Yoder, vice president; Joyce Larimer, secretary-treasurer. These officers also serve as chairmen of the three committees —Faith and Life, Fellowship, and Service—with other members assisting them. The pastor, Daniel Graber, is serving as their advisor. Our church co-operated in the relief canning project for Mennonite, Amish, and Brethren in Christ churches in this area by contributing a total of $325.97 and helping with the actual canning on one day, Jan. 20. Thirty-eight churches participated in the project in which over 18,000 two-pound cans of meat, lard, and broth were processed for the relief program of the Mennonite Central Committee. Joe Yoder was chairman for our church for this project. The film, "Out of the Night," was shown in our church Sunday evening, Jan. 30. This film was produced by the Pacific Garden Mission and depicts the work of this well-known city rescue mission on Skid Row in Chicago. A large crowd was in attendance, including numerous Goshen College students and visitors from other churches. At their December meeting, the Women's Missionary Society re-elected the following as officers: Mrs. Paul Unzicker, president; Mrs. Inez Unzicker, vice president; Mrs. Harley Keim, secretary; Mrs. Ernest Smoker, treasurer. At the January meeting, Mrs. Daniel Graber spoke and showed pictures of the checking and packing of Christmas Bundles at the MCC Clothing Center at Ephrata, Penn. At the February meeting, Mrs. Mary Burkhart, a former missionary to India, presented factual information on that country. Mr. Ed. Bowman, one of our elderly members, is still convalescing in Goshen Hospital following a fall in which he broke his hip. —Corr.

—**Walton Church, Walton, Kan.:** Mina Mina of Cairo, Egypt, a student at Bethel College, was our speaker on Race Relations Sunday. He told us something of the history, traditions, and customs of the Coptic Orthodox Christian Church, of which he is a member. He finds customs in the United States very different from those in his native land, but he showed us that there are sometimes advantages in doing things in the traditional, conservative manner. If he wanted to get married he would have to ask his father for permission, and this might save him from the regrets which many Americans experience after a few months of marriage. He had not known about conscientious objectors before he came to the United States, but he finds himself more and more attracted by the beliefs of sincere conscientious objectors.—Harold Peters, Corr.

—**Alexanderwohl Church, Goessel, Kan.:** Instead of a sermon we had a quartet from the Denver 1-W Service Unit on Jan. 16. Midweek Bible services with classes for all ages are again in progress. Our congregation was invited to the golden wedding anniversary of Mr. and Mrs. John J. Flaming on Jan. 23. Mrs. Randolf Schmidt joined our church on Jan. 23. The adult C. E. sponsored the Alexanderwohl Men's Chorus for their regular program, Jan. 30. The relief committee announced a clothing drive for the month of February. The choir gave a hymn festival in the evening of Feb. 6, in order to acquaint us better with our "Hymnary." The audience sang along with several of the hymns. We had as speakers Ross and Shirley Goodall, missionaries from the Ontario Hebrew Mission, for our midweek services Feb. 9. The choir of the Methodist Church, Marion, Kan., gave a return program in our church on Feb. 20.—Mrs. T. P. N., Corr.

—**Gospel Church, Mountain Lake, Minn.:** "The Effects of Pentecost" was the pastor's message, Feb. 6. The Tabitha, King's Co-Workers and Daughter's Mission Societies met for their regular meetings on Feb. 10. On Friday evening, Feb. 11, a missionary service was held with C. P. Klaassen, who recently returned from a missionary trip to South America. "Finding My Place in Christian Service," was the topic for the C. E., program held on Feb. 13. Sunday evening, Feb. 20, the Lightbearers held their monthly program. On Tuesday

(Continued on next page)

afternoon, Feb. 22, a workday for the King's Co-Workers Mission Society was held for Mrs. A. H. Schultz. The pastor's message on Feb. 27 was "The Power of Christ-Centered Lives." During the recent relief drive and community canning, $454.65 was given by our church which amounted to 424 two-pound cans of beef donated for relief purposes.—Mrs. Waldo Stoesz, Corr.

EDITORIALS

(Continued from page 163)

side of God. To be on the side of God is to be drawing on His limitless resources of power. To be on the side of right, God's side, is to be endued with might.

There are mightier forces than those of physical destruction. The new bombs may bring havoc to a whole city or nation, but they cannot dry a child's tear or comfort a broken heart. Bombs may blot out whole cities but they cannot blot out sin. Only God through Christ can do that.

The strongest powers of might are the powers of right which have the backing of God himself. The right is stronger than the wrong. The right must prevail. Right is might.

Into the Beyond

ISAAC C. YODER, of Barto, Pennsylvania, and member of the Hereford Mennonite Church, Bally, Pennsylvania, was born October 5, 1861, and died February 17, 1955. He was the oldest member of the Hereford Church.

FLASHES OF THOUGHT

(Continued from page 167)

the language, He understands every word and enters freely into the worship of the hour.

So too it is with the language of the soul. How often our weary hearts cry out in language which even our nearest friend cannot understand. It is to them as though we spoke a foreign language. But thank God, there is One who understands. The sighing of a troubled heart is but a familiar language unto Him.

Teach children to know Christ by using material adapted to their needs

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The series has 13 grades. Nursery, Kindergarten I and II, and Grades 1 to 10. Every lesson is based solidly on God's Word. It is planned to meet each child's spiritual need through the Bible.

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Each lesson in the teacher's manual guides the teacher in developing lesson plans that will accomplish the objectives of the course. Completeness of the pupils' books relieves the teachers of the task of preparing child-experience and creative activity materials, giving them more time for preparation for the task of creative teaching—prayerful study and mastery of lesson content and teaching procedures.

Available at:

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Rosthern, Sask., Canada

THE Mennonite

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Other foundation can no man lay than that is laid which is Jesus Christ.

Hereford Mennonite Church, Bally, Pennsylvania.

Week of Witness -- His and Ours

Willard Wiebe

Emotional Needs of the Aged

J. D. Goering

Mennonites Find a New Delta

Walter H. Dyck

Volume 70 Number 12 March 22, 1955

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THE COVER PICTURE

The Hereford Mennonite Church of Ballv. Pennsylvania, has been a member of the General Conference since 1863, and has a present membership of around 275. At present it is served by two Seminary student interim pastors, William Klaassen and Ralph Weber.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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"Christians in Business" Meeting

To share and strengthen convictions of Christians in business the General Conference Western District Education Committee and the Board of Christian Service are sponsoring a two-day conference, April 15 and 16, on "Christians in Business." The meetings will be held in Hillsboro First Mennonite Church.

Attending the conference will be one or two delegates from each congregation in the Western District and anyone else interested. Other districts are welcome to send representatives.

The program will consist of several papers each half day session and then discussions in small groups. Questions being raised are: What are the problems and opportunities in personal business relations? What potentialities are there for new business opportunities in the Western District area? What new approaches might Christians in business consider? What special leadership can individual Christian businessmen provide for the church and community?

Programs are available from Harley Stucky, North Newton, and the Board of Christian Service, 722 Main, Newton, Kansas.

ACCEPTS CALL FROM WINTON

Rev. George G. Dick, who has served as the pastor of the Bethlehem Mennonite Church at Bloomfield, Montana, for a number of years, has received a call from the Bethel Mennonite Church, Winton, California. He has accepted the call and plans to move to California in the first part of July.

BUSINESS OPPORTUNITY

Mennonite hardware dealer in central Kansas has space and will help in starting shop for TV repair and other related business for one qualified and interested in Mennonite community. For further information write Elmer Ediger, Mutual Aid, 722 Main, Newton, Kansas.

Of Things to Come

Western District DVBS Workshops
March 26—North Newton, Kansas
April 2—Medford, Oklahoma
March 21-25—Bible Week Lectures, Bethel College
March 22-24—WDC Ministers' Conference, Mem. Hall, No. Newton, Kan.
March 27—Men's Chorus Festival, Memorial Hall, North Newton, Kan., 2:30 p.m.
April 3—"Seven Last Words," Bethel College
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday

75th Anniversary of Oklahoma Missions:
April 10, 11—Seiling—Walter Fire and Guy Heap of Birds
April 12, 13—Thomas — Bill Williams and Homer Hart
April 14, 15—Hammon — Ralph Little Raven and Dan Allrunner
April 14, 15—Longdale
April 17—Concho
April 18, 19—Clinton—Walter Fire
April 20, 21—Fonda
April 21, 22—Canton Arapaho with John and Homer Hart
April 24—**Conference Sunday** — Mass Meeting Canton Arapaho Church
April 15, 16—Western District Retreat Leaders Workshop, Camp Mennoscah
April 15, 16—"Christian in Business" Conference, Hillsboro, Kan. Sponsored by WDC and Board of Christian Service
April 26, 10 a.m.—Western Dist. Council of Committees, North Newton, Kan.
May 1—Mennonite Song Festival. Memorial Hall, North Newton, Kansas
May 22—Baccalaureate Service, Bethel College
May 24—Commencement, Bethel College

Home on Furlough

"Come ye apart and rest awhile." So Jesus spoke to the disciples who had worked hard.

Rev. and Mrs. Aron Jantzen, who have served as superintendent of our Bethesda Home and Hospital (for leprosy patients) in India during their second term of service, arrived at Los Angeles, March 10, by plane.

—John Thiessen

You are Cordially Invited

Since remodeling at the new location has been completed, open house will be observed by the Mennonite Publication Office and Bookstore at Newton, Kansas, at 720 Main Street, on March 23, 1955. A brief dedication service is planned for the same day beginning at 3:45 on Wednesday afternoon. Friends in the Newton area are invited to inspect the store and offices and be present for the dedication.

Editorials

Robert W. Hartzler, Guest Writer

WHERE THE WAYS PART

A case can be made for the proposition that the single concern which occupies the thoughts of the world's people more than any other is that of how to deal with an enemy. About 80 per cent of the U. S. budget for 1955 goes for purposes in some way related to the problem our enemies represent. All other major nations spend staggering sums of money and fabulous amounts of human energy on this same issue. Most of the working time of officials of the United Nations organization is spent wrestling with aspects of this question.

The dominant conclusion to which such vast effort has led appears to be that ultimately one must be prepared to kill his enemies. We are trying to find ways of doing this more economically. According to somebody's figures, in the war between Sparta and Athens 2,300 years ago it cost $50 to kill a man. In the Roman wars the cost was $100 per death. By the time of the American Revolution the cost had risen to $600, in the Civil War to $5,000, in World War I to $26,000, and in World War II to $65,000. But with the new developments since 1945 people can now be killed for about $50 apiece again. To certain types of minds this means that we are in a strong position with respect to an enemy.

To the Christian mentality, however, the implications are of a distinctly different order. Let us mention three:

1. In a world traveling such a road, it is apparent what a clearly minority affair this Christian faith really is. In spite of the testimony of the gospel, made in high places and before men of authority, that we should love our enemies and do good to those who hate us, nowhere does this idea gain political acceptance. When our Lord said, "Wide is the gate and broad is the way that leads to destruction and many go in thereat," He stated a universal truth. Multitudes stand about to receive whatever blessing Christ can give, but few go forward to do His hard teachings. We can confidently expect that it will always be thus. The world does not now, and never will, follow the ethics of the kingdom.

2. One of the most decisive points of break with the world for the Christian will be in this way of dealing with an enemy. Beginning with the most intimate level of life in the church and reaching to international relationships the world goes one way but the Christian goes another.

3. And over and over again the Christian is driven back to the church—the true church—where his spiritual bruises can be healed in fellowship with others of the way, and where his vision can be restored and his commitment strengthened. It is discouraging, lonely, frightening for the Christian to contemplate and engage the world today. But back in the church he can find encouragement, strength, and fellowship.

And so come what may, Christians have the thrilling privilege of keeping alive the one right answer to the world's most persistent question.

ON FREEDOM

A recent book by Walter Lippman laments that in America public opinion has gained decisive control over governmental decisions. He writes, "The people have acquired power which they are incapable of exercising," and adds that public opinion "has shown itself to be a dangerous master of decisions when the stakes are life and death."

This same reckless confidence in personal judgment carries over into life in the kingdom where people sometimes make decisions they are not qualified to make. Who is a mortal man that he should announce that God cannot be trusted, and that if we are to come to a good end we must bring that end about by our own strength? Who should presume to veto the Word of God, saying that in this or that circumstance the teaching on love does not apply? Can it be that we have brought into the church from the world an independent, impertinent spirit improper before the throne of God?

There are some principles in the Christian way which go against popular ideas of freedom:

1. For one thing, there is a sense in which a person surrenders his freedom when he accepts Christ. Possessing Christ, a man is no longer free to play God himself; so also he has surrendered his freedom to hate, to follow other leaders, or to have other loyalties on the same or higher levels. Paul said, "I have become a slave for Jesus Christ." He had surrendered his freedom, in a sense.

2. In the Christian gospel there is a large place for obedience, always repugnant to the apostle of popular freedom. Throughout the Old Testament religion was conceived as obedience. Jeremiah reminds the Jews that on Sinai God said to Moses, "Obey my voice and I will be your God." All the prophets called for a return to obedience. Jesus said, "If you love me, keep my commandments."

3. Real freedom, as Christianity sees it, runs deeper than the mere ability to do or say or think anything one chooses. It is freedom to do the right—a freedom which those who do not know our Lord cannot possess. A man who has neither faith nor love in his heart cannot possibly choose the right; he is bound to evil, is the slave of evil. Believing himself to be free, he is of all men least free.

Let us beware of imbibing so much of the spirit of this world that we seize upon a liberty which is merely impertinence and fail to possess that profounder freedom which comes from bondage to our Lord.

Week of Witness -- His and Ours

WILLARD WIEBE*

Our Lord had a Week of Witness!

It was in Jerusalem!

He tried to tell his closest friends beforehand so that they might share the burden and be prepared for it. But Peter took Him aside and rebuked Him. (Matthew 16:21-23)

(It was this same Peter who had made the Great Confession! (Matthew 16:13-20)

Once again He told them very plainly—and the disciples became distressed. (Matthew 17:22, 23)

While He was on the way to that city He talked to them about it in detail. Fear and amazement seized them. (Mark 10:32-34)

They didn't understand Him. (Luke 9:43-45)

He even made enemies on account of it. (Luke 9:51-56)

Yes, our Lord had a Week of Witness in Jerusalem. The Prophets of old had written this of Him. It should be accomplished! (Luke 18:31-34)

We call it Passion Week!

SUNDAY

He entered Jerusalem riding on a colt, the foal of an ass. It was a beast of burden. The common people said He was the Son of David. (Matt. 21:1-9)

The Pharisees began to bristle! (Luke 19:39, John 12:19)

Our Lord wept! (Luke 19:41-44)

MONDAY

He cursed a fig tree—symbol of God's displeasure with the fruitless hypocrisy of Israel. Our Lord was hungry for fruit. He found only leaves—beautiful, bountiful—but no fruit. (Mark 11:12-14)

He went to the Temple. A house must be swept clean before the new arrives. He "cast out." He "overthrew." (Mark 11:15-17)

His enemies feared Him. They sought to destroy Him. (Mark 11:18)

TUESDAY

They asked, "By what authority do you these things?" (Matthew 21:23-27)

He told three parables. (Matthew 21:28-22-14)
—about Two Sons.
—about a Man and a Vineyard.
—about a King and a Marriage Feast.
They asked three questions. (Matthew 22:15-40)
—"Is it lawful to pay taxes to Caesar?"
—"What is it like in the resurrection?"
—"Which is the great commandment?"

He said, "Woe . . . Woe . . . Woe . . . Woe . . . Woe . . . Woe . . . Woe . . . ." Seven times! (Matthew 23)

Now He turned to His Disciples and talked about the Temple stones being thrown down. And about the end-time. (Matthew 24, 25)

WEDNESDAY

(Of this day we have no record. It is like the silent inter-Testament years.)

THURSDAY

The Upper Room! (Luke 22:7-18)
He washed the Disciples' feet! (John 13:1-20)
He said, "One of you shall betray me!" (John 13:21-30)
He broke the Bread, and blessed the Cup! (Luke 22:19, 20)
He said many things. (John 13:31-16:33)
"A new commandment I give unto you."
"Let not your heart be troubled."
"He that hath seen me hath seen the Father."
"The Father shall give you another Comforter."
"Peace I leave with you."
"I have chosen you . . . go and bear fruit."
"Ask anything of the Father, he will give it you."
He prayed for His own. (John 17)
"Keep them!"
"Consecrate them!"
"Unite them!"
"Use them!"

FRIDAY

The Garden! (Matthew 26:36-46)
The kiss of betrayal! (Matthew 26:47-56)
The Court! (Matthew 26:57—27:31)
Golgotha! (Matthew 27:32-56)
"Father, forgive them." (Luke 23:34)
"Today shalt thou be with me in paradise." (Luke 23:43)
"Woman, behold thy son." (John 19:26)
"My God, my God, why hast thou forsaken me?" (Matthew 27:46)
"I thirst." (John 19:28)
"Father, into thy hands I commend my spirit." (Luke 23:46)
"It is finished." (John 19:30)
The Tomb! (John 19:38-42)

SATURDAY

His tomb was sealed. A guard was set. (Matthew 27:62-66)

SUNDAY

He arose! (Matthew 28:1-8)

* * * * * *

Yes, our Lord had a Week of Witness!
Will you? Will I?
He was misunderstood. Will we be?
He faced opposition. Will we?
He prayed!
He suffered!
He died!

(Continued on page 192)

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*Pastor, Menno Church, Ritzville, Washington

Report on Trip to Washington

HARLEY J. STUCKY

The air was warm with the breath of spring when we arrived in the capital city, Washington, D. C., on Thursday morning, February 10, 1955. There were four in the party, Rev. H. B. Schmidt, Rev. Elbert Koontz, Rev. Henry Hege, and Harley J. Stucky, and we represented the Peace and Education Committees of the Western District. Our mission was to express our concern to congressmen concerning the growing militarization of America, and to register our special concern with reference to U.M.T.

Newspapers told us that on Tuesday, February 8, the House passed (H.R. 3005) to extend conscription for another four years by a vote of 394 to 4 and that the House Armed Services Committee was holding hearings on (H.R. 2967) a bill to strengthen the Reserve Forces and which also incorporates a modified U.M.T. program under which the men would take basic training for six months and then serve in the reserves for eight years. On the morning of our arrival, J. Harold Sherk of the MCC peace section, Edgar Metzler, associate secretary of the National Service Board for Religious Objectors, and I interviewed the counsel for the House Armed Services Committee and raised questions as to the treatment of Conscientious Objectors under the proposed bill. Apparently, the Committee had not thought of it up to that point, and they assured us that they would consider the matter and would incorporate provisions similar to those in the present draft law. The interview illustrated the necessity of being vigilant on our part and suggests that repeated expressions of our concern to those in high places is essential and is part of the cost which must be borne to maintain our heritage of freedom and the privilege of Christian service in accordance with the dictates of Christ as we see them.

Congressmen in Oklahoma, Kansas, and other states were very receptive to our visit, and seemed to be searching for intelligent answers to the problems of world peace. One Congressman, for example, told us that he had received a letter from a woman in which she said that while there was a time when Christians and Moslems, Protestants and Catholics fought each other, today they live side by side in peaceful co-existence. The Congressman's comment was: "You know, I never thought of that before." Another Congressman prizing the personal visit we paid him, said, that he valued a visit more than a whole ream of letters, because a man who is concerned enough to come to Washington is really concerned. Yet this same Congressman also valued the letters which he had received. Many congressmen were impressed by the mail which they had received and especially from the people in central Kansas. If we had people in each of the 48 states and in each congressional district, expressing their concern, it would make a significant impact. Even one letter is important. When we approached the office of one of the Oklahoma representatives, his secretary pulled out a single letter, written by the Western District Secretary, laid it on the Congressman's desk, and introduced the group saying: "These men have come to talk to you about this." Letters are important so keep on writing.

Pray for our congressmen, and our governmental leaders. They have a tremendous responsibility and most of them are men of integrity and they are working with might and main to serve the country and its people. Most of them are well informed, and many of them spoke enthusiastically of the Mennonites and our activities in relief, missions, Voluntary Service, PAX, and so on.

We left Washington, D. C., in a snow storm and made our way to the MCC headquarters at Akron, Pa. This was a rare treat, and as Albert Gaeddert, our guide, took us through one building of busy activity to another, and so on, I had the feeling that this snowbound little village spoke to humanity everywhere "in the name of Christ" and that it was a symbol of hope to the hungry and spiritually impoverished masses in Europe, Asia, and elsewhere. Rev. Hege left Friday night, I on Saturday night, and Rev. Schmidt and Rev. Koontz stayed on and attended a peace meeting in Chicago which brought together the various General Conference District Peace Committees.

While the train was racing down the track, covering the vast stretch between Akron and Newton, I pondered over our visit to Washington, and I couldn't help but feel that in spite of the friendly reception we had received, that there was an ominous threat to America and its great heritage. Perhaps, the change is not so apparent to us, but a future historian might record it as follows: In the years following World War II, America emerged as the leader of the free world, and this necessitated a great transformation in the concept of liberty among Americans. Where previously Washington had counseled against military alliances, the United States, now in utter disregard of the wisdom of this advice, was bound and committed to defend over forty nations. Whereas, Americans had prided themselves in the traditions of peace and freedom from militarism, they now wanted their children to grow up thinking that they owed two years or more, of military service to the government. Whereas previously they were proud of their individualistic spirit, now they became so concerned with the idea of conformity, that they were in danger of developing a mass mind. The virgin forests and rolling prairies and rugged frontiersmen, symbolized early America; the farmer, merchant, laborer, and manufacturer symbolized America from the days of the Civil War until well into the 20th century; the Pentagon, a national armory in every community, uniformed masses of men and atomic weapons, poised to defend our rights, symbolized America in the period following World War II. As I thought of the words of the historian, I pondered the price of world leadership, and questioned the American bargain.

(Continued on page 192)

Emotional Needs of the Aged

(This article is by J. D. Goering, counseling therapist at Brook Lane Farm, Hagerstown, Md., and was presented at a conference of superintendents of homes for the aged at Messiah Home, Harrisburg, Penn.)

The French statesman Tallyrand once made the statement: "We all want to live long, but no one wants to be old." This is a clever observation, but Browning's lines are a call to nobler efforts when he says: "Grow old along with me; The best is yet to be; The last of life for which the first is made." We may wish we could always feel with Browning, but may perhaps have to admit that Tallyrand's statement more often seems to fit our moods.

Aged folks have always needed to face some difficult problems. In modern times some new ones have been added, and some old ones accentuated. One reason for this change is that our way of living in the social, economic and psychological sense has changed rapidly in recent years. An increasing number of older people find themselves alone in their later years. We have seen a change from the three-generation family to the two-generation family. The large older dwellings have given way to the small modern cottages and three-room apartments where there is no room for the grandparents.

Our economic conditions are geared to youth. A premium is placed on speed and adaptability rather than on skill and experience which is the stock in trade of older people. Psychologically our society emphasizes the advantages and desirabilities of youthfulness, and by the same token holds up the disadvantages of old age.

While things are getting more difficult, at the same time we have more old people than ever before. More than half of our citizens now live past the age of 65. Life expectancy now is more than twenty years longer than in 1900, and yet today there are thirty per cent fewer men over 65 employed than in 1870. All this helps to account for the increasingly severe emotional stresses and problems facing the aged.

The basic needs of old people are in a real sense the same as the needs of all ages. The differences exist mainly in degree with occasional special features added.

The first basic need is for good physical health. Because of the various new drugs discovered in recent years many diseases formerly fatal are now well controlled or eliminated. The degenerative diseases such as cancer, heart disease and mental illness have now become the major medical problems. Much research and study will be required in order to conquer these illnesses. Meanwhile we should stress good diet, good medical examination and early treatment of illnesses detected. In addition we must combat pessimistic attitudes among aged people and their families or wherever they may be found. By no means should we write people off as "hopeless cases" just because they happen to fall into the upper age bracket. We should not be blind to the limitations of medical help for old people, but neither should we allow suffering to continue without having secured sound and competent medical diagnosis and advice. At Brook Lane Farm we have seen repeated instances where competent medical diagnosis and treatment has restored a person formerly thought to be beyond help.

A second basic need is economic security. The average income for all persons over 65 in 1948 was less than $1,000. It is not easy to enjoy the fruits of long life on an inadequate income. When earning ability is gone, savings low, and pensions inadequate, we can appreciate the anxiety caused when help needs to be sought from relatives or charitable institutions. Wise planning and saving in this area can be very important.

A third need is for purposeful activity. No single thing is so demoralizing and devastating as to feel that one is useless, depleted and unneeded. I know you have all seen active healthy folks suddenly become ailing and morose soon after retiring with the avowed purpose to "enjoy loafing." In this respect gainful employment is best for just as long as possible. In the January, 1953, issue of *Reader's Digest* is an article entitled "They Don't Have to Retire" showing the possibilities for increased usefulness to business of aged employees when the employer uses a little imagination. Retirement should never come about suddenly nor completely. When no longer able to work eight hours, it is well to cut down to seven or six with a few rest periods interspersed. It is not good to stop all activity. Later it may be necessary to cut down to four or even two hours a day. It may be necessary for some folks to change to a lighter type of work.

We may not be able to teach old dogs new tricks, but old people can learn new skills. Grandma Moses who creates those much-loved scenes appearing on Christmas greeting cards started painting after she was 70. A minister friend started to do watch repairing. It became a full time job after he could no longer preach regularly, and he has continued this activity very successfully well past his 80th birthday. A mother whose children had all left home learned to master a typewriter after 60. Employers should remember that older people may represent less speed and flexibility, but they also represent more endurance, accuracy and dependability than younger people.

When gainful employment is not necessary or possible, other activities should be substituted. Some communities have day centers for "Golden Age Clubs" in which all sorts of social, recreational, educational and religious activities are carried on for older people.

A fourth normal need or desire is for a home. Everyone needs a place that is familiar and secure.

It should serve as a center for family life and a place where one can entertain friends. We think naturally of homes for the aged such as this institution where many of these things can be adapted. We must keep in mind, however, that only four per cent of the people over 65 years of age live in homes for the aged and nursing homes. When well operated and managed, such institutions are among the best places for older people to spend their declining years. The major problem in connection with such homes is the long waiting lists.

A more common problem is that of an aged couple left stranded in the old home that is much too large. Often they are unwilling to move, and if they do so they encounter great difficulty in adjusting to new arrangements. One solution that has been tried quite extensively in Europe is that of constructing special housing for aged people in the form of cottages and apartments in convenient village layouts. Our various boards and committees charged with responsibilities for aged members of our church groups might do well to investigate this scheme and its possibilities for some of our own communities.

A fifth and final need we shall mention here is that of independence and self-respect. This need touches the other four and is in a sense the capsheaf of them all. Dr. Lillian Martin, who was a teacher at Leland Stanford University, was forced to retire at the age of 65, at a time when she felt as competent and adequate to the job as at any previous time. She refused to retire to inactivity and became interested in the psychology of old age through her association with a child guidance clinic. She studied the problems of the aged and wrote a book entitled "Salvaging Old Age." Dr. Martin believed that early decline and decreased mental competence were often unnecessary and too frequently brought about by dependency encouraged by children of the aged which soon resulted in decreasing self-assurance and increasing helplessness.

From this and many other studies it becomes clear that senility, illness and dependence—the things that are feared most in old age—can to a great extent be warded off if our aged folks are given an opportunity to remain useful and active. They need to retain the essence of their individual personalities and their full measure of dignity as long as possible. While doctors are helping us live longer, we must at the same time learn to make those extended years more bearable and productive.

While we have been talking to and about older people, we should not neglect to get such a message to younger people as well, for the time to prepare for old age is in youth. We are building day by day and year by year the kind of persons we are going to become. Perhaps the greatest gift older folks of today can give to the oncoming generations is to discover ways to teach youth how to grow old successfully. Here lies a great frontier for our churches to explore and conquer with the assurance that great blessings are in store for that generation which succeeds in doing so.

—Evangelical Mennonite

Flashes of Thought

"Take Your Stand"

Walter Gering

I was confused; utterly confused. Where did she stand in this matter? The longer I listened, the more confusing it became. It was not the question itself which caused the confusion. From the very start of the season it had been apparent that the question under consideration would be controversial. In fact, some schools actually refused to debate the proposed question. They felt that the recognition of Red China by our government was a settled matter. Surely in the light of world conditions no loyal American would think of proposing that our government should officially recognize Red China as a government entitled to membership in the family of nations. There were such who refused to take part in the interscholastic debates because of the question under consideration. But schools as a whole had been willing to adopt the question and to give it their study.

It was not the question itself which caused the confusion in my mind. It went far deeper than that. It was the presentation by this young college debater. It was an invitational tournament in which teams representing some forty different schools were participating. She was a member of one of these teams who had made the long trip to take part in the discussions. For three hours that afternoon she entered into the discussions. The next morning, beginning at 8 o'clock, she continued for another two hours. All in all, she had with zeal and earnestness debated the question under consideration with teams from five different schools.

The confusion began to appear in the second hour. For an hour this young student had earnestly contended that our government should not recognize the government of Red China. In the second debate it suddenly became apparent that she was now contending for recognition. Five times she was engaged with a different team on this controversial subject. And each time she had reversed her position and arguments. At the end of the five hours I was utterly confused. Where did this young student stand in relation to the question? I left the campus at a loss to know what her personal position really was.

I know—in debate that is permissible. Many debaters engage in discussions on both sides of the question. There are some who believe that the most effective debating is done by those who have studied both sides of the question and can debate either side.

But in spiritual matters this switching of sides is fatal. Like Peter, many a follower of Christ has gone into the night with bitter tears because of such wavering. In one hour he insisted that on the question of allegiance to Christ he was settled. If all others should deny Him, he would never. The next

(Continued on page 185)

Highlights of Missionary Observations VIII

ONE DAY IN THE CONGO

ANDREW R. SHELLY

"I have set before thee an open door . . ." Rev. 3:8.

Every day in the Congo has been wonderful. One could write much about each station and experience. But that is not possible in a short article. We arrived at Nyanga in time for supper Saturday, February 19. The meal was served out-of-doors on the lawn of the house in which Peter Bullers live. All the missionaries were present: Rev. and Mrs. Frank Enns, Selma Unruh, Ledema Short, Anna Quiring, Frieda Guengerich, Amanda Reimer, and Rev. and Mrs. Peter Buller.

After the delightful informal cafeteria style dinner, we had good fellowship under the stars. Two groups from the school came to sing for us. In the first group were ten. They sang "He Will Not Leave Me," and "I Know the Lord . . . ." The second group was composed of 53 younger boys. We will never forget their singing. They sang "He's a Wonderful Savior to Me." How wonderful: boys picked up from many villages in the Congo, now "just a step from heathendom" singing the beautiful gospel story. The setting was perfect for inspiration. They were etched against the sky. The harmony was wonderful. In speaking to the boys I expressed my joy in their coming to sing and challenged them to serve the Lord.

But, it is Sunday, February 20, I want to write about in particular. This was one of fifteen days of inspiration. The day began with breakfast with the Frank Enns family.

At eight o'clock we left with a group of missionaries for a village about twelve miles away. We arrived at Kipoko at 8:40. The first fifty minutes was consumed in observing the people coming and meeting quite a number. It was the day for a regional service.

We entered the church at 9:20. It was a grass roof affair with bamboo benches inside. It had a dirt floor. The pulpit was semicircular. The people started to enter. In about twenty minutes it was full. Possibly 500 were inside. All around the outside people were standing. As we looked out through the open sides we could see the natives curiously observing the proceedings. They certainly looked very, very far from the kingdom. But, I then remembered that the Christians who so obviously were happy in the Lord were like that just a few years before. What a change the gospel makes.

The C.I.M. does work in many villages. Evangelist-teachers serve. The territory is divided into districts served by overseers. These districts have regional meetings four times a year. Christians from the various villages come to the central place for the fellowship of communion.

The service was a threefold one lasting about three hours. The first service was a mixture of Christians and non-Christians. The singing was beautiful. Special musical numbers were presented by village groups.

Two couples brought children for dedication. This was impressive and spoke volumes for the future of the church in the Congo. As in America, so in the Congo the Christian family is very important. The pastor asked heart-searching questions of the young couples—a bit more direct than is our practice in America.

The pastor preached a powerful sermon. He urged people to come to the Lord. He assured them that the Lord was ready to forgive and receive them. It was my privilege to speak briefly to this congregation.

The second service was for all those who made professions of Christ. It was a testimony meeting. Missionaries told us the content of some of the speaking. Some confessed backsliding. Others expressed victory over sin and suffering. One lady, mother of six children expressed her joy in the Lord and her purpose to live for Him. This service closed with a season of prayer in which Africans participated freely.

The third service was communion composed of the church members. This was a never-to-be-forgotten occasion. It was our privilege to partake of communion with our Indian brothers and sisters in Christ. Now it was our joy to fellowship around the table of the Lord with African Christians. They sang the familiar hymn "At the Cross." Then came the high spiritual movements of eating and drinking in memory of our Savior. If anyone does not believe in missions I would challenge that person to fellowship in a service like that and not get a spiritual thrill in the thought that these dear Christian black people of Africa were brought to a saving knowledge of Christ through our mission program.

Some mission observers have said that the Belgian Congo provides the greatest open door for missions in the world today. Perhaps so. Even with very high standards of church membership there are 15,594 members. That is wonderful. In addition there are 12,462 who have made professions of Christ. Last year almost 2,000 joined the Church. In addition there were 10,422 who attended services regularly. Out of these the Lord is calling one after the other to accept the power of the cleansing blood.

In the afternoon we attended a young people's meeting. There were at least 300 present, most of whom were between 15 and 25 years of age. The program was interesting. There were several special musical items. A Bible verse contest was stimulating. In very rapid succession they repeated the verses with a girl finally winning. I presented a message to them which I had given to American and Canadian Youth. It was based on Hebrews 12:1 and 2.

Mennonites Find a New Delta

WALTER H. DYCK

In the middle of the 16th century Mennonites from Holland, in large numbers, settled in the lowlands between the Vistula and Nogat rivers, in what was then known as Poland. In the middle of the 20th century descendants of these Danzig Mennonites have undertaken to settle a delta in lower Uruguay. History is repeating itself, although on a smaller scale.

Forty-two Mennonite family heads met Feb. 15, 1955, in the MCC Home in Montevideo. This new tract of land, lying about sixty miles west of the city, only about three miles from the wide Rio de la Plata River (separating Uruguay from Argentina), had been viewed the day before. Only one family of those originally interested withdrew, leaving forty-one who were now selecting a name for the new co-operative about to be born.

What was its name to be? The word "Werder," used in the old country, and others were suggested. But since the area near the confluence of the Arroyo Pavón (river) and a smaller tributary resembles the tract of land in which their forefathers had lived, it seemed quite natural that they apply for articles of incorporation under the name "Cooperativa Delta."

The purpose of the new settlement is twofold: First, to provide small farms which young couples can call home, earn a modest living, and provide homes, schools, and a church in an evangelical environment. An alternative is that they scatter to distant ranches and into the cities. Secondly, such a new settlement will provide more space for the El Ombu colony. Nearly half of the "Delta" settlers come from El Ombu where a farm has had only thirty-five acres. Families moving out permit individuals to acquire up to seventy acres from neighbors or relatives. The other half of the settlers come from jobs in the cities and work as renters or laborers in dairies and on ranches. On the "Delta" each farmer begins with 75 acres besides some swamp land which needs to be reclaimed for productive purposes.

One admires these families (and there are three widows with children among them) for their enterprise. The cost of this 3,655 acre tract is 1,109,880 pesos. When one remembers that for those making their livelihood in rural Uruguay (working for wages or selling produce) an Uruguayan peso is as hard to earn as a dollar is for those living in North America, then this move represents a "million dollar deal." Each settler makes a down payment of 2,500 pesos. Help for making the balance of the down payment (twenty per cent of appraised valuation) was provided on a loan basis from the U.S.A. The greater part of the financing is covered by loans by the Colonization Institute and Mortgage Bank, to be amortized on a thirty year basis. These hearty workers plan to do it by a simple trust in God and frugal living. They say, "It can be done!"

The Board of Directors are: Walter Sprunck, president; Wilhelm Dück, vice-president; Wilhelm Regehr, secretary; and Hans Warkentin, treasurer. The other three men are Arthur Schweitzer, Helmut Wiebe, and G. W. Dück. Three family heads are named Sprunck; six, Dück; six, Regehr; and three, Jochem. Two ministers, Klaus Dück, the newly elected elder in Montevideo, and Otto Jochem, El Ombu, will be joining this new settlement.

Other family names represented are Bachmann, Bergmann, Dietrich, Driedger, Ensz, Froese, Harder, Kröker, Neumann, Penner, Prohl, Reimer, Router, Rüdiger, Schröder, von Dück, Wiebe, and Wölke.

On March 1 a team of seven of these settlers will begin to measure the "delta" into forty-one farms of equal value. Each settler has a number. A lot will be drawn to determine where each family will live. Families desiring to live near each other have been given consecutive numbers. By April 1 it is hoped that the trek to "Cooperativa Delta" will begin.

May we count on your continued interest and prayers?

Next time we hope to report on Youth Work, especially a Retreat at Colonia.

The day closed with a very wonderful time of fellowship with the missionaries in a service of devotion and prayer. I shared some thoughts on 1 Thessalonians and then we spent a time in a season of prayer. One of the greatest joys of this trip has been these blessed times of deep spiritual experience with our missionaries.

This was one day in the Congo! What a wonderful day! They were all glorious! The inspiration and challenge was almost more than the human heart can bear. To think that through the faithfulness of the Lord's children in America, these African Christians could be brought out of unspeakable darkness into the marvelous light of the gospel is beyond expression in words. Yet there are so many thousands more to be reached. How many more must die without Christ? How long will they have to wait? Certainly, we will want to answer the commission in dedication. I thought of a few lines I read some time ago:

"Lord, take my lips and speak through them;
Take my mind and think through it;
Take my heart and set it on fire."

FLASHES OF THOUGHT

(Continued from page 183)

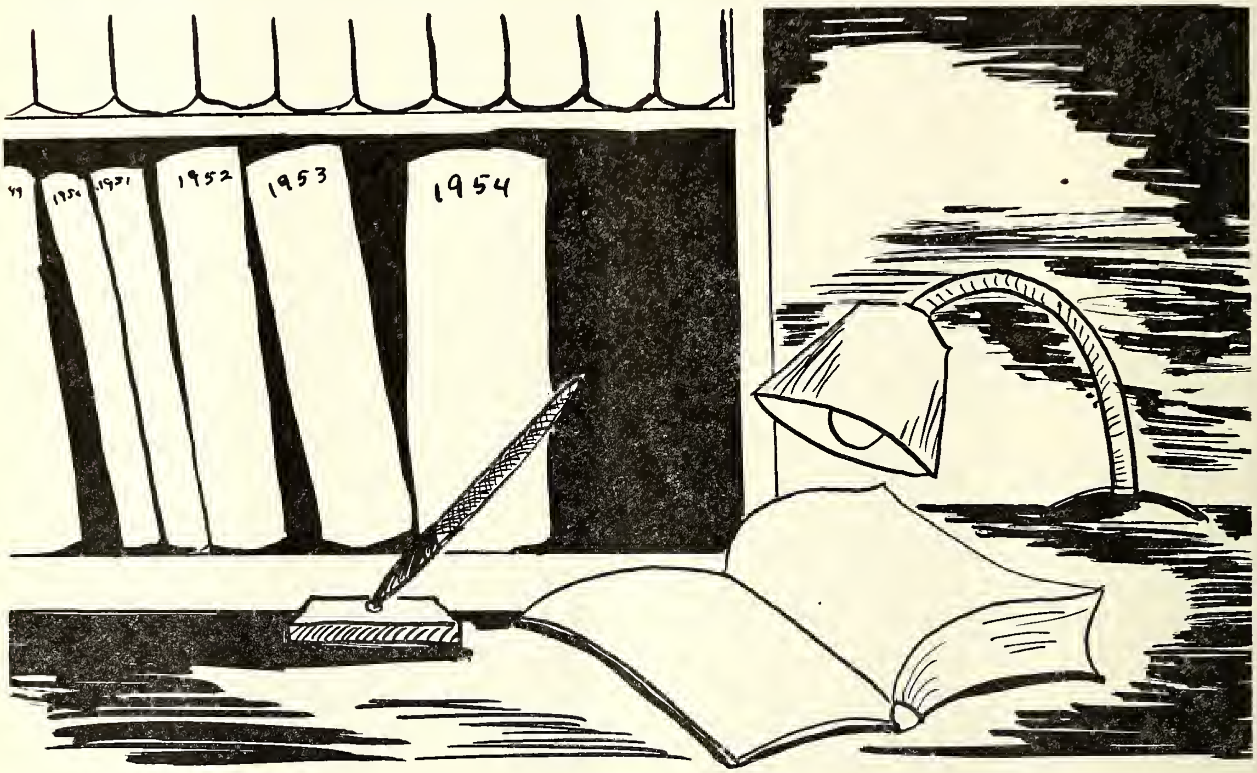
hour his position was completely reversed with the cry "I know not the man."

In debating—yes, it is permissible to change sides. Upon the question of allegiance to Jesus Christ there is no such choice. We must take our position without wavering that all the world may know where we stand.

CHOOSE YE THIS DAY

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas



Volumes 1954 and 1955

The ink has dried. The pages have been assembled and bound. Another year's volume can be placed on the reference shelf alongside the growing line of previous years' volumes describing progress toward the goal of a "United Mennonite Youth in Christ."

As we hurriedly glance over the months of 1954, we see the Jakob Duerksen family cross the border from Winnipeg, Manitoba, to Bluffton, Ohio. Jakob will receive his A.B. degree this summer before returning to Paraguay as a teacher among the Mennonite colonies.

In Altona, Chicago, and Akron, we hear Frank Epp, Leola Schultz, and Gordon Dyck pecking away at their typewriters, preparing preliminary copies of area manuals which are to be published for use in the Youth Fellowship program.

We breathe a prayer of thanks and intercession while Bill Gering receives and accepts the call to a one-year period of full time service as a youth worker in our Conference.

Lois Duerksen, in her dormitory room at North Newton, can be seen going about her weekly duties of editing the Youth Section. Perhaps she is preparing a sketch, or perhaps writing letters requesting articles for print.

On November 30, a group of approximately twenty-five young men and women from the seven General Conference districts and four colleges, are assembled in the faculty room on the Bethel College campus, discussing and adopting a $7,400 YPU expense budget for 1955.

Gordon Dyck, at the beginning of his second three-year term as Christian Fellowship area chairman, is pondering, "How can I help meet the need of Christian fellowship among Mennonite young people, and how can I best present these concerns to Richard in Ontario, Janet in California, and Ted in Oklahoma?"

In British Columbia, a minister and his wife are spending long hours selecting Bible passages and arranging materials for the 1955 Prayer Calendar booklets.

Throughout the States and Canada, local youth groups comprised of many individuals are giving serious thought to their role in Christ's church and kingdom.

These have been glimpses into the year which is past—a year in which Christ has richly blessed the work of our Young People's Union, and a year in which He has called us to renewed dedication for a growing work.

At the outset of 1954, a budget of $5,050 was adopted. With your financial and prayer support, this budget was exceeded. You will be interested to know that your contributions made it possible to complete payment on the $300 which had been borrowed previously from other Conference boards, and to deposit a total of $300 with Menno Travel Service as a reserve for the Duerksens' return trip to South America.

All obligations for 1954 were met before the year closed but, in order to make all of the payments, it was necessary for the YPU General Fund to borrow temporarily from the Missionary Education Fund. On December 31, there was a balance of $957.64 in the Missionary Education Fund and a $428.80 deficit in the General Fund.

A statement of receipts and disbursements for the past year, the December financial report, and a statement showing how well each district met its share of the 1954 budget are found in this issue. We launched into the past year with faith that God would challenge the youth of our churches to support the YPU projects. He has done this and you have responded generously. Thank you to all who had a part in this work.

Having taken a backward view, let us now look at the next volume. In the light of the large $7,400 expense budget which has been adopted for 1955, the ten months remaining in this year will require conscientious stewardship of the gifts which we have received from God's storehouse. In the budget, which

(Continued on page 189)

STATEMENT OF RECEIPTS AND DISBURSEMENTS

January 1 — December 31, 1954

Cash Balance, January 1, 1954				$1,167.11
Receipts:				
General Fund:				
Non-Specified		$2,311.66		
Program Helps		4.00		
Youth Worker:				
From Board of Educ. and Publ.	$ 700.00			
From Other Sources	290.00	990.00		
Youth Manuals		60.50		
Prayer Calendars		11.71		
TOTAL GENERAL FUND			$3,377.87	
Missionary Education Fund			2,398.61	5,776.48
				$6,943.59
Disbursements:				
General Fund:				
Prayer Calendars		$ 638.02		
Youth Fellowship Folders		85.06		
Youth Manuals, first prtg.	$ 95.64			
Youth Manuals, second prtg.	34.35	129.99		
Program Helps		235.69		
Youth Editor's Salary		336.00		
Youth Worker's Salary	1,200.00			
Youth Worker's Travel, Exp.	671.98	1,871.98		
Office Expense		128.01		
Secretarial Supplies and Expense		115.58		
Council and Cabinet Meeting Travel, Exp.		702.46		
Interest on Loan		23.33		
Miscellaneous		4.29		
TOTAL GENERAL FUND			$4,270.41	
Missionary Education Fund:				
Jakob Duerksen Project		1,544.34		
Deposit to Menno Travel Service		300.00	1,844.34	
Notes Payable			300.00	6,414.75
Cash Balance, December 31, 1954				$ 528.84

YPU INCOME DISTRICTS—1954

Districts	Budget Allotment	Receipts	Percentage Response
Canadian	$1,111.00	$1,007.06	90.6
Central	353.50	360.75	102.1
Eastern	656.50	262.00	39.9
Middle	606.00	606.00	100.0
Northern	656.00	685.15	104.4
Pacific	303.00	246.75	81.4
Western	1,363.50	1,363.27	100.0
Non-District Receipts	—	1,245.50*	—
TOTALS	$5,050.00	$5,776.48	

***Includes $700 subsidy from Board of Education, income from publications, and contributions from persons not affiliated with conference district churches.**

1955
Young People's Union

YPU FINANCIAL REPORT FOR DECEMBER

Cash Balance, Nov. 30, 1954	$ 994.61
Receipts for December, 1954	466.39
Receipts, Jan. 1 to Dec. 31, 1954	5,776.48
Percentage of $5050 budget	114.4%
Cash Balance, Dec. 31, 1954	$ 528.84
General Fund	$ (428.80)
Missionary Educ. Fund	957.64
	$ 528.84

YPU FINANCIAL REPORT FOR JANUARY

Cash Balance, Dec. 31, 1954	$ 528.84
Receipts for January, 1955	647.79
Percentage of $7,400 budget	8.8%
Cash Balance, Jan. 31, 1955	777.47
General Fund	$ (219.81)
Missionary Educ. Fund	997.28
	$ 777.47

Letter to the Editor

(Something About Mexico)

Apartado 404
Chihuahua, Chih.

Honorable Editor!

Since a number have asked and a number of others undoubtedly would like to know "Where are you? What is your work? How does it look over there in general? HOW do you like it, etc." I want to report.

I am at present in the Santa Clara vicinity. This is the location where at one time a large group of Sommerfelder Mennonites were settled. I have room and board in the village of Weidenfeld. It was also in this village that I served as teacher in a private home for several families until Christmas. Until Christmas the number of my pupils was very small. I also had the privilege to serve our group on Sunday in a spiritual way, in weakness.

In this year also I may be of help to this same group with a dayschool and also on Sundays. The school, where we also hold our Sunday meetings, is since the New Year outside the village of Weidenfeld. After wishing and praying our prayers were heard and we were permitted to use the buildings on a nearby ranch. We are thankful for this because we do not want to offend anyone here in the village. But to quit school we had no intention of doing. There had to be a way, and there was a way. Ways will be found in the future too.

Since the New Year, 14 children attend our school. Here I am alone in the work and offer all possible subjects in the German language. Only language is taught in English because that is demanded over here.

Aside from being under God I stand here under the auspices of the General Conference. Our work was started upon the invitation of the local group here. How the work is going to continue the future will tell us. I believe I can serve our people over here too. Remember me! Remember us!

As you probably know we have winter over here too. But the winter is more saving with its frost from what it is in Canada. The harvest (or the grain) has been threshed aside from the beans. Beans are usually put in a pile and threshed in spring. The harvest was pretty good, generally speaking. The weather and insects have decreased the harvest in some places. The price of oats is not as high as it was last year either. Generally speaking there ought to be enough feed this year.

At present the farmers are plowing. People hope that they can plant corn this year, which in the past few years could not be done on account of the drought. May the Lord bless our people again with a good harvest. May the spiritual harvest not be lacking either.

Full of joy and hope I am looking into the future. We have an opportunity. What will we do with it? If a call should come for supplies, believe me they will be well used. He is true; may we also be found that way.

Greetings,
John Friesen (Translation)

Something to Think About

Do you realize that we spend approximately one-third of our life in bed? How do we prepare for this third of our life? Most likely, and quite naturally, we don't think much about it. We figure that when we want to go to sleep there just isn't much to do but go to bed, close our eyes, and sleep. The psalmist made a very significant statement pertaining to this subject; "When I remember Thee upon my bed, I meditate on Thee in the night-watches." One would venture to say that when we are thinking about our God and Savior our sleep is much more peaceful and restful. We may not realize it, but our thought life is important to how well we rest in our sleep. Have you ever gone to bed after having been very much disturbed about something? Most likely your sleep was disturbed also, that is, if you slept at all. Our thought life is important to our sleeping whether we want to admit it or not. It may not always be easy but thinking pleasant thoughts will reward us more than we realize, even to the extent of how we sleep.

—A. Menno Knight

Our Schools

BETHEL COLLEGE

A Bethel debating team composed of Kay Ewert, Abilene; Carol Gering, Mt. Lake, Minn.; and Marian Kaufman, North Newton; won four out of five debates at the Lincoln, Neb., tournament, Feb. 25-26. They defeated St. Olaf of Minnesota; Morningside of Iowa; William Jewell College of Missouri; and the University of Missouri. They lost to Missouri Central College. On March 1 the Misses Ewert and Gering and their coach, W. T. Wilkoff, attended a dinner debate on the campus of McPherson College.

O. Goering, director of recreation, will participate in a workshop on recreation for Mennonite and affiliated colleges to be held at Goshen College, March 18 and 19. Also on the program of this workshop will be Bob Tully, former director of athletics at Bethel College and Roman Ginerich of the Goshen College staff.

The Mennonite Singers of Bethel College participated with five other Kansas college and university choirs at the Southwest Music Educators Conference in Hutchinson's Convention Hall, Sunday afternoon, March 13.

The Mennonite Singers under the direction of Dr. W. H. Hohmann sang three selections: "All Breathing Life Sing and Praise Ye the Lord," "O Sing Ye unto the Lord," and "The Lord's Prayer." The choirs combined to sing Fauré's "Requiem" under the direction of Dr. Foltz of the University of Nebraska as a final number. In the evening the Mennonite Singers presented a program in the First Mennonite Church of Hutchinson.

Harry Martens, business manager, attended a meeting of college and university business managers of Kansas and Missouri, at Kansas City, March 9. He participated in the discussion by presenting Bethel's program in budget planning.

Students attending Bethel College from Korea, Formosa, Mexico, Puerto Rico, Liberia, and Germany were guests of the Kansas region brotherhood dinner held at the Broadview Hotel, Thursday, March 3.

They were among 51 foreign students attending colleges in central Kansas, present at this dinner sponsored by the Kansas region of the National Conference of Catholics and Jews. Accompanying the Bethel students were Eldon Graber and John F. Schmidt of the college staff and Art Dick, senior student. The feature of the evening's program was an address by Herbert Philbrick, author of "I Led Three Lives," and former FBI undercover agent in the Communist party.

BLUFFTON COLLEGE

Rev. Peter Dyck, pastor of the Eden Mennonite Church, Moundridge, Kansas, and former leader in relief work, is the speaker at the annual Christian Life Week being held on the campus, March 22 to 25. This series of meetings is held each spring to enrich the spiritual life of the students.

Bluffton College Summer Session is scheduled to be held from June 7 to August 27, it was announced recently by Dr. J. S. Schultz, director. Courses are now being arranged for four three-week terms: June 7-25, June 28 to July 16, July 19 to August 6, and August 9-27.

The following courses are tentatively scheduled: Teaching Skills, Teaching of Reading, Educational (child) Psychology, Principles and Management of Education, Science, Philosophy, and possibly Bible and American Government.

Courses run for a three-week period of time and are three semester hours credit. One course is taken at a time and completed in three weeks. A student may enroll for any of the terms. Due to the extreme shortage of teachers in elementary and high schools, every effort is made to accommodate those who seek teacher certification.

Morris Hochberg, violinist who is now assistant concert master of the Detroit Symphony, will appear as the fifth concert series number in Ramseyer Chapel on Tuesday, March 29, at 8 p.m. Accompanying him will be his wife Sylvia, with whom he has played duets since his high school days.

Jim Bishop, junior from Souderton, Pa., has been

(Continued on next page)

VOLUMES 1954 AND 1955

(Continued from page 187)

appeared in the January 4, issue of *The Mennonite,* there are two large items which should receive special mention. One is the completion of the Jakob Duerksen project. Since Bluffton College is giving Jakob a grant for full tuition, the YPU is responsible only for the family's living expenses and their return trip to Paraguay in late summer. This is, however, a sizable project.

The other large undertaking is the support of the youth worker who will begin serving on a full time basis in June. After many years, the dream of having a full time youth worker has become a reality. We are confident that as Bill travels from youth group to youth group and district to district, many will be made aware of their close kinship with all Mennonite young people. It is our prayer that you will uphold the youth worker project in your prayers and offerings and that, as Bill's contacts increase, we may all be inspired to new heights of Christian commitment and discipleship.

We are very grateful to the Board of Education and Publication for its encouragement in the YPU program. In view of our increased budget, the Board has agreed to raise its subsidy for the youth worker to $1,000 in 1955. This means that the amount to be met by our young people is decreased to $6,400. At present there are some urgent obligations to meet, and the General Fund is unable to take care of them. If your youth group is in a position to make a contribution now, won't you send it to your district treasurer? It is as the local groups support their district treasuries, that the districts are able to support work on the YPU level.

The goal this year is higher than ever before, but God is placing these responsibilities into our hands. Dare we fail Him?

OUR SCHOOLS

(Continued from page 189)

chosen as this year's May Day Chairman by vote of the entire student body. At the same election Reldon Schirch, Chenoa, Ill., was chosen as chairman of the spring Clean-up Day. May Day will be held June 4, this year.

FREEMAN JUNIOR COLLEGE

Bible Week with Rev. Robert W. Hartzler of Goshen, Ind., as the speaker has been a time of spiritual inspiration. Listeners felt the impact of quiet sincerity and spiritual insight as they listened to the messages.

The Peace Club is sponsoring the showing of "The King of Kings," a religious film. It is a reverent and beautiful presentation of the greatest story ever told. Christ's last days, the Crucifixion, and the Resurrection are depicted with sincerity and fidelity to biblical fact. The temples, garden of Gethsemane, the way of the Cross, and Calvary were reproduced with much effort at authenticity. The film was produced under the supervision of religious authorities.

President von Riesen attended the meeting of the Seminary Board in Chicago on March 2. On March 3 and 4 he attended the sessions of the Association of Junior Colleges also in session in Chicago.

The College Entertainment and Concert Series presented Maurice Wilk, a young violinist in a concert March 9. Concertmaster of the CBS Symphony, he has an unusually large and varied repertoire of classical and modern music. Gertrude Szaroleta, head of the piano department at Ohio University, accompanied him.

MENNONITE BIBLICAL SEMINARY

Rev. Vernon Sprunger was guest speaker at the Woodlawn Mennonite Church Sunday morning, March 6. A missionary challenge, "Other Sheep I Have" was the theme of Brother Sprunger's message. Rev. and Mrs. Sprunger, missionaries of the Belgian Congo field in Africa, are now on furlough.

In preparation for the spring visitation program, members of the Woodlawn congregation met for a discussion on Sunday afternoon. Don. E. Smucker, who has been in charge of a number of lay evangelism programs in local churches throughout the city, shared his insights and techniques with the group. Floyd G. Bartel, church worker, was in charge of the discussion period.

J. N. Smucker, pastor of the church, was on a speaking mission in Winnipeg, Manitoba, the week of March 6-9. He was guest speaker at the Bethel Mission Church of Winnipeg.

The Wednesday morning chapel service at Bethany Biblical Seminary was led by David Habeggar. Rev. Habeggar is now serving as MCC pastor giving spiritual aid to the 1-W's of the north central states. In his talk, Brother Habeggar spoke on the problems and values of the 1-W program to the men engaged in it and to their local churches.

Norma Jost led the Lenten prayer fellowship on Wednesday evening, March 9. Under Miss Jost's guidance the group focused their attention on Christ our Sin-bearer.

MCC News Notes

PLANNING UNDERWAY FOR 1955-56 MEAT CANNING SEASON

Churches and communities in the Midwest interested in preparing meat for relief during the 1955-56 season with the use of the MCC portable canner are urged to make their intentions known by April 15.

Tentative plans call for the portable canner to be available to the states west of the Mississippi including Kansas, Oklahoma, Colorado, Nebraska, South Dakota, North Dakota, Minnesota, Iowa, and Missouri. An indication of interest from churches in these states is necessary to make more definite plans for the 1955-56 material aid season.

Churches in Kansas may direct their requests to the MCC office, 213 North Pine Street, in Newton. Churches in the other states should register their interest with the Relief Section, MCC, Akron, Penn. When writing, churches should merely indicate their interest in canning and the number of days they would need the portable canner in their community.

One of the reasons for establishing a canning schedule for 1955-56 at this time is to co-ordinate it with the anticipated MCC-CROP drive in Kansas. Planning for this drive will begin around May 1.

Meat is a particularly valuable relief commodity since it provides the nourishment and resistance to disease which many persons overseas need. Not many people in the world are starving but thousands are suffering from lack of the right kind of food such as meat. Fields where MCC anticipates using canned meat such as beef, pork, lard, and poultry include Jordan, Korea, Indochina, and Austria. Besides satisfying physical need, the distribution of meat overseas helps to meet a spiritual need.

JOHN B. HORST SAILS FOR JORDAN

John B. Horst, a member of the Calvary Mennonite Church, Los Angeles, sailed from New York on March 8, for a two-year term of relief service in Jordan. Plans are for him to be assigned to the Near East Christian Council where his work would be concerned with the distribution of U.S. government surplus food commodities. The departure of another worker is a reminder to the supporting churches to pray for their representatives, that they may adjust to living conditions in foreign lands, that their work may be purposeful and effective and that many needy may sense the touch of Christ.

PAX MEN BEGIN NEW PROJECT IN VIENNA, AUSTRIA

A new PAX unit has been organized in Austria to aid in the reconstruction of a large Evangelische Church school in the center of Vienna which was burned out during the war.

This project is a co-operative venture between MCC and the Brethren Service Commission. MCC has made six PAX men available and BSC is providing a similar number.

There is a desperate need for this Christian day school which accommodated 600 children before the war. The building was given to the Evangelische Church by the rulers of Austria when freedom of religion was established.

During the war it was appropriated by the armed forces as a combination supply depot and armory, and at the end of the war set afire to keep the supplies from falling into the hands of the Allies. The building was completely gutted but the basic skeletal structure is sound.

Jottings

—**Meadow Church, Mingo, Kan.:** "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's," 1 Cor. 6:20. Mr. and Mrs. Arnold Nickel, Mr. and Mrs. Leo Stoecker and son Michael, motored to Meade, Kan., to visit the Peter J. Remple home on Feb. 12 and 13. Mr. and Mrs. Marvin Schmidt and Sheryl, and Mr. and Mrs. Henry Regier spent Sunday, Feb. 13, in Hutchinson, Kan. They attended the Jack Schuler Crusade and also visited their nephew, Don Koehn, and niece, Lavonda Buller, who are attending the Central Bible Acedamy. The Marvin Schmidt family recently moved from Oakley to Colby, Kan., where they are building their new home. Mr. and Mrs. Henry Regier moved their trailer house from Colorado to Colby, Kan., where they are making their home. Mr. and Mrs. John Willems went to visit Mr. Willems' mother, Mrs. Katie Friesen, at the Sunshine Home in Buhler, Kan., over the week end of Feb. 12-14. During this time they visited their daughter Luella, Mrs. Elgin Decker, and her family at Canton, Kan. They also visited Mr. Willems' sister, Mrs. Katharine Nickel, in Hillsboro, Kan., Sunday, Feb. 20, at 2:30 p.m. our church observed the Holy Communion.—Corr.

—**Grace Church, Dallas, Oregon:** J. M. Franz, who has served us since January of 1954, desires to retire from full time ministry because of physical difficulties. The Lord has graciously supplied our needs, and H. D. Burkholder has accepted our call and will bring his first message Aug. 7. A missionary program was given Jan. 30, with Mrs. John Hiebert, missionary to Africa, as speaker. The offering of $67.34 was divided between the educational project in India and the mailing of the Arnold Dalke's prayer letter. Slides were shown at a February meeting of the Bob Wiens', missionaries in Africa. The Grace Mission workers have shipped 12 pair of pillow cases, 12 comforters, 1 baby quilt, 36 layettes, 21 pounds of bandages, 30 pounds of used clothing, and 7 pair of shoes since October, 1954. The young people started a projector fund project in July of 1954. It is now completed and the project and screen will be used by all departments of the church and Sunday school.—Mrs. A. E. Schellenberg, Corr.

—**First Church, Pretty Prairie, Kan.:** Our pastor, H. G. Nyce, was re-elected to serve our church another five years. Cornelius Dyck was guest speaker at the Bible conference held here the first week in January. On Feb. 24, our pastor left for the Arizona Mission fields. He plans to be back by March 20. The "Mennonite Singers" will present "The Seven Last Words of Christ" here on Palm Sunday evening. A daughter was born to Rev. and Mrs. Leo Miller. Mrs. Miller was the former Lola Goering from our congregation. Amy Winsinger, R.N., a member of our congregation, has left to do missionary work in Brazil, South America.—Mrs. P. J. Goering, Corr.

—**Bethel Church, Hydro, Okla.:** Our library is being enlarged in order to take care of new additions of books recently purchased. Among these are: set of 8, "Systematic Theology" by Lewis Sperry Chafer; a set of 6, "Jamisson Fausset, and Brown, Critical and Experimental Commentary on the Bible"; set of 6, "Matthew Henry's Commentary on the Entire Bible"; Strong's "Exhaustive Concordance of the Bible," "Bible Encyclopedia and Dictionary" by Fausset; Webster's New Collegiate Dictionary. This fine addition, plus the books we have, makes our library well stocked for good reading and information, both for young people and for adults.—Wilfred Ewy, Corr.

—**Hoffnungsau Church, Inman, Kan.:** Our midweek Bible classes are meeting regularly for Bible study sessions. Besides the adult choir, two children's choirs were organized. The adult and the junior choir under the direction of Rosella Duerksen, and the cherub choir under the direction of Loretta Goertz. These choirs now serve alternately at the Sunday morning services. On the evening of Dec. 19, the choir, directed by Rosella Duerksen, presented a cantata, "The Messiah." On Jan. 2, our YPU invited the Bethel College Youth Fellowship for a chili supper. As the main event of the evening the O'Ray Grabers showed pictures of Berlin, Germany. Jan. 3-6 fourteen men from our brotherhood helped to rebuild a church for the Commanche Indians at Seiling, Okla. The senior Mission Society held their annual family night Jan. 24, with Mrs. C. Krahn as guest speaker. An offering was taken and sent to the Seminary at Chicago. The Happy Hour Circle held its annual all-day relief sewing day Jan. 19. On Jan. 30, the YPU had a program of worship and fellowship, and the film "Shield of Faith" was shown. Feb. 7, the S. S. officers, teachers, assistant teachers, and their wives and husbands met for a supper at the church. Pres. D. C. Wedel of Bethel College, speaker of the evening, spoke of the importance of the Sunday school teacher in his task. A film was also shown. Feb. 13, Marlo Ediger, who recently returned from 1-W work, presented an interesting set of picture slides which he took while in PAX service in the Jordan area. Feb. 20 we observed Holy Communion.—Mrs. J. V. Regier, Corr.

—**First Church, Reedley, Calif.:** The recently concluded series of evangelistic services conducted in our church by Jacob T. Friesen of Beatrice, Neb., were well attended and each message was an inspiration to our faith. Erwin Goering, Bethel College, also contributed to our services. Four men of our church recently traveled to Oraibi, Arizona, and helped with the construction of a home for our missionaries there. The mission film, "The Call of the Cheyenne," was shown at a Sunday evening service. This accurate report of our home mission work in Montana was very interesting and worth while. Frank Wiens, returned MCC worker, brought us an economic report on Paraguay. The month of February is being used by our Bethel College Fellowship Committee to receive gifts and promote interest for our college. Our church helped in the emergency relief to our Westside migrants during unfavorable winter weather conditions when these people could not find work. Dan Schellenberg brought us the messages on Jan. 16 when our pastor participated in the dedication of the church in Downey. The Sunday school cradle roll department sponsors "Parents' Programs" periodically and Dr. Raymond Cramer, psychologist of Fresno, has been the speaker. These meetings are informal and time is given for discussion. Parents with young children feel that they profit greatly from the practical help given.—Mrs. Ray Goossen, Corr.

—**First Church, Madrid, Neb.:** Jan. 30, pastor Norman Dalke, P. A. Regier, Herbert Harms, and Mrs. C. E. Harder accompanied Rev. and Mrs. LaVerne Loewen to Chicago to attend the Moody Bible Institute Conference. Rev. Dalke and Mr. Regier spent some time at the Mennonite Biblical Seminary visiting friends and attending classes. Mr. and Mrs. Herman Regier are the happy parents of a baby boy born Feb. 1. He was named Dale Lee. Mrs. Henry Huebert is spending several months with her children and grandchildren in Reedley, Calif. Mr. and Mrs. Curtis Preheim of Freeman, S. D., spent several days visiting relatives and friends in this community. Feb. 2, Mission Society met at the home of Mrs. Pete Regier, Jr. Bible study on prayer was led by Mrs. Ray Krause. We tied a comfort for relief and brought new garments for the same. Feb. 11, the Laymen's Organization met at the home of P. A. Regier. The group studied interesting slides on Europe and the world Mennonite conference in Switzerland, taken by Mr. Regier. Pastor Dalke then led the Bible discussion. The young people of our church are studying the catechism in charge of the pastor. This group has organized a Young People's Fellowship and plan to meet once a month.—Corr.

—**First Church, Philadelphia, Pa.:** In October, our church will observe its ninetieth anniversary; new pews and a new carpet are being purchased with some major building improvements to celebrate the event. Wm. Keeney, assistant to the Bluffton College president, spoke in our church recently. The Girls' Gospel Team from the college presented a program to an appreciative audience during the Christmas holidays. Our choir has made a 45 speed recording of two songs from the "Mennonite Hymnary" which will be available within the near future. Under the sponsorship of the choir, the newly purchased Baldwin Organ is practically debt free. Pastor Bedsworth is preaching a series of messages from the Book of John during the Lenten and Easter season. The women's organization celebrated their seventy-third anniversary with a program based on the theme of "Stewardship." A Men's Fellowship Group has been started with Harry Solliday as the president and George Scheifele representing the group in the Eastern District Men's Brotherhood. The thirteen junior and intermediate girls, who make up the Girls' Mission Band,

(Continued on next page)

through freewill offerings and mission banks, contributed nearly $150.00 to missions last year. Our pastor will be teaching a speech class at the Leadership Training School of the Eastern District Conference which will be held at Souderton.—Corr.

—**Grace Church, Pandora, Ohio:** The "Messiah" was sung by a community chorus, Laurence Burkhalter, conductor. Herman Hilty and Myrtle Miller were married Dec. 26. Missionary Edward Burkhalter family was with us Jan. 9, morning and evening. Miss Martha Hilty, R.N., who has had 2 years of experience with polio patients, spoke Feb. 6. Miss Mary Ellen Gerber, missionary to Africa, told of her work Jan. 30. A fellowship supper for church officers and their wives was held at Lima Mennonite Church. Miss Anna V. Liechty from Africa, spoke to the Mary-Martha Missionary Society recently. J. N. Smucker will be the speaker at our pre-Easter meetings April 3-8. Bluffton College Vesper Choir sang Feb. 27. The weekly adult Bible study class is studying the life of Jesus. The union World Day of Prayer service met at the St. John Church. March 19 and 20 will be open house and dedication of Memorial Home. The Women's Missionary Society had a sewing day March 3 with Mrs. Sylvan Lehman of Lima as speaker.—Delila A. Amstutz, Corr.

—**Johannestal Church, Hillsboro, Kan.:** Milton Penner was elected to the office of deacon and was ordained Sunday, Jan. 23. The Bethel College A Cappella Choir presented a sacred concert in our church Sunday evening, Jan. 23. A son, Gary Lynn, was welcomed into the home of Mr. and Mrs. Herbert Guhr. Marriages during the month of January were: Marlene Gaede to Reign Andress of Newton; Eldon Brandt to Amy Neufeld. This marriage took place in the Mennonite Church in Filadelfia, Paraguay, South America. For the fifth Sunday pulpit exchange in January, Peter Goering of the Lehigh Church brought us the message. Our midweek service discussions during the month of February have been centered on "Our Mennonite Heritage." Miss Marie J. Regier, returned missionary from South America, brought us the message Sunday, Feb. 27. On the evening of the same day, the Student Christian Fellowship from Bethel College gave us an inspiring program.—Corr.

REPORT ON TRIP TO WASHINGTON

(Continued from page 181)

Yes, I questioned the American bargain! Will the United States ever be free from conscription again, or will militarism continue to grow, until all of us are shackled? Then I heard a voice which said: "Seeing they see not and hearing they hear not." Militarism abroad is wicked, but here it is rationalized as essential and often praised as something wonderful. Then I visualized the countless millions, Congregationalists, Methodists, Lutherans, Roman Catholics, and others who fled from tyranny abroad to come to America in search of liberty and opportunity. Often the thing that they fled from was conscription and I wondered whether their descendants had the same passion for liberty and truth? And then I remembered that within the last decade proposed U.M.T. laws had been defeated when the public expressed its concern, and I prayed that this might happen again and again. If all of us are vigilant and concerned we can defeat U.M.T.

If you are wondering what you can do, or if you want the Washington story spelled out in greater detail, contact one of the members, and arrange for a presentation of the peace message in your church.

WEEK OF WITNESS

(Continued from page 180)

(Without this there is no witness! Remember what He said, "Except a corn of wheat fall into the ground and die, it abideth alone: *but if it die . . . .*"
John 12:24)

Our Lord had a Week of Witness—A Passion Week!
In Jerusalem! Have we ever had a Passion Week?
In Jerusalem? (Acts 1:8)
He said:
"Let your light so shine before men!"
"You shall receive power!"
"Go therefore and make disciples!"

Into the Beyond

MRS. LYDIA MOSER, was born Sept. 11, 1872, and passed away on Dec. 3, 1954. She was a faithful member of Salem Mennonite Church of Dalton, Ohio, where funeral services were held Dec. 5, with Pastor James Reusser officiating.

EVA VOTH ENSZ, was born August 16, 1871, in Russia, and passed away October 2, 1954, at Valleyford, Washington. She was a faithful member of the Menno Mennonite Church of Ritzville, Washington.

Film Review

OUR BIBLE—HOW IT CAME TO US, 16 *mm. sound, black and white,* 84 *minutes, American Bible Society,* 450 *Park Avenue, New York* 22, *N. Y., rental* $22.50 *for one continuous showing,* $8.00, *part I;* $8.00, *part II*; $9.00, *part III, for three successive showings.*

This film tells the story of the formation of the Bible, how it spread across Europe, and how the English Bible came to us in the form in which we have it today. The entire picture is well done and helps to make the story of how we got our Bible meaningful and thereby should help us to appreciate our Bibles more. The film is suitable for age groups from the fifth grade on up. The picture is a bit long but most people will not mind this, and it will hold their interest.

THE BIBLE THROUGH THE CENTURIES, filmstrip, color, sale price, $5.00, *available from Board of Education-Publication, Evangelical and Reformed Church,* 1505 *Race Street, Philadelphia, Penna.*

This filmstrip covers the background of the Old and New Testaments and shows how the cannon came into being. It also shows how the Bible was translated into the various languages bringing the story down to the translation of the New Revised Standard Version. Accompanying this filmstrip is a script both for older people and for children. The color is good in this filmstrip and the items included are well chosen. This filmstrip would be useful for a youth group, Sunday school class, or any other group in the church which wants a good brief background of the material covered. The script for adults is about thirty minutes in length.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

The Pulaski Mennonite Church, near Pulaski, Iowa

The Mission of the Mennonites

Russell L. Mast

The Bible in the Bull-fighting Arena

Walter H. Dyck

An Outsider Looks at the Church

Anonymous

Volume 70 Number 13 March 29, 1955

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THE COVER PICTURE

The Pulaski Mennonite Church, located about three miles southwest of Pulaski, Iowa, has been a member of the General Conference since 1881. It is one of the four General Conference Iowa churches. Kenneth Shelly is the present pastor.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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WHERE GENERAL CONFERENCE 1-W'S SERVE

According to March 1 figures the General Conference now has 310 1-W's serving in 21 states and 8 foreign countries. This is about one-seventh of the total number of Mennonites which is 2137. It is of special interest to note that 1 out of every 10 General Conference men are in foreign service and 1 out of every 12 in the states are in Voluntary Service. Approximately half of our 1-W's in the U.S. are located in two states.

The following is a list of states where our men are located.

California	12
Colorado	73
Connecticut	3
Delaware	1
Illinois	22
Indiana	6
Iowa	3
Kansas	57
Maine	6
Maryland	5
Michigan	34
Minnesota	1
Mississippi	4
Nebraska	4
New York	2
North Dakota	1
Ohio	7
Oregon	3
Pennsylvania	16
South Dakota	5
Wisconsin	13
Foreign Countries	32

AN INVITATION

The Medford Mennonite Church wishes to announce the ordination of its pastor, Henry D. Penner, as Elder. The service is to take place on Sunday, April 3, at 2:30 p.m., with Erland Waltner officiating. We invite all to be present and take part in the blessing of fellowship.

Medford Mennonite Church

FARM FOR SALE

In Burns, Kansas, Mennonite Community, quarter section, well-improved, 8 room house, electricity, good water supply. Seller quiting farm for health reasons. For information write Mutual Aid, 722 Main, Newton, Kansas.

Of Things to Come

Western District DVBS Workshops
April 2—Medford, Oklahoma
April 3—"Seven Last Words," Bethel College
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday

75th Anniversary of Oklahoma Missions:
April 10, 11—Seiling—Walter Fire and Guy Heap of Birds
April 12, 13—Thomas — Bill Williams and Homer Hart
April 14, 15—Hammon — Ralph Little Raven and Dan Allrunner
April 14, 15—Longdale
April 17—Concho
April 18, 19—Clinton—Walter Fire
April 20, 21—Fonda
April 21, 22—Canton Arapaho with John and Homer Hart
April 22-24—Joint Inspirational Conference; Middle and Central Districts, Goshen, Indiana
April 24—Mennonite Men of Western District Retreat, Camp Mennoscah
April 24—**Conference Sunday — Mass** Meeting Canton Arapaho Church
April 15, 16—Western District Retreat Leaders Workshop, Camp Mennoscah
April 15, 16—"Christians in Business" Conference, Hillsboro, Kan. Sponsored by WDC and Board of Christian Service
April 26, 10 a.m.—Western Dist. Council of Committees, North Newton, Kan.
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kansas
May 22—Baccalaureate Service, Bethel College
May 24—Commencement, Bethel College

CHRISTIAN WRITERS' CONFERENCE

A Christian Writers' Conference is being planned jointly by the General Conference Editorial Committee and the Mennonite Publishing House, Scottdale, Pennsylvania. It will be held on the campus of Hesston College, Hesston, Kansas, from May 3 to May 6. A registration fee of $3.50 will be charged to help cover expenses. Christian fiction will be especially emphasized in the lectures of Janice Gosnell who is fiction editor for the magazine, *Christian Life,* published by Scripture Press, Chicago, Illinois; and Argye Briggs, prize-winning fiction writer, whose latest book is, *On Both Banks of the River.* All General Conference people interested in attending this conference should write Willard Claassen, c/o the Board of Education and Publication, 722 Main, Newton, Kansas.

Editorials

I BELIEVE IN THE CHURCH AND THE COMMUNION OF SAINTS

The Apostles' Creed affirms a belief in "the holy catholic Church." The term catholic, as here used means universal or all-inclusive. The Church is not limited by denomination, race, or nation. Christ died for all, and His Body, the Church, is composed of all people who truly believe in the Lord Jesus and dedicate their lives to Him. It is a common union of believers, a communion of saints.

The Church has had a glorious history. It has always pointed men to God. It has kept Christ alive in the hearts of men. It has preserved the Holy Scriptures. It has shown men how to live spiritually, and has linked them with God.

Yet its past glory is not a faded glory. The Church faces a new day, full of crises and opportunities. It must inspire a great faith, and cause men to believe fully in God, in Christ, and in the Holy Spirit. It must be a worshiping Church where strength and love from God can flow into the hearts of men.

It must be an evangelistic Church that seeks to make its great message known to all men and win souls for Christ. This is kept uppermost as it plans and works with children, with the community, and in the field of missions. It must seek more than its own interests or it becomes selfish and decadent.

It must continue to be a teaching Church, seeking in whatever ways possible to bring the knowledge of God before the people. Through schools, through literature, and home instruction, the Church must ever keep up its great task of teaching the "all things" as commanded by Jesus.

We believe in such a fellowship of believers, such a communion of saints. We must believe in it enough to do what we can to keep abreast of the times and demands. Our fellowships must be kept holy and fully dedicated to God. Devisive and selfish ambitions must be avoided. The fellowship must be kept pure and strong and on-going, ahead of the needs of the day.

THE WEEK OF WITNESS

Holy Week has been designated by our Conference as a special Week of Witness. The Evangelism Committee under the Board of Missions is strongly encouraging churches to make this week a time of special witnessing to the community. Both churches and individuals should be really concerned about "shining for Christ."

In a pamphlet put out by the Evangelism Committee, some practical suggestions are offered for effective witnessing. The Committee emphasizes personal preparation, creating an atmosphere, utilizing as many members as possible, definite planning, special services, proper methods of publicity, special gospel programs, practical Christian service, and a real enthusiasm for the work of the Lord. The pastor is the key man to lead his people in this worthy endeavor.

One of the richest spiritual experiences that can come to church members is the active participation in witnessing for Christ to the people of the community. Many have hesitated, feeling that they were not able to bring an effective witness. Many have felt unworthy, unqualified, or out of place in such a visitation program. But having ventured forth on such an experience they have found a new joy in talking to their neighbors about Christ and the spiritual life. Much of the feared hesitation was but imagined. There is usually very little opposition for in most people there is a real hunger for Christ and for real fellowship.

May we unitedly pray for God's Spirit to lay hold anew of us and on those to whom we may witness. May we make Holy Week "holy" by setting aside time for sharing Christ with others. The vessel may not be very important, but it can bear something of God's love and forgiveness for all the world.

UNHAPPY WORSHIPERS

The anonymous letter in this issue, giving an outsider's impressions of a church service, may well be given thoughtful consideration. The writer seemed impressed with the somber and unhappy expressions on the faces of the supposed worshipers. The people seemed cold and formal until the service ended, when all became more friendly and acted like humans.

Perhaps because we have lost much of the original joy of worshiping we are making unattractive and uninviting the whole worship experience. True, there is a sense of reverence and awe in the attitude of worship, but this does not mean that we must look sad and unhappy. There can be awe in a cheerful countenance and reverence in a sunny expression. Is the reason for the unhappy appearance of the worshipers in so many churches due to the fact that they really are not enjoying the worship experience, but simply endure the hour as best they can? If this is the case, there is something seriously wrong somewhere.

The gospel is a joyous message bringing the best possible news to us sinners. If the heart overflows with this joy the countenance cannot help but reflect this radiance. Joyous Christians are a far better inducement to Christian living than the overly sober-faced individuals who appear to be engaged in an unhappy business of doing an unpleasant task.

The prophet Isaiah in his day said, "Therefore with joy shall ye draw water out of the wells of salvation," (Isa. 12:3). Jesus, on the last evening before the crucifixion, said to His disciples, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full," (John 15:11). Paul also says: "Now the God of hope fill you with all joy and peace in believing," (Rom. 15:3).

The Mission of the Mennonites

(*A portion of a sermon delivered by Russell L. Mast, pastor of the Salem-Zion Church, Freeman, S. D.*)

1. The first contribution which Mennonites should be making to Christendom is *in their teachings.* Or perhaps we should refer to it as the Mennonite interpretation of Christianity. It must always be remembered that "Mennonitism" is not something added to the gospel, much less is it to take the place of the gospel. It is rather a *rediscovery of the gospel,* made at a time in history when the church had departed from and compromised with the teachings of the New Testament. This was put forward in the 16th century as an interpretation of what Christianity really means. It is clear that there are and have been many and various interpretations of Christianity. Certainly, if we are Mennonites, it is to be expected that we follow the teachings of our own tradition. But more than that, I have come to believe that the ideas expressed in the earliest writings of the Anabaptist leaders in Switzerland, Germany, and Holland are very much needed in our day. There are, then, in the realm of creative ideas, certain contributions we should be making as members of the body of Christ.

But what does the average person know about the basic ideas of the teachings of Mennonitism? Here is a typical conversation which took place on the train when Dorothy Thompson was on her way to Newton, Kansas, to address a meeting at Bethel College. She mentioned to her traveling companions that she was going to a Mennonite College and that she was very much interested, for she knew very little about them. "Queer people," remarked one companion. "All the men wear beards and the women some sort of gray clothes, don't they?" Then a man across the aisle joined in, "Aren't those the folks who wear no clothes at all?" Fortunately, Miss Thompson helped us out by saying that those were the Dukhobors! Why does the average person know so little about what Mennonites actually believe? Indeed, why does the average Mennonite know so little about that distinctive interpretation of Christianity which became a vital movement, that spread like a fire throughout Switzerland, the low countries, and Holland? It is not that the ideas were not sound, but that too few of the original writings—tracts, letters, and sermons—are available in the English language.

Some years ago a European Jewish scholar was reading through some of the literature of the Anabaptists and became so deeply moved by the teachings of these Anabaptists that he came to this country to learn more about Mennonites. For a time he was on the faculty of Goshen College. I have read a number of the articles of Robert Friedman, and he writes with great enthusiasm and insight. This, I believe, is but a foretaste of the impact that this way of thinking can have when we effectively and convincingly present it to the world. We ought to know and proclaim that which has come to us out of the past.

2. The second contribution which Mennonites should be making to Christendom is *in the quality of their lives.* This interpretation of Christianity holds that salvation comes by grace through faith, and must be unto good works. It must not stop with the inner emotional experience of being saved; it must issue always in an "evidenced life." The sermon on the mount played a much more important role than it does in so much of the so-called evangelical Christianity of our day.

So it must be that the final test of any interpretation of Christianity must be in the kind of lives that it produces. Their record in the 16th century was certainly enviable. Zwingli, himself a persecutor of the Anabaptists, said concerning them, "If you investigate their life and conduct, it seems at first contact irreproachable, pious, unassuming, attractive, yea above this world. Even those who are inclined to be critical will say that their lives are excellent." Such was their record. And what about our record today? Can it be said of us that our lives are above reproach, unassuming, attractive, and above this world? It is certainly not enough to have a heritage, however noble it may be, unless we invest that heritage in life. It is not enough to be the channels of creative ideas unless those ideas bear living fruit in us. Unless to our theory of Christianity we supply examples of Christianity, our contributions to the world will not ring true.

Is not this, then, part of our mission: to turn out upon this needy world Christians who are regenerated, of course, but who make a special practice of following Jesus implicitly and explicitly in daily living? We must reject those spurious forms of Christianity which we sometimes get over the radio and through printed pamphlets, which make no emphasis on Christ-like living, which cast aside the sermon on the mount or the moral life. And we must insist that all of life, both individual and social, must be brought under the Lordship of Christ. Can we produce people like that, who will take upon themselves the work of the world, and wherever they may go, bear the stamp of that kind of Christianity?

3. The third contribution which Mennonites should be making in the world is *in their communities.* From the beginning, Mennonites not only had congregations where they have worshiped together, but they formed themselves into communities where they lived together. For the church was concerned with the entire life of the membership: spiritual, intellectual, social, and economic. At the heart of the community's life must be the church, setting the tone, giving the guidance, and inspiring its noblest aspirations. It has been my observation, and I think it has generally been proven to be true, that Mennonites have succeeded best where they have had opportunity, not only to worship together, but also to live and work together. It does seem more difficult

(Continued on page 199)

A PAX Chorus in Germany

ROBERT SCHRAG

A 24-member chorus of American PAX men in Backnang and Enkenbach, Germany, has been organized for the purpose of extending their peace testimony and establishing greater fellowship with European Mennonites.

The chorus, organized by Mahlon Amstutz of Orrville, Ohio, who has since returned to the United States, has made numerous significant contacts in German Mennonite circles during the past few months. The combined chorus has been augmented in its ministry by unit quartets and choruses from Backnang and Enkenbach.

At the annual conference of South German Mennonites held in Ludwigshafen, the chorus under the direction of John Mark Yoder of West Liberty, Ohio, sang two selections—"Heilig, Heilig, Heilig" ("Holy, Holy, Holy") and "O Master, Let Me Walk with Thee." Expressions of appreciation for the singing of the PAX men by conference chairman Abraham Braun, both during the meeting and in a letter, showed how cordially the group was received. "It was evident the singing came from the heart and inner life," Pastor Braun wrote. He encouraged the chorus to "sing on courageously."

A youth planning conference at Thomashof, sponsored by the South German youth organization, provided an opportunity for the PAX chorus to present choral music and fellowship with Mennonite young people. The chorus made its first appearance at the annual European MCC worker's conference last September when it sang five hymns.

In an evangelistic meeting conducted by Henry Warkentin, an American Mennonite, the Backnang quartet sang and John Eyer of Elizabethtown, Penn., gave a trumpet solo and personal testimony.

In view of the genial way German Mennonite groups have accepted the PAX chorus, plans for an Easter tour are being considered. The itinerary would include communities PAX has previously served — Espelkamp and Neuwied — and Mennonite churches in the Wedel area.

Wedel, because of its extreme distance from other units, has been unable to participate in the combined chorus. However, at the dedication of PAX-built houses there, songs presented by the unit members were a worth-while contribution to the occasion. Continuing interest on the part of Wedel PAX men in choral work is shown by their singing musical selections at refugee Christmas programs.

Members of the combined chorus are:
First tenor—Robert Weaver, Alvin Zehr, Vernice Bixler, Charles Miller, Lester Yoder. Second tenor—John Eyer, Truman Hertzler, Eldon Wingert, Richard Graber, Charles Yoder, Loyal Klassen. First bass—Carl Conrad, Leonard Kennel, Harold Kroeker, Luke Martin, Doyle Basinger, Donald Schierling. Second bass—Loren Deckert, Robert Stauffer, Cal Graber, LeRoy Hiebert, LeMar Stauffer, Nevin Beachy, Wilbur Bender.

The Bible in the Bull-fighting Arena

WALTER H. DYCK

"A man had three sons; two were wise, and the third was a football player."

Every country has its favorite national sports. In Uruguay it is a special type of football. Daily one can see men and boys, in off hours, on playing fields, on vacant lots, and even on streets, vying with each other in a sport which has brought Uruguay Olympic fame.

About fifty years ago it wasn't football. Then it was bull fighting. Displayed today in the old city of Colonia is the skull of a bull (such animals were usually imported from Spain because they were better fighters) which, we are told, gored seven men to death before the fray was finally ended by the eighth.

It was early in this century that a wealthy Argentinean crossed the Rio de la Plata to build a huge open arena which was to draw bull fighting spectators from both countries. A few years later this torture of men and animals was also forbidden by law in Uruguay. This vast circular framework of brick, steel, and concrete, which may have held 5,000 people at one time, now stands abandoned.

Between February 20 and 27, 1955, about forty of the Mennonite youth in Uruguay met for their third annual retreat near Colonia, and used shaded spots in this delapidated arena for Bible studies and discussions. The resounding echo encouraged spirited singing. The theme, "The Christian's Equipment," was based on Col. 3:12-14.

Mennonite youth in Uruguay, like in other lands, must equip itself with spiritual weapons to fight, not for human applause but in yieldedness to Him, our Lord, who was merciful, kind, humble, meek, longsuffering, and loving. These six words served as themes for the 8:30 hour each morning between the two Sundays. There were also studies based on six parables of Christ. There were reports on youth activities in Uruguay, Germany, and the United States.

There were sessions devoted to thinking through the place of singing, films, dramatics, socials, and sports. The parable at the head of this article was contributed by a retreater who was learning not to idolize his pastimes.

For a few hours in the afternoons, while the "younger set" was enjoying football and volleyball, a dozen potential youth leaders discussed methods of Bible study, questions on how to conduct youth meetings, how to prepare and present themes, how to speak extemporaneously, and how to lead a discussion. A question box raised numerous questions concerning harmful and helpful things in the path of Christian youth.

It was a grand week. Retreaters carried their own wood, did their own cooking, and got to (sometimes had to) eat their own cooking. Meals were frugal; hikes were exhilarating. The swim periods at the nearby beach were refreshing. The weather was ideal. God had been good to us, and we were thankful. We had been blessed in a new way. With the apostles, we are willing to say, "We cannot but speak the things which we have seen and heard," (Acts 4:20).

Mixed Standards

Elaine Sommers Rich

Recently a student of mine gave the following illustration in a speech, which illustrates well the confusion regarding killing in our society.

Three men were working on the same job. They got acquainted and exchanged experiences. One of them had been awarded a medal by the government for the number of enemy soldiers he had killed in war. The second had been put into jail by the government for killing a man. And the third was a conscientious objector who had been put into jail by the government for refusing to kill.

On December 18, 1953, Carl Hall and Bonnie Heady were executed in the gas chamber of the Missouri State Penitentiary for the kidnaping and murder of Bobby Greenlease. Society operates on the "eye-for-an-eye and tooth-for-a-tooth" level. Hall and Heady were guilty of a terrible and wicked act. To punish them for this, society killed them. This also is a terrible act because it is taking life. But the federal law demands this as just punishment. So society stoops to the level of killing to deal with the killer.

Jesus taught in the Sermon on the Mount a much higher level of action, the level of redemptive love to enemies and haters. Without a doubt Hall and Heady demonstrated their unfitness to live freely in a community. But would not the Christian course of action be, although not allowing them freedom because society must be protected, to exert every possible effort to bring them to Christ and to lovingly rehabilitate them?

The Christian believes capital punishment is wrong for the same reason he believes war is wrong. And it's up to him to witness to Christ's rather than society's standard. —Y. C. C.

Gleanings from India

In the shop the work goes on without letup. Ben spends half-time there and the rest of the day goes for language study. We have both successfully passed the first year's examination. We will be taking the second year's exam in March. We covet your prayers for the language. It is coming easier and we are finding more and more opportunity to use it. We have had several opportunities to speak at the hospital to patients and then we are both engaged in Sunday school duties, so you see we are usually kept on our toes with the language.

—Leona and Ben Sawatzky

THE MISSION OF THE MENNONITES

(Continued from page 196)

for Mennonites to form a fellowship of worship on Sunday where people are not neighbors during the week, where they have few business contacts between Sundays, and where young people do not go to school together.

Of course, we should not strive, necessarily, to build closed communities. But we should remember that the life of the church and the community are inescapably woven together. We should make it possible for our young people to secure farms, or to find employment as much as possible within the community. And, above all, we should see to it that the life of the community reflects the moral and spiritual ideals of the church or churches, remembering that all of life comes under the Lordship of Christ. The total life of the church membership should be lived under conditions and in an environment which is conducive to Christian growth and development.

People are beginning to recognize that, more than they ever realized, the life of the nation must reach back into its rural communities. The cities do not sustain themselves either in population or in leadership or in moral and spiritual fibre, without reaching out into the rural areas for new life. This was shown statistically some years ago by agricultural economist, O. E. Baker. He became very much interested in Mennonite rural communites for this reason. Surely then, this lights up the point we are making, that one of the certain contributions we can make to the world today is in good, strong, spiritually sensitive, and morally awake rural communities. Can our communities fulfill such a mission?

4. Finally, Mennonites should be making a contribution to the world *in terms of outreach.* Under no conditions should we become ingrown, self-satisfied, either as communities, churches, or as individuals. We have an obligation to the society in which we live. We must go out into all the world, as the great commission says. We must seek in ways open to us, to grapple with the world's great problems. Our religion is not for mutual enjoyment, but for service. Our lives must be fully dedicated to human welfare and the deepening of the gospel in human relations. This must proceed along at least three fronts: education, missions, and service.

I am sure that Mennonites would never have survived these 400 years if they had not become active in education. It has now been said often enough, that the earliest leaders in the 16th century were endowed with the very finest education of the day. It should now be clear to almost everyone that we would soon be without leadership in our communities and churches and mission fields, if we would not be active in education. It is a definite part of the mission of the Mennonite Church in our day to supply leaders not only for ourselves, but also for others. But another form of outreach for us is through the area of world missions. Small in numbers though we are, it is amazing how far our interests reach through our program of world missions. It is the life

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Flashes of Thought

Merciful Snow

Walter Gering

One quick, frantic scurry through the air and then it was all over; there I was sprawled out on the freshly fallen snow. I knew that it was there. For days I had stepped over it on my way in and out of the house. I knew that it was a dangerous spot for a number of people in the community had fallen on spots just like that. But it is strange how one becomes accustomed to the presence of danger and forgets about it. That slick, icy spot on the sidewalk near the front steps was soon unnoticed.

So it was this morning as I hurried out to go about the activities of the day. Sometime during the night it had begun to snow. Several inches of fresh snow had already fallen and more was to come. It was a beautiful sight to see the whole world garbed in pure white. It was an inspiration to the soul. Deep in contemplation of this marvelous sight I started for town. Then it happened. There was one frantic reach into the thin air for support and I was down.

Of course I looked! The first thing that all of us do when stretched out upon the ground is to see whether anyone is watching. Somehow there seems to be some comfort in the thought that no one saw the fall. Common and unavoidable as such falls usually are, yet we feel ashamed to have others see us in such a ridiculous position on the ground. So it was that I hastily looked about. No—the coast was clear, no one had seen.

But it was later that the reality of it all flashed upon me. As I rose to my feet there could be seen clearly the telltale marks of my fall. There was the mark of one long skid and the evidence of a fallen body. Exposed to view was the slick ice underneath. Anyone passing by would be able to tell at a glance what had happened.

Several hours later returning home for dinner, I made a discovery. It was gone! Every trace of the fall was erased. Softly, with little ado, the snow had continued to fall. Gradually the telltale marks were filled in and disappeared. Once again the scene was one of beauty, unmarred by human touch.

I was humbled at the miracle of God's grace. How often in life's travels we become the victims of some slippery spot. In our preoccupation with other thoughts—in our failure to recognize the dangers underneath—we slip and fall. We should have known better; we should have been more careful. But there we are, sprawled out upon the ground. Hurriedly we rise to our feet and go on. And as we humbly pray for mercy, God in His compassion mercifully sends the soft white snows of forgiveness to cover the spot.

"Come now and let us reason together, saith the Lord though your sins be as scarlet, they shall be as white as snow," Isaiah 1:18.

To Them That Love God

ORLANDO WALTNER*

"Unquestionably the Church is facing a time of difficulty. But," continued the lay-worker as he spoke to me in my office, "even if difficult times should develop into persecution, we will continue to live as disciples of Christ and we will witness for Him even though we should be put into prison." Social boycott, threats, whipping posts, stocks, arenas, jails, fire, and sword have always made this a dangerous world for the devoted disciple of Jesus. All who have become servants of the Master cherish no illusions of the peaceful growth of the church but look forward to tensions and to even increasing tribulation and persecutions. For some time the church in India has been aware of a growing opposition but gradually it is becoming aware that this is the normal life of the dynamic and witnessing church. The words of the lay-worker were not idle speculation but the expression of a loyalty that anticipates the cross.

Some definite trends in the present situation of increasing tension can be discerned. In the first place, there is a re-examination of the meaning of being a Christian. It is becoming necessary for believers to be ready to give an answer to every man for the reason of the hope that is within. In study groups the implications of Christ's claims upon the individual, the church, the community, the nation, and the world are being reviewed. There is a growing recognition that being a Christian involves not just some future deliverance from eternal death, but it is the fulfillment of a life which has its beginning now and seeks areas in which it can express its concern for such who are living outside the abundant life as indicated and made possible by Jesus Christ. And so believers trying to formulate intelligent answers to give to those who inquire about the reason and nature of the Christian faith. In this also have come new experiences of the help of the Holy Spirit in giving the right things to say in moments of defense before police and authorities.

Further there is a progress movement toward revival. In the providence of God, the present situation can be the means through which our prayers for a renewed and energized church may be answered. Revival in the church of India has been the burden of many prayers. More and more people are pledging prayer and labors for revival. This is perhaps a natural movement at the present. Periods of stress and testing have generally seen God's people recognize their inconstant and inconsistent discipleship. They come to admit that their first concern is not the seeking of His Kingdom and that primary objectives seem to be the attainment of personal ambitions and desires. There are those who believe that the present time of stress is a judgment sent by God. And when the church feels that it is under the judgment of God it is not far from seeing itself as a sinning fellowship that is in need of the cleansing and purifying power of the Holy Spirit.

Again, there is a shift in commitment to the ultimate resources for a man's life. "God is our Refuge and Strength, a present Help in time of trouble." It is in adversity that man best understands his need of divine guidance and strength. Incomparable courage and unshaken calmness are possible only where Christian Faith is in control. And Christian Faith is nurtured in Bible study, in prayer, in worship and in honoring the Christian fellowship. Those in trouble rejoice in such attitudes and activities which make real God Himself. For in Him are the springs of life.

Assuredly we dare not blame the times. We dare not rebel against the tension that is directed against the believers. We trust that we can learn with humility that to them that love God, He can sanctify every experience and He can make all things that happen fit into a pattern for good.

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*Missionary to India

From Friesland, Paraguay

During our 24 day stay in the Chaco, we had opportunity to visit all three colonies. Rev. Isaak from Fernheim and Rev. Rempel from Neuland planned and arranged itineraries for us in the colonies. We had the opportunity to move from village to village, get in contact with the people, eat and sleep in their houses, talk with them and sort of feel the pulse of life. Where the opportunity presented itself we had evening services in the villages. In Neuland we attended youth Sunday. It was held in the basement of the church which is being built. Of special interest to me was the question period. Here the questions were discussed which the young people had previously submitted. The question of nonresistance was an earnest one, starting with the question: Will I be accepted into the Mennonite church if I do not believe in the principle of nonresistance? In Fernheim we had the privilege of attending mission Sunday. Here in the Chaco we find the churches living right on the mission field. Each church member, it seems, is a missionary to the Indian, and this fact was stressed by Rev. Isaak in his sermon. If the life of the church member does not coincide with the teaching of the missionary, the Indian notices it and in childlike fashion draws attention to it. The Indian becomes a second conscience to the church member. Attempts have also been made to contact the wild Moro Indians, but as yet no contacts have been made.

—Anne and Frank Dyck

A wise man profits by his own experiences. A wiser man profits just as much by the experience of others.

An Outsider Looks at the Church

ANONYMOUS

(One of our young ministers has been trying to persuade a retired police officer, who has never gone to church, to attend church somewhere. He finally did attend, and in the following letter states rather graphically what the church looks like to an outsider. Ed.)

I went alone to our local church, hoping to meet some smart people in whose intellectual aura I might bask briefly. The only person who engaged me in conversation was an almost-forgotten acquaintance noted far and wide for his stupidity.

The minister spoke about "What the Church Means to You." I tried to remember what he said but was unsuccessful, probably because I didn't know what he said when he said it.

I did have an interesting hour watching the people. Shakespeare's observations about the world as a stage seemed particularly apt here, and I was possessed by a real feeling of being "off-stage."

In a spirit of humbleness, I offer to you my thoughts of the hour, and the thoughts are offered as a curious example of how an unfettered mind can flit about aimlessly, like a bee, and light upon all sorts of irrelevant objects. If thoughts can be quoted, I quote:

"Why isn't a congregation a cross-section of the population? Apparently they all have something in common, but whatever it is, it doesn't appear to be a very pleasant thing."

"All of the women's faces seem to reflect self-indulgence, arrogance, intolerance, and conceit—in that order. When next we pray I think I will ask for protection from the blazing scorn and the chill contempt of the righteous."

"I wonder why the good people who follow a gentle and forgiving Christ should be so intolerant, while so many sinners are so generous and understanding? I guess you have to know something about sin to understand sinners."

"In the men's faces I can see pomposity and weakness, health and sickness, youth and innocence, old age and naivete, complacence and earnestness and stupidity—but nothing dangerous.

"Church makes me think of miracles, and miracles make me wonder what it could be that enables even a dull speaker to keep so many mouths shut for so long a time."

"The light that filters through the stained-glassed window is soft and has an ethereal quality, and I like it. The leaden lettering announces to all that its parent structure was erected 'In Memory of ——.' A nice gesture. It also states that it was 'Presented by ————.' Wouldn't it be funny if tombstones were marked 'By courtesy of Joe Doakes. For Masterful Monuments call Breckenridge 0770.' "

"Here is the collection. Who are the men who bear the plates? Deacons? Ushers? They march like soldiers. Is that what they mean by 'Onward Christian Soldiers'? Now the minister is praying. When I gave money to the YMCA and the Boy Scouts and the Heart Fund nobody prayed. When I contributed to the Cancer Fund and the March of Dimes nobody prayed. And when I tried to help Boys Town and the Orphans Home nobody said anything. But *everybody* prayed over the three cents out of my two-bits that will eventually help some poor Ubangi to learn the bad habits of civilization. What a strange world!"

"Now its over and the crowd is surging toward the escape hatches. And I am witnessing another miracle. The entire congregation has suddenly been transformed into smiling, warm, friendly, ordinary people. But I couldn't mistake what I saw inside. If these people are all Dr. Jekylls, then the church must be the catalyst that brings out the Hydes. What a horrible thought."

The last thought I had while strolling thoughtfully by the cemetery: "I wonder what I looked like to them."

Film Review

MY BROTHER, 16 mm. sound, 30 minutes, produced by Lutheran Church, Missouri Synod and available from Concordia Publishing House, 3558 South Jefferson Ave., St. Louis 18, Missouri, and Religious Film Library. Produced for TV series, THIS IS THE LIFE. Rental $9.00, available in Canada from General Films Limited, 810 Confederation Life Bldg., Winnipeg, Canada.

The story of the film revolves around a playground incident in which a new boy in the community, a Filipino, is called a "Foreigner," beaten up, and forbidden by the gang to use the public playground. A Christian father who was asked to give first aid becomes greatly concerned and decides something must be done about it. He finally gets the prejudiced news reporter to check the story. The reporter suddenly becomes deeply interested when he discovers this involves the son of a war and baseball hero. The Christian father, however, leads the reporter to see much deeper implications, and this in turn helps to change the attitude of others in the community.

The film does a good job of showing how expressing a personal Christian concern can lead to changed attitudes in the community. It can well be used for family nights, although the children will have some difficulty getting the real meaning of it; this film more than many others definitely needs a discussion period to make it really worth-while. It is unfortunate that the picture involves worship of a war hero. Although the major lesson of the film clearly overshadows this point, it may be well, however, in the discussion to help the children realize that God cannot approve the killing by war heroes.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

April Program Helps

The Resurrection

by Jeanette Janzen, Waldheim, Sask.

INTRODUCTION:

The resurrection is of central importance to Christianity. Throughout the ages the story of Jesus' resurrection has come down to us, giving us the assurance that because He lives we shall live also; that no matter what happens to our bodies we are immortal. It is the fact of the resurrection that has sent witnesses to the uttermost parts of the earth, giving them power to proclaim the good tidings. It is the fundamental principal of the whole apostolic view of life.

This month we want to concern ourselves with the story of the Resurrection

These program helps are only skeletons which each local youth group will have to fill in or rearrange or take out as they wish and see most suitable for their group.

It is hoped that these suggestions will aid in your planning but also that each group will add its initiative and mold them into programs where they will meet Jesus and receive new zeal to walk as true disciples of the risen Lord.

PROGRAM NO. 1

THEME: The Crucified Savior; the Risen Lord.

PURPOSE:

O Crucified, let me behold Thee,
O risen Lord, let me adore.
Who gav'st Thy life for me a ransom
Who rose to triumph over death.

To help youth to behold and adore the crucified and risen Lord.

HEAR OUR STORY:

Judas:

"Master, is it I?" That is what I asked at the supper table when the twelve of us ate the Passover with Jesus—and all the time I knew that Caiaphas was giving me thirty pieces of silver to betray Him.

Jesus must have known that I was the one, for He said, "Thou hast said."

He told me I was to do what I had to do quickly. How I hurried to the high priests, as if Satan himself was pushing me.

Then I led the way to the garden where I knew Jesus would be.

Here I kissed Him——————

"Friend," He said, "wherefore art thou come?"

"Friend!" Why didn't He say "Traitor"?

In the morning the chief priest and elders of the people took counsel against Jesus to put Him to death; and when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor.

Christ is now condemned. Because I betrayed Him into the hands of these men He will be put to death.

What I have done I cannot undo—They will not take back this silver— I have sinned in that I have betrayed innocent blood!

Barabbas:

I was known to be a notorious prisoner. I really expected that I would be hung with the other two prisoners.

It is strange that the people would prefer me to Jesus. Even the chief priests wanted *me* released—I, who had committed murder, who had started an uprising against political authority!

Why should HE die in my place, who am a robber?

Pilate

He was innocent. Herod thought so too. Although I questioned Him He answered hardly a word. When I asked Him if He did not know that I had power to release Him and power to crucify Him, He said I would have no power over him unless it had been given from Above. Jesus said His kingdom was not of this world.

I tried to satisfy the people by having Him whipped severely. The soldiers plaited a crown of thorns and arrayed Him in a purple robe, they mocked Him, and spat in His face; but all this seemed only to arouse the people more—. Their shouting "Crucify Him" still pierces my ears. I asked, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

So realizing that I was gaining nothing, but rather that a riot was beginning, I took water and washed my hands before the multitude. I declared myself innocent of this man's blood and told them to see to it themselves. All the people answered, "His blood be on us and on our children." They led Him away to be crucified.

Am I really innocent of His blood? Does *water* wash away sin?

Woman:

For a long time I had followed the crowds to see Jesus. I saw Him take the five loaves and two fishes and feed five thousand people. He laid His hands on my son and blessed him. Today I followed the crowd again; it was larger than usual. I found myself in front of Pilate's Hall. From others I learned that Jesus was prisoner—. Here the chief priests accused Him of many things . . . . Pilate tried to release Him but they only became more insistant. Pilate then asked whom he should release—Barabbas or Jesus—I was sure everyone would say Jesus; but the chief priests and elders went among the people and persuaded them to ask for Barabbas and destroy Jesus.

I didn't want to—they gave me this silver coin—. When the time came to cry I wanted to cry "Jesus" but I cried "Barabbas." Everyone did. We all shouted, "Crucify Him, Crucify Him!"

How much I was swayed by the crowd!

Centurion Soldier:

I stood near the cross. I heard Him pray, "Father, forgive them, for they know not what they do." In that great time of suffering, He prayed for those who caused His agony. He promised paradise to one thief on the cross. Darkness covered all the earth, the veil in the temple was rent in the midst; there was a great earthquake—I saw Him die. He commended His spirit to God and gave up the ghost. Truly this was the Son of God!

Nicodemus:

By night I came to Jesus. Somehow I always believed Him to be from God. He said, "Except a man be born again, he cannot see the kingdom of God." As Moses lifted up the serpent in the wilderness, even so, He said, the Son of Man would have to be lifted up. Did He refer to His dying on the cross? His words are still in my heart: "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I can no longer be a secret follower of Jesus; I must confess Him openly.

Guard:

I was set to watch the sepulcher. The large stone had the seal of the chief priests on it. Behold there was a great earthquake; an angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning and his raiment white as snow. We fell to the ground as dead. We felt we had to tell these strange happenings to the chief priests or we would pay with our lives. When I insisted that the angel had come and Jesus *had* arisen from the dead, the elders offered me large sums of money to say that Jesus' disciples came by night and stole Him away while we slept. If the governor heard we had slept on watch they promised to persuade him. I took the money—but I must tell a lie—for He is not here—Jesus did arise!

Mary Magdalene:

From seven devils He freed me! I came to the sepulcher while it was yet dark and found that the stone had been taken away. I ran to tell Peter and John, who came to the tomb, went in, looked around and returned home. I stood outside weeping. When I looked into the sepulcher I saw two angels who asked me why I was weeping—I said, "Because they have taken away my Lord, and I know not where they have laid Him." When I turned back I thought the gardener was standing there. He asked me, "Woman, why weepest thou? Whom seekest thou?" "Sir," I said, "If thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away."

Then He said, "M A R Y."

I knew Him then—I fell at His feet. I saw the risen Lord—My Master.

Peter:

So quickly do I speak! Jesus said that He was going away and that where He was going we could not come. But I said that I was ready to go with Him both into prison and to death. Then He foretold that I would deny Him three times before the cock crowed. How sure I was of myself—.

How wrong I was!

I slept while He prayed in the garden. I thought it was up to me to defend Christ so I cut off one of the high priest's servant's ears. Little did I understand that His kingdom is not defended by man's weapons.

Far off did I follow Jesus. I stood in the courtyard of the high priest's hall warming myself. Then, then I denied that I even knew Jesus. Three times I lied instead of witnessing for Him. The cock crew and He looked at me—I remembered His words and went out and wept bitterly.

I wondered if my sin would ever be forgiven. But He arose! He left a message with an angel for *me*—for me! He was going to Galilee and we would see Him there. I met Him face to face. He forgave me. Three times He asked me if I loved Him—this grieved me (that He asked three times). From that time I no more fished for fish, but for men.

Cleopas:

We were walking to Emmaus, talking about the happenings of the past days. It seemed like a horrible nightmare. Then a stranger came and walked with us, inquiring why we were so sad. I was astonished at his question and wondered if he was the only visitor at Jerusalem who didn't know what had happened there these days. He asked, "What things?" We told him concerning Jesus of Nazareth how He was condemned to death and crucified. We had hoped He would be the one to redeem Israel and besides it was the third day since these things were done; moreover certain women went to the tomb and found it empty and an angel who said Jesus was alive. Some of us visited the sepulcher and found it as the women had said but did not see Him.

"How foolish of you to wonder; didn't Christ have to suffer and enter into his glory?" he replied. Then He expounded to us the Scriptures.

We drew near to the village and the day being far spent we constrained Him to stay with us; and as we sat at meat He took the bread, blessed and brake it and gave it to us. It was then that our eyes were opened and we recognized *Him* as the risen Christ!

He said to us, "Thus it is written, that the Christ should suffer and on the third day rise from the dead and that repentance and forgiveness of sins should be preached in His name to all nations.

Mary, Mother of Jesus:

My firstborn Son! How strange, how wonderful! Many times we did not understand why He was away from us so much. Why did so many of our most religious men hate Him? Why was He so misunder-

(Continued on next page)

stood? But why do I question? He was mine, yet not mine, but God incarnate. He came to die for the sins of the whole world, even mine. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Thomas:

Three years I walked with Jesus. I said I believed Him to be from God; yet when He died I lost faith—perhaps we had all been deceived. Then three days after the disciples told me that Jesus had arisen, they had seen Him. I thought it was only their hopeful imagination—I said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." A week passed and nothing happened—at least I didn't see Him—so I thought that my doubts were verified. On the eighth day I was with the disciples again, and the doors were shut. Then Jesus stood in the midst and said, "Peace be unto you." He said to me, "Reach hither thy finger, and behold my hands and reach hither thy hand and thrust it into my side; and be not faithless, but believing." My doubts turned to faith that He was my Lord and my God.

"Thomas," He continued, "because thou hast seen me, thou hast believed: blessed are they that have not seen and yet believed."

Friend, do you believe that Jesus died for you and rose again? Someday He will come again and you too will see the hands and side which was pierced for our sin.

USING THE MATERIAL:

To set the spirit of the evening it might help to have a large background behind the platform, picturing the empty tomb, and the three crosses and Jerusalem in the distance. This could be left in the church for the Easter worship service, adding perhaps the words, "He is not here—He is risen."

It should be quite easy to dress the characters according to the dress of the Bible times.

It would not be necessary to use all the characters. They could appear one by one with suitable organ music played as they come and go. The effectiveness will depend to a large extent on *how* they say their lines.

Some suggested songs: (All but one from the *Mennonite Hymnary*)

"Tis Midnight"—103; "Alas and Did My Savior Bleed"—118; "Jesus Is Standing in Pilate's Hall" (Not in *Hymnary*); "Jesus I Never Can Forget"—533; "Majestic Sweetness"—120; "Man of Sorrows Now My Soul Shall Greet Thee"—537; "Christ the Joy of All the Living"—535; "O Jesus I Have Promised"—212.

PROGRAM NO. 2

THEME: Jesus Christ Is Risen Today
PURPOSE: Praise God for Easter

SUNRISE SERVICE:

Place: Out of doors. Away from people.

Time: At sunrise Easter day.

Suggestions for the Service:

Some time could be spent singing Easter hymns. A poem or two read. A short talk on the resurrection; perhaps recalling the events as recorded in the Scriptures; or the importance or results of the resurrection (see additional suggestions). Instead of a talk you might wish to have the Scripture account read from one of the four Gospels or 1 Corinthians 15. Some time might be spent in quiet meditation, thanking God for His great plan of Salvation, rededicating yourselves to a closer walk with Him in the newness of life. After the service you could have a fellowship breakfast; go sing at the windows of your older friends (don't forget the pastor) and return to church in time for the Worship Service.

ADDITIONAL SUGGESTIONS

1. Panel Discussion:

(I) The Importance of the Resurrection.
- —Very center of the gospel (everything stands or falls on the belief of the resurrection). If He did not rise our faith is vain, the apostles were false witnesses, we are yet in our sins, there is no hope that the dead will rise, as Christians we are the most miserable on earth.
- —The risen Lord is the head of the Church.
- —His present life perfects our salvation (Rom. 5:8-10).
- —Because of the resurrection we bring fruit to God.

(II) Nature of the Resurrection.
- —It was an actual resurrection—He was really dead, therefore really arose.
- —It was a bodily resurrection—the tomb was empty, they held His hands and His feet.
- —It was a unique resurrection—He was not limited by physical laws, entered closed doors, He rose never to die again.

(III) Credibility of the Resurrection.
- —Eyewitnesses, more than 500 reliable persons testified to the resurrection at the risk of their own lives.
- —The empty tomb, if enemies had taken the body they would have produced it, if disciples, they would never have risked their lives, becoming martyrs for a lie.
- —The Lord's Day, the Christian Church, and the New Testament itself.

(IV) Results of the Resurrection
- —Proves Jesus truly is the Messiah, the Son of God.
- —Assures the acceptance by God of Christ's atonement.
- —Made Christ our High Priest.
- —The Holy Spirit came.
- —Assures believer of all necessary power for life and service.
- —Christ is a life-giving spirit
- —Our own bodies will rise
- —Death has lost its sting.

2. Presenting an Easter Play.

Here are three plays which acted have proved quite effective.

(I) Barabbas—by Mattie B. Shannon

A play of two scenes which tells the story of Barabbas, who after he is set free realizes that Christ died on the cross in his stead, and Barabbas becomes a believer. (Price 30 cents per copy)

(II) A Great Inheritance—by Mattie B. Shannon
Three acts tell the story of the Rich Young Ruler who went away sorrowful because of his great possessions, who after Christ's resurrection decides to sell all he has and follow Jesus. (35 cents per copy)

(III) Mine Eyes Have Seen Him—by Eleanor Heim
The story of a Jewish family where the Mother becomes a believer of Jesus after her son who was unjustly put into prison is released and testifies that he has seen the Christ, and Peter and Mary Magdalene witness of Christ's resurrection. Two acts (30 cents per copy)

Order from: LORENZ PUBLISHING CO.,
209 S. State St., Chicago 4, Ill.
or 501 E. Third St., Dayton, Ohio

3. An Easter Parade:

No, not getting a new hat or new spring outfit! Instead, take some of your own warm clothing and bring them in an Easter parade to church where you could pack them for MCC. Your local MCC could give you information on how to pack them, etc.

Jesus said, let him who has two coats give to the person who has none. How far we are from that!

Does it matter to you that in Korea (this is true of much of Europe) countless hands and feet are cold because there are no mitts and socks to keep them warm? We have so much—they so little.

If you don't believe it, count your clothes to find out—I did—don't ask for the total—it would make me blush!

Let us give in the name of Christ. Let us henceforth walk in the newness of life (Romans 6:4). May God help us to learn to give more sacrificially.

SUGGESTIONS FOR WORSHIP

1. Scripture Readings:

Matthew 28; Mark 16; Luke 24; John 20; 1 Corinthians 15:14-20. Responsive Reading (*Hymnary*) No. 71, "The Resurrection."

2. Hymns:

(All from the *Mennonite Hymnary*) No. 109—"Throned Upon the Awful Tree"; No. 114—"Jesus Christ Is Risen Today"; No. 115—"The Day of Resurrection"; No. 120—"Majestic Sweetness Sits Enthroned"; No. 220—"Savior, Thy Dying Love"; No. 452—"Low in the Grave He Lay"; No. 453—"I Know That My Redeemer Liveth"; No. 535—"Christ, the Life of All the Living"; No. 537—"Man of Sorrows, Now My Soul Shall Greet Thee"; No. 541—"Jesus Christ, My Sure Defense"; No. 544—"Christ, the Lord, Is Risen Again."

3. Poetry:

(From *Masterpieces of Religious Verse*. Edited by James Dalton Morrison).
(1) "The Resurrection," No. 643; (2) "If Easter Be Not True," No. 649; (3) "Easter Must Be Reclaimed," No. 657; (4) "The Cross and the Crown," 658; (5) "Not Yours But You," No. 732; (6) "My God I Love Thee," No. 745; (7) "The Suffering God," No. 788; (8) "The Continuing Christ," No. 810; (9) "Lent," No. 1356; (10) "To Keep a True Lent," No. 1359. "If I Forget," by Ruth Margret Gibbs.

Our Schools

BETHEL COLLEGE

Two deaths have entered the Bethel College fellowship the past week. On Thursday morning, March 10, Sara Marie Ensz, a Bethel graduate, died in Hutchinson after a very brief illness and on Sunday morning, March 13, John F. Moyer, on the Bethel staff since 1920, passed away.

In her college days Sara Marie Ensz, daughter of Mr. and Mrs. Henry F. Ensz, Newton, took active part in a variety of student activities involving music, dramatics, and journalism. She was a member of the student council, the a cappella choir, assistant editor of the *Graymaroon*, associate editor of the *Collegian* and member of the Beta Kappas. Since her graduation in 1952 she had been teaching in the McCandless School, Hutchinson.

Rev. J. F. Moyer joined the Bethel staff in 1920 as dean of men, later to be dean of the college, teaching history and economics, and from 1927 to 1950 in the business office as assistant treasurer and custodian of endowment funds.

Total spring enrollment now stands at 376, according to Eldon Graber, registrar. This includes 127 freshmen, 78 sophomores, 70 juniors, 61 seniors, and 40 special students. Enrollment for night classes totals 79 of which 53 are extension students. New students enrolled for the spring quarter are Daniel Chase, Samuel Chou, Maxine Hall, Orrie Klassen, Clinton Krehbiel, Don Moultry, Norman Pankratz, Loren Reusser, Ann Stone, and Kenneth Voth.

Horton Flaming, junior student from Reedley, Calif., took first place in the men's oratory division of the annual Kansas Intercollegiate Forensic league tournament at Southwestern University, Winfield, March 12. His oration was entitled, "Cosmos or Chaos."

Three dramatic organizations co-operated in presenting a night of one-act plays, Saturday, March 19, in the Memorial Hall Auditorium.

"Shadow of a Dream," was presented by Pi Kappa Delta, under the direction of Horton Flaming. "Balcony Scene" was presented by the Drama Society under the direction of Marian Kaufman. The third play, "A Marriage Proposal," was presented by Alpha Psi Omega, and directed by Don Kaufman.

The Mennonite Singers of the college have recently appeared in public at Halstead, March 6, at the Southwestern Music Educators Conference in Hutchinson, March 13, and in the evening of the same day in the First Mennonite Church of Hutchinson. They also sang at the funeral of Sara Marie Ensz, Mar. 12.

Dr. E. G. Kaufman is spending the month of March in Canada speaking in various Manitoba churches. Pres. D. C. Wedel spoke at a youth retreat in North Battleford, Sask., March 11 and in Saskatoon, March 13.

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OUR SCHOOLS

(Continued from page 205)

FREEMAN JUNIOR COLLEGE

College Choir to Tour April 8 to 17

After months of rehearsing the College Choir ventures forth on its annual choir tour April 8 to 17. The tour will cover seven states. Several points of high interest will be visits to the Goshen and Bluffton College campuses, a tour through one of LeTourneau's plants in Peoria, Illinois, and a tour of Chicago. A concert in Plymouth, Wisconsin, will be on the Mission House College campus where Mr. and Mrs. Henry Dyck, former instructors at Freeman, are now teaching.

The repertoire for the choir program has again been planned to give a maximum of variety. The program is divided into four sections each comprising a unit in itself. They are: Worship Music of the Early Church; Worship Music of American Composers; Worship Music from the Hymnbook; and Music of Easter.

The choir itinerary is as follows: April 8—Beatrice, Neb.; April 9—Pulaski, Ia.; April 10—Donnellson and Wayland, Ia.; April 11—Washington, Ill.; April 12—Goshen, Ind.; April 13—Bluffton, Ohio; April 14—Chicago, Ill.; April 15—Plymouth, Wis.; April 16—Mt. Lake, Minn.; April 17—Mt. Lake, Minn.; April 19—Home Concert.

Freeman Academy was host to the Interstate Academy Music and Debate Festival on March 18. Participating schools send their debaters and choirs. In the forenoon a debate meet was held. In the afternoon the choirs sang. Leland Sateren of Augsburg College, Minneapolis, served as the critic, giving helpful suggestions and criticisms to the groups. In the evening the choirs joined and gave a concert directed by Mr. Sateren.

Students in the Teachers' Training classes have begun their practice teaching assignments. Eight schools are co-operating to make this possible. The one-year students are practicing in rural schools and the two-year students in town schools.

MENNONITE BIBLICAL SEMINARY

The Men's Quartet of the Maine General Hospital, Portland, Maine, presented a program at the morning service of the Woodlawn Mennonite Church March 13. The men sang several selections, led the devotions, told about their experience in Voluntary Service, and the total VS program. Robert Miller, Nampa, Idaho; Maurice Slagell, Hydro, Oklahoma; Carl Yoder, Lancaster, Pennsylvania; and William Regehr, Inman, Kansas, made up the group.

President S. F. Pannabecker gave the Tuesday morning chapel address at Bethany Biblical Seminary on March 15. The words of Jesus, "I am the Bread of Life," was the theme of his talk.

Mrs. Olin Krehbiel of Berne, Indiana, was guest speaker at the Seminary Women's Class on Tuesday evening, March 15. In her talk, Mrs. Krehbiel presented various types of visual aids which can be used in Sunday school and summer Bible school work.

The Goshen Motet of Goshen College presented a program of sacred music at the Woodlawn Mennonite Church on the afternoon of Sunday, March 20.

MCC News Notes

MENTAL HEALTH SURVEY UNDERWAY

A study to determine the extent of mental illness and mental retardation among Mennonite, Brethren in Christ, and Amish church groups in the United States is being made by the Akron Mental Health Services Office.

This constituency-wide survey is occasioned by a special study in the four-state area of Illinois, Indiana, Michigan, and Ohio to determine the advisability and possibility of extending MCC institutional services to that area.

It was felt this would be an opportune time to gain information which the Mental Health Services office has needed to serve the constituency in a better way and to compile current mental health statistics. The last study surveying the mental health needs of Mennonite groups was made in 1945.

Information for this study is being gleaned from a questionnaire submitted to Mennonite, Brethren in Christ, and Amish pastors or ministers around the middle of March. In addition to inquiring about the extent of mental illness and mental retardation, the questionnaire seeks information about hospitalization, such as how many persons are currently being treated in institutions and whether in public or private hospitals.

1955 CHRISTMAS BUNDLE FOLDERS AVAILABLE

Folders listing packing instructions and containing labels for 1955 Christmas bundles are now being distributed to local churches. Additional copies are available from the clothing centers in Reedley, Calif.; North Newton, Kan.; Ephrata, Pa.; and Kitchener, Ont.; as well as the MCC offices in Akron, Pa.; Waterloo, Ont.; and Newton, Kan. Last year nearly 28,000 Christmas bundles were contributed and at this time it appears that at least an equal number could be used to good advantage this year.

WHAT MATERIALS ARE MOST DESIRED FOR FOREIGN RELIEF?

The continued distribution of clothing, bedding, soap, and sewing supplies to the poor and unfortunate overseas is made possible by the continued contribution of these materials by Mennonite, Brethren in Christ, and Amish churches in the United States and Canada. Frequently persons ask where relief supplies are needed and what kinds of materials are required.

At present the largest amounts are shipped to Jordan and Korea for distribution among refugees and poor people. Another needy field is Austria where large amounts of relief supplies are dispersed in refugee camps. Bedding, household articles and clothing are important items in the operation of the children's homes in Bad Duerkheim, Germany, and Valdoie and Weiler in France. Similar materials are used in Formosa children's homes and hospital. Other supplies go to Indochina, Java, and to other areas as needs arise. An increasing emphasis in the relief program are self-help projects in which people are given materials to make goods for themselves or to sell as a source of income.

To have a good supply of relief materials available makes it possible to disperse them to areas where needs suddenly arise. Last year 216 tons of clothing were contributed and the goal for clothing contributions for this year is slightly higher.

Here are the materials most desired for foreign relief—**shoes:** men's and children's (new or repaired), no women's high-heels; **clothing:** new or second-hand (clean and mended), men's coats, suits, pants, jackets, shirts, socks, underwear (heavy preferred), pajamas (warm preferred), and work clothes; women's coats, suits, wool skirts, jackets, warm stockings, underwear and night clothes (warm), dresses of wool or cotton, durable material; all kinds of children's and babies' clothing; knitted articles (hand-knit or manufactured such as sweaters, caps, mittens, afghans, wool socks, stockings, and scarfs); **bedding and household articles:** quilts, blankets, sheets, pillow cases, towels, wash cloths (new or secondhand, clean and mended); **soap, toothbrushes, tooth paste, and powder;** **sewing supplies:** sewing cotton, darning cotton, pins

(Continued on next page)

and needles (in packages), safety pins, scissors, and elastic; **yard goods and knitting wool.**

Clothing and other supplies should be carefully selected and repaired, if necessary. They should be shipped to the nearest clothing center—Reedley, Calif.; North Newton, Kan.; Ephrata, Pa.; or Kitchener, Ont. Only such materials should be contributed as are worthy of the sticker, "In the Name of Christ."

BUILDING HOFFNUNGSFELD-FILADELFIA ROAD IN PARAGUAY

Construction of the Hoffnungsfeld-to-Kilometer 145 roadway in Paraguay has been completed and work has started on a Hoffnungsfeld-to-Filadelfia roadway. This road construction is the work of Vern Buller of Richey, Mont., the five PAX men, and several Mennonite colony men. The Hoffnungsfeld-to-Filadelfia road connects Menno and Friesland colonies and is extensively used for the shipment of freight. The completed Hoffnungsfeld-Kilometer 145 road connects the freight terminal of the three Chaco colonies to the end of a railway, also known as End Station. Construction of these roadways can do much to improve the economy of the Mennonite colonies in Paraguay.

Jottings

(*An explanation: Regular forms are sent to our correspondents for their use in writing church news. At the bottom of these forms is a "Sample Jotting" intended to give an idea of the kind of news to be submitted. This sample was taken from an actual Jotting of the Hebron Church some years ago. Several times since, this sample has inadvertently found its way again into the regular news. We apologize to our readers for this slip, and especially to the Hebron Church of Buhler, Kansas. We hope the mistake will not be repeated.* Ed.)

—Bethel Church, Waka, Texas: The annual business meeting was held Jan. 13. Brother and sister Henry Kliewer from Tuba City, Ariz., visited our church Jan. 16. They served us in the morning, also in the evening, showing pictures. The C. E. meets every third Sunday of the month. The Sewing Circle meets every second Tuesday of the month. A joint C. E. program was held at the Perryton Mennonite Church, Jan. 30.—Mrs. J. B. Friesen, Corr.

—Woodland Church, Warroad, Minn.: Mr. and Mrs. Heppner were in Hasting, Minn., to get acquainted with their granddaughter, Diann Lynn, daughter of Mr. and Mrs. Leonard Heppner. Jan. 16 Pastor Ortmann and others went to Pitt, Minn., to help with the song festival at the church where Rev. Friesen is pastor. Jan. 26 A. F. Ortmann and Joyce Unruh left for further treatment at the clinic at Atlanta, Georgia. May God give them a speedy recovery. A daughter, Carol Lynne, was born to Mr. and Mrs. Walter Krohn. Mrs. Pete Unruh was a recent patient at the Warroad Hospital. Joe Dick also spent several days in the hospital. We are wishing them both renewed health and strength. Missionary John B. Jantzen from Africa was to speak Sunday, Feb. 20, but the biggest snow storm in five years prevented. Several families could meet the following Monday. Four families joined church by letter Feb. 21: Mr. and Mrs. Jacob Harder, and Mr. and Mrs. Peter H. Heppner, of Mountain Lake; Mr. and Mrs. Jake Goertzen of Alsen, N. D.; and Mr. and Mrs. Joe Dick of Munich, N. D. We sincerely welcome them to our church fellowship. Pulpit and piano lamps were placed in the church purchased from memorial gifts. Mr. and Mrs. Ed. Unruh have returned from their two months vacation in Kansas. Nancy Mitterling was taken to the Warroad Hospital Feb. 28, with a broken leg. May God bless you, Nancy.—Mrs. Nick Fast, Corr.

—Salem Church, Dalton, Ohio: On March 5, several members of our congregation went to Archbold, Ohio, to help to organize a Mennonite Disaster Unit for Ohio. Representatives of many Mennonite groups will help in the project which is being set up to do relief work in case of local disaster—flood, tornado, etc. A number of our young people attended the Wayne County Christian Endeavor Banquet at Smithville Inn on Jan. 31. Mother's Study Group invited their husbands as guests when they met in the church basement on Feb. 14. Guest speaker was Superintendent Donald Baker of the Dalton schools who discussed the subject, "Are Our Schools Competing with Our Churches?" Levi Amstutz is spending some time with relatives in Pennsylvania. Recent births recorded are: a daughter, Janis Lynn to Mr. and Mrs. Earl Slutz on Nov. 21; a son, Guy 3rd, to Mr. and Mrs. Guy Guzzo on Dec. 10; and a son, Michael John, to Mr. and Mrs. Roger Martin on Dec. 11.—Mrs. Earl Hofstetter, Corr.

—Lorraine Avenue Church, Wichita, Kan: During the month of February our church is conducting a visitation campaign inviting friends to make this their church home while in Wichita. We appreciate being notified when members of Mennonite churches in the surrounding area move to Wichita. Feb. 6 Marie J. Regier spoke to our Sunday school in a combined session. She told of her work in South America. Our pastor is leading a teacher training class on the subject of "The Teachings of Jesus" for our Sunday school and weekday schoolteachers. This class meets on Sunday evenings, and will continue for about ten weeks. In January, the Men's Brotherhood sponsored a discussion, with Dr. J. Lloyd Spaulding, executive secretary of the Institute of International Relations, presiding. The Ladies' Friendship circle entertained their husbands on the evening of Feb. 8 with a social evening built around a Valentine theme. One of our former members, Miss Bette Unrau, was married to Robert Harpenan in Blessed Sacrament Church on Feb. 12. We extend them our best wishes and sincere prayers. Two rosebuds were displayed in our sanctuary Feb. 13, in honor of Doreen Kay, daughter of Mr. and Mrs. Vernon Frantz, born Jan. 29; and Philip Roger, son of Mr. and Mrs. Louis Regier, born Feb. 7. The following Sunday the birth of Philip James, son of Mr. and Mrs. Dean Stucky, who was born on Feb. 15, was announced in the same manner.—Mrs. Emry A. Ruth, Corr.

—Immanuel Church, Downey, Calif. Special speakers obtained were Erwin Goering, Director of Public Relations at Bethel College, who gave an interesting talk to the young people and encouraged them to consider attending Bethel. Also, J. J. Esau, representing the Home Missions Division of the Board of Missions, brought a most inspirational message. Robert Harkness, internationally known composer-pianist, gave us a unique service of music and inspiration. He played several wonderful piano selections, told some hymn stories and actually set a Scripture verse to music. Feb. 25 the World Day of Prayer services were held in our church. The church sponsored a junior craft and recreational program, Feb. 25, which consisted of supervised games, craft projects, and Bible lessons. This was well attended and enjoyed by children from 6 to 12 years of age. The monthly Southern Division sing was held in our church Feb. 13. The church was filled and a wonderful and inspiring time was had by all attending. Elsie Heer graduated from Fremont High School Jan. 28. The young married Sunday school class had a Valentine party. It was a potluck dinner and enjoyed immensely by all. Elaine E. Franz and Nick Lepp were united in holy matrimony Feb. 19. About 200 people attended the beautiful wedding.—Elsie Heer, Corr.

—Emmanuel Church, Moundridge, Kan.: Dr. Bittinger, president of McPherson College, will be the guest speaker in our church each evening at 7:30 beginning Tuesday, April 19 through 22, for the evangelistic meetings. Roy Roth, president of Hesston College, will bring an evangelistic message Sunday evening, April 17, at 7:30. The public is cordially invited to attend any of these services. The Friedenstahl Christian Endeavor Society presented a program in our church Sunday evening, Jan. 23. Our midweek Bible study this winter has been the book of Ephesians. Quite a number of our families attended the George Brunk meetings in Hesston, Kan., during his evangelistic campaign in January. Young People's Fellowship gathered for a time of singspiration in the home of Mrs. Frank Wedel Sunday evening, Jan. 30. A large group of young people gathered for a devotional study, instrumental music and general singing. Tuesday evening, Feb. 1, the 14th anniversary of the organization of the local mission society was observed with a basket fellowship meal and a

(Continued on next page)

program. "The Children of Moses Singers" a colored family from Emporia, Kan., presented a program in song. Our pastor, Garman Wedel, showed part of his series of colored slides with accompanied recorded message at the Pleasant Valley School located east of Goessel, Kan., Monday evening, Feb. 14. Consecration services were held Sunday morning, Feb. 27, for James Ray, son of Mr. and Mrs. Norman Wiens and for Robert Lee, son of Mr. and Mrs. Lee Edward Becker.—Corr.

—**Deep Run Church, Bedminster, Pa.:** Two offerings were taken for the Northeast Philadelphia Project. Violet Keiser of the West Swamp Church who did VS work in South America spoke and showed pictures of the work carried on by her brother, Arthur Keiser and family, and others laboring there, at our Ladies' Missionary Society meeting in February. Members brought knitting yarn as their special project for the month. A musical program was given for the Vesper Service at the Home for Aged at Frederick Feb. 20. An offering was taken for "The Mennonite" Every Home Plan. Many of our members wrote to Harrisburg, protesting the Horse Racing Bill. Earl Wismer left for the service Feb. 24. New members will be received April 3. An architect is drawing up plans for an expansion of our church building. Pre-Easter meetings are planned for March 27-29. Four conference men will be the speakers.—Corr.

—**Glendale Church, Lynden, Wash.:** Myron Hilty became the Superintendent of the Lighthouse Mission, a rescue mission, in Bellingham, in October, 1954, after serving as pastor of our church for three years. Our church is now looking for a new pastor and is prayerfully considering this problem. The building for the primary Sunday school was moved about 30 feet west of its former location by the men of the church and will be joined to the main building with an addition which will be for a hallway, storage space, and furnace room. Another improvement is the purchase of a furnace for central heating for the church. Jan. 23, Erwin Goering and Harry Martens of Bethel College shared the time in the morning service to bring us their messages. That evening J. J. Esau, the conference evangelist, began his series of meetings which lasted through Jan. 30. D. G. Regier of Alsen, N. D., was here for a series of meetings from Feb. 24 to 28. —Mrs. Ralph Boese, Corr.

—**Grace Church, Chicago, Ill.:** We were privileged to have in our midst Rev. and Mrs. Kliever from Arizona, Sunday, Feb. 27. We enjoyed hearing about the work of our General Conference among the Hopi Indians. Rev. Kliever has a message for us, and our children who hear so much about the Indians on the radio and TV. At persent we have many sick in our congregation. One father hurt his leg and is in the hospital. One young mother had to go in for surgery. Mrs. Bant, a very faithful member for many years, has not been able to attend services. Mrs. Andreen and Mrs. Fleiss also are not able to come and need to be visited. Mr. Schnell, father to missionary Russell Schnell of Belgian Congo, is somewhat better again. We have begun a special crusade of prayer on Wednesday evenings during the Lenten season. We expect to have several speakers from the students in the Seminary during Easter week. Walt Neufeld has been helping us and teaching our adult Bible class. Ernest Neufeld, a first year Seminary student, teaches in our weekday church school program and a high school Sunday school class. Our Hi-C Christian group has been meeting in our home and in several other homes. There were 28 Christian high school boys and girls at the last meeting of various denominations; Mennonite, Old Mennonite, Lutheran, Presbyterian, and Methodist. We thank God for His blessing and pray for many others who need to hear the gospel.—Mrs. John T. Neufeld, Corr.

THE MISSION OF THE MENNONITES

(Continued from page 199)

of the church, but it is also another phase of our outreach into the world. It is part of our reason for being.

But then our outreach into the world must proceed along the line of service. Of course, you cannot draw a hard and fast line around education, missions, and service as expression of a vital Christian experience. For, in actual practice, they merge into one. Each is the outward evidence of the same saving experience, each is an expression of the same mission to the world.

Some time ago, I picked up an MCC bulletin which comes from our relief unit in Jericho. One of our PAX men stationed there, wrote that while he was registering patients for their clinic recently, an elderly woman came in with a bundle of torn and dirty rags. But it was not an ordinary bundle of rags, for inside the bundle was a little seven months old baby girl that was literally starving to death. Fifteen days after this girl was born, her mother died, leaving her and her brothers and sisters to the care of their aged grandmother. The grandmother tried to keep the girl alive on goat's milk, but that proved too strong for the child, and instead of gaining weight, she lost. That day, as she was held before the relief worker, she was, according to his own testimony, "one of the most pathetic scenes I have ever seen." Through proper medical care, that child may yet have a decent chance to live.

I have said many times that the Arab-Jewish problem is one of the most difficult problems in the world today. I do not know what the answer is. But I know there are boys and girls, there are men and women in Jordan who need help. There are people all over the world who need help. But not just help; help *in the name of Christ*. They need relief with a plus. They need a love that re-establishes them spiritually as well as physically.

Let us, then, give ourselves to the work which God has called us to do. Humbly, yet without apology, let us support with our prayers, our gifts, and our service that program which is ours. Let us believe that there is a mission for the Mennonites in the world today, as there are within the body of Christ members with gifts and responsibilities differing one with another.

Into the Beyond

ABRAHAM ALBRECHT, was born in Russia, Oct. 19, 1880, and came to Nebraska with his parents in 1884. He was ordained as Western District Conference evangelist in 1911, and called to the ministry of the Ransom, Kansas, church in 1937. He had also served in various capacities as teacher of religion in Bible schools, teacher in Goessel High School, Hesston College, and principal of Hillsboro Bible Academy. He departed this life February 27, 1955.

MRS. FRED (ELIZABETH BOESE) BULLER, of Springfield, South Dakota, and member of the Friedenberg Church of Avon, South Dakota, was born December 15, 1879, and died March 3, 1955.

SARA MARIE ENSZ, daughter of Henry R. and Olga Richert Ensz, Newton, Kansas, and member of the Bethel College Mennonite Church, North Newton, was born June 13, 1930, and died March 10, 1955.

MENNONITE
LIBRARY

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus **Christ.**

Resurrection and Experience
Paul R. Shelly

Wanted: A Conference Unified in Christ
John F. Sprunger

World Map of Our Mission Work

Volume 70 Number 14 April 5, 1955

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1-W YEARBOOK

Anybody interested in the 1-W program can now have firsthand information. A complete picture story of 1-W service in Denver, is available in a yearbook, "THE MILE HI 1-W." Send in your requests to the MILE HI 1-W, 885 Delaware St., Denver 4, Colo. The price is $3.00 per copy.

Virgil Peters
Unit Leader

The Mennonite

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"THE FIELDS ARE WHITE . . . ." WILL YOU HELP?

Recently a church member asked her pastor for information about the General Conference Annuity Agreements. The pastor in turn directed the question to the office of the Conference Treasurer, which was pleased to send the information. Perhaps there are some members in every church who, like this Christian sister, feel a strong desire to have part of their accumulated estate serve the Christian cause through an old established and progressive organization such as the General Conference. The opportunities in our Conference to invest for Christ are greater and more urgent now than ever before.

There are several ways to make gifts to or investments in the General Conference, such as:

1. Life Annuity Agreement with life-time income.
2. Large outright cash gifts for the work in general or some specific cause.
3. Gift of farmland or city property.
4. A bequest in the will.

Last year several of such gifts were received by the Conference. The Conference Boards spend much study, time, and prayer to meet some of the needs that are brought to them. Naturally they are very thankful when a substantial gift is received to take care of some of the needs that are simply more than annual budget receipts permit. So we strongly urge pastors and people to consider this matter seriously. Write in or call for information, and the office of the Conference Treasurer, 722 Main St., Newton, Kansas, will be glad to send it; or we can call personally to discuss the matter with you.

—A. J. Richert

Christ, the Lord, is ris'n again
Christ hath broken every chain;
Hark, angelic voices cry,
Singing evermore on high:
Christ the Lord, Christ the Lord,
Christ the Lord is risen! Alleluia!

Of Things to Come

April 8—Good Friday
April 10—Easter Sunday

75th Anniversary of Oklahoma Missions:

April 10, 11—Seiling—Walter Fire and Guy Heap of Birds
April 12, 13—Thomas — Bill Williams and Homer Hart
April 14, 15—Hammon — Ralph Little Raven and Dan Allrunner
April 14, 15—Longdale
April 17—Concho
April 18, 19—Clinton—Walter Fire
April 20, 21—Fonda
April 21, 22—Canton Arapaho with John and Homer Hart
April 24—**Conference Sunday** — Mass Meeting Canton Arapaho Church
April 22-24—Joint Inspirational Conference; Middle and Central Districts, Goshen, Indiana
April 24—Mennonite Men of Western District Retreat, Camp Mennoscah
April 15, 16—Western District Retreat Leaders Workshop, Camp Mennoscah
April 15, 16—"Christians in Business" Conference, Hillsboro, Kan. Sponsored by WDC and Board of Christian Service
April 26, 10 a.m.—Western Dist. Council of Committees, North Newton, Kan.
April 28-May 1—Eastern District Conference, Zionsville, Pa.
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kansas
May 22—Baccalaureate Service, Bethel College
May 24—Commencement, Bethel College
July 4-10—Junior Retreat, Camp Friedenswald
July 11-16—17-22—Intermediate Retreats at Camp Mennoscah
July 11-17—Intermediate Retreat, Camp Friedenswald
July 18-24—Senior Retreat, Camp Friedenswald
July 25-29—Pre-Junior Retreat, Camp Friedenswald
July 29-31—Sunday School Workers Retreat, Camp Friedenswald
July 25-30 and
Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah
Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah
Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah
Aug. 19-21—Young Family Retreat, Camp Mennoscah

1955 CHRISTMAS BUNDLES FOLDERS

Since a considerable number of congregations seem to have been omitted last year a different approach will be used. One folder has just been mailed to each minister for our congregations in the U.S. and Canada. If your congregation has not received a copy please let us know. Each congregation can order as many additional folders and labels as needed from the MCC offices at Reedley, Newton, Akron, or Waterloo.

—Board of Christ. Service Office

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

I BELIEVE IN THE RESURRECTION AND LIFE EVERLASTING

This final affirmation of the Apostles' Creed is like a mighty trumpet blast that topples over the walls of death. It is a great conception, almost too great for the human mind. As Christians we are convinced beyond doubt of Christ's resurrection and consequently death loses its terror for we are assured that there is life beyond death.

I believe in life everlasting because I believe in God the Father. He would not mock His children with so great a hope if it were not true. He would not grant more years to a turtle or to a tree than He would to His highest creation.

I believe in life eternal because I believe in Jesus Christ. He arose triumphant over death and said He would prepare for our homecoming. He taught life beyond the grave and demonstrated it through His Resurrection. And because He lives, we, too, shall live. Because I believe in God the Eternal and in Jesus Christ His Son, I must also believe in life big enough to match such convictions.

What should such a belief mean to us? For one thing, it should give us a new view of death. It is not a blank wall but a door opening to a greater life beyond. So death need not be feared but becomes a messenger ushering us into the presence of God.

The belief in immortal life also gives a new concept of life. Here in this little space of time we must build and prepare for eternal dwelling with God. Life is not merely something to be shuffled through, but to be lived nobly and gloriously, under God, since it will be everlasting. We must have interests and concerns that stretch far beyond this short span of life on earth. All of life becomes sacred as we think of preparing it for an eternal fellowship with God. We wish to submit this life fully to Christ Who is the Way, the Truth, and the Life.

The day demands great beliefs; nothing small and narrow will do. We need beliefs that thrust us into great Christian living. Such beliefs are well expressed in the Apostles' Creed. I believe in God the Father Almighty, and my soul lays hold of Him and He of me. I believe in Jesus Christ as my personal Savior and Lord, and I must let Him rule within my soul. I believe in the Holy Spirit and must keep myself sensitive to His voice and guidance. I believe in the Church as the avenue through which God does much of His work. I believe in the fellowship of the saints, and the forgiveness of sins. I believe in the resurrection and life everlasting, and thus build eternity into my soul here and now. "Lord, I believe, help thou mine unbelief!"

MENNONITE EXCLUSIVENESS

One common criticism that those outside of Mennonite circles frequently bring against us is that we are too exclusive and too self-centered. They say we want to group off into little communities and there live by ourselves without feeling any special obligation to those around us. We may send missionaries to the ends of the earth, but feel little responsibility for the people living just outside our little close-knit circle.

Perhaps some of this tendency has been carried down through the generations from the times that our forefathers were persecuted and driven from place to place until they came to distrust any "outsiders" and to huddle too closely to themselves.

Our Lord showed great interest in all kinds of people, not simply the people of His own inner circle. The worse sinners they were, the more He longed to help them. The outcast He treated with rare tenderness and understanding. As His followers we would do well to use His methods and to reflect His loving-kindness to all about us, whether inside or outside our immediate circle.

DAILY DEVOTIONAL BOOKLETS

In the spring of 1935 there was published the first issue of a pocket sized devotional guide that has since set an amazing record in the field of worship material. The publication was entitled *The Upper Room.* Its plan was to provide a Bible reading, a meditation, a prayer, and a thought for each day, all on a single page.

People seemed hungry for this simple type of devotional guide. The circulation has been growing steadily at the rate of more than 100,000 copies per year. At present the circulation is over three million. There are twenty-nine editions in twenty-five languages, all sharing the same Bible reading, prayers, and meditation for each day. There is also an edition in Braille for the benefit of the blind. The present editor, when asked how he accounted for this extraordinary world ministry, said, "We cannot account for it except to say that it has met a need and that God has been in it and blessed it."

Since its appearance twenty years ago there have been a number of other devotional guide booklets published patterned after *The Upper Room.* Simple devotional material for daily use has met a real need. We do well to avail ourselves of these guides to devotion.

Wanted: A Conference Unified in Christ

PAUL R. SHELLY*

One of the objectives of *The Mennonite* for the year 1955 is "To work for a Conference unified in Christ." I suppose that this is not only an objective of *The Mennonite* but is also an objective of each member of the General Conference Mennonite Church. The Board of Education and Publication has not chosen this as one of the objectives for *The Mennonite* for 1955, because there is a marked absence of unity in our Conference today, since there is possibly a greater unity in our Conference now than there has been in the last quarter of a century. Yet, each of us is also aware of disunity in our Conference and, consequently, the objective of a Conference unified in Christ should be prayerfully considered. In order that this objective will be of the greatest value to us I want to mention six ways in which our Conference should be unified in Christ.

I. A Conference Unified Through Prayer

"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49)

The early disciples were not unified prior to the crucifixion; instead each was seeking a place of priority in Christ's kingdom.

The disciples became unified through a ten-day prayer meeting and then they received power, became witnesses, and began to transform the world of their day.

There are some signs of disunity in our Conference. I believe that if we truly want to be unified in Christ that the best method to use is prayer. As local churches pray together, they will be unified in Christ. Prayer will also unite members in district conferences and in the General Conference as a whole.

This call to unity, therefore, is in the first place a call to make prayer primary in our Conference. There is no other way to achieve unity. Let us follow the early disciples in their prayer experience in the period following Easter, and we will achieve the same results of unity and power.

II. A Conference Unified in Doctrine

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, and through all, and in you all." (Ephesians 4:4-6)

As we read the New Testament we are reminded that the people did not always agree in all details concerning the various doctrines of the church and yet in the passage from Ephesians Paul reminded the Christians there that there was only one Lord, one faith, and one God.

I have been happy to see a growing sense of unity in our Conference in the area of doctrine. I have preached in churches in all of the districts in the General Conference and have found that there was a ready response to the gospel since all of us serve the same Lord and the same God. I have also noticed a deep sense of unity in relation to the basic doctrine in various conference committee meetings, in our sessions of the council of boards, and in our General Conference sessions.

Our major problem in our General Conference in regard to unity of doctrine is that in some instances we have set up man-made barriers and have feared to communicate with each other. The Holy Spirit through Paul would speak to us telling us that there is "one Lord, one faith, one baptism, one God and Father of all, and through all, and in you all."

III. A Conference Unified Using All Its Leaders

"And he gave some, apostles; and some, prophets, and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Paul was speaking here about a team which was united in a common task, the work of the ministry in order to edify the body of Christ.

Putting Paul's statement in terms of functions in our Conference, we would say that God has called ministers, evangelists, missionaries, professors, executive secretaries, and relief workers in order to carry out the total purpose for each life He has entrusted to us.

We are possibly less unified in our use of these various leaders than in some of the other aspects of unity. I have been happy, however, that leaders in a number of retreats have been unified in their task "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." I recall a number of rich experiences in which there were ministers, missionaries, evangelists, professors, and relief workers on a retreat staff. God used the combined talents of all of the leaders to fulfill His purpose for each life.

I have been disheartened that we do not always have the same vision on the local level regarding the use of our various leaders. Some churches, for example, will utilize our missionaries and our relief workers but will not permit the teachers of our educational institutions to speak from their pulpits. The concept of a team of leaders is sometimes broken down by churches who have a spirit of mistrust for one or more types of leaders. Yet, in many instances the doctrines and depth of Christian experience of all these leaders is similar.

IV. A Conference Unified in One Task

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world," (Matthew 28:19-20).

---

*Professor in Bible, Bluffton College; Associate Editor, THE MENNONITE.

Jesus is pointing out that the task of the church is threefold. The Great Commission can be related to three of our Conference boards: making disciples, Board of Missions; churchmanship, Board of Christian Service; teaching, Board of Education and Publication.

Whenever the church throughout its history specialized in one or two of these aspects of the one task, the church became weak. One of the most direct examples of this occurred in the church in the middle ages. For the first six hundred years the church was very much interested in evangelism as well as in churchmanship. It failed, however, in its task of Christian education. The church became corrupt, weak, legalistic, and powerless.

I feel that we tend to specialize too much in our General Conference. There are churches which specialize in each of these aspects of our one task. Some stress evangelism, some churchmanship, and others Christian education. I feel that we have made some progress toward working for our total task, and yet I feel that God is definitely calling us to be unified in our total work.

In order to accomplish the work God has entrusted to us, we must see our unified task in our local churches, our districts, and in our total General Conference. God has not called us to be specialists but to fulfill His whole plan.

V. A Conference Unified, Through Each Member Sharing His Conviction

"Then saith he to Thomas, reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. (John 20:27-28)

I am not asking for a Conference unified in Christ in which all of the members blindly follow one or a group of leaders.

The New Testament clearly teaches that unity should come through each person responding personally and arriving at his own convictions. Thomas had to have his own convictions. The experience of the other disciples did not suffice for him. At the Council of Jerusalem each leader was asked to express his own attitude toward the issue. The unity there was achieved through each person sharing his own convictions and then the group arriving at a joint conclusion.

This means that the unity that is achieved in the General Conference should be arrived at through a genuine sharing of each person in the Conference.

There is a complete revelation in Jesus Christ. However, none of us possesses this complete revelation in its entirety. Consequently, in all of our discussions we should welcome the ideas of all of the members of our Conference.

This is one of the areas of weakness in our General Conference Mennonite Church. We are not always free to share our convictions. If anyone disagrees with what is the established approach to an issue, we are not anxious to listen to him. We need this principle of genuine sharing and seeking in order that we may achieve a unified Conference in Christ.

VI. A Conference Unified in Christ

"He is before all things, and in him all things hold together." (Colossians 1:17 RSV)

This statement by Paul is a corrective for any possible misuse of the principle of sharing. Our sharing is not a sharing without any common center. Our center must be Jesus Christ. Paul in this verse tells the Colossians that in Christ all things are held together.

This suggests the nature of the unity we need in our General Conference Mennonite Church. This unity is not arrived at through argument or debate. It exists even though there are minor differences among us, since it centers around a common experience the members have with Jesus Christ as Savior and Lord.

This is the kind of unity Jesus prayed for in John 17. It is a unity around an experience with Jesus Christ. I am sure that all of us have experienced this kind of unity in groups. It existed even though there was no uniformity of ideas. Some of us have experienced it in our home churches. Some of us have experienced it in committees. Some of us have experienced it in other groups.

We are about in the middle of the three year period in between our General Conference sessions. I am convinced this is the kind of unity which we need as we continue to accomplish the work God has given us. As we plan for the General Conference session in 1956 this is the kind of unity we need both in our preparation for the session and in the Conference session.

"To work for a Conference united in Christ" is one of the objectives of *The Mennonite* for the year 1955. Will you make it your objective too? Let us each work for a Conference unified through prayer, unified in doctrine, unified by using all its leaders, unified through a dedication to one common task, unified by each member sharing his convictions, and unified by all of us being unified in Christ.

An Easter Verse

'Tis the spring of souls today;
  Christ hath burst His prison,
From the frost and gloom of death
  Light and Life have risen.
All the winter of our sins,
  Long and dark, is flying
From His light to whom we give
  Thanks and praise undying.

—John of Damascus

Resurrection and Experience

JOHN F. SPRUNGER*

Christ arose! Over one hundred times the New Testament declares He arose. The mighty power of God wrought Jesus Christ's resurrection from the dead. Jesus experienced resurrection. We too, can experience resurrection.

Easter has arrived for the year 1955. This is the time of year to think about resurrection. Majestic, triumphant resurrection hymns, inspiring resurrection sermons, interesting Easter articles, all these invade our senses during this Easter season. Do these lofty thoughts, sincere hopes, and worshipful feelings constitute the extent of resurrection we are to experience today or is the experience of resurrection power more than a sermon to thrill the soul or an urge to worship?

Consider the experiences of the followers of Christ on the first Easter and during following days. How do our experiences compare?

Mary Magdalene heard the voice of Jesus calling her by name. Thomas experienced the sound sensation of Christ's words commanding him to thrust his hand into the scarred side. The seven disciples at sea responded to the call to cast their net on the other side of the boat. Peter heard the words and felt the emotional impact of Christ's demand, "Lovest thou me?" Commonplace sounds took new significance because they were stirred by Resurrection's voice. Sound became the vehicle carrying swift messages to Christ's followers—He was risen.

Two on the road to Emmaus—disheartened, discouraged—met a stranger. They invited Him in. He broke bread for them. Suddenly they recognized Him—Christ risen from the dead. The disciples gathered behind closed doors. Christ appeared! In the light of the burning lamps He stood. His body reflected the light rays casting shadows upon the floor. He had risen. Later the followers of Christ gathered with Him on the side of a hill over near Bethany. All observed closely as He gave final instructions. Suddenly before their eyes He ascended into heaven. Their eyes received the testimony of light that He had risen. Light heralded His resurrection.

Sight, hearing, and even touch brought experience of the resurrected Christ. Actual real stimuli declared in their conscious experience with unmistakable shout Christ had risen from the dead.

Together the early followers of Christ gathered in the upper room to await the promised coming of the Holy Spirit. They were rewarded. The Holy Spirit came and dwelled in them. He took their resurrection experiences and transformed them into renewed lives—resurrected lives. Christ's resurrection, their resurrection made them flaming evangels testifying of the crucified and risen Savior!

The resurrection life of Christ radically transformed their behavior patterns. Those early glimpses of Him caused them one by one to change attitudes, walk and actions. Then, upon knowing the indwelling power of the Spirit, they moved in new living. All of their future actions resulted from the resurrected Christ in their life.

Christ, the Son of God, risen from the dead. In the framework of our human existence and our human predicament containing inevitable death no other human experience could be so tremendously thrilling or so far reaching in effect. The resurrection of Christ as experienced by the disciples proves the greatest evidence of the validity of Christianity. It displays God's greatest exhibition of power. It reveals to all the greatest truth of the gospel. It provides the greatest reality of our faith. It releases for our use the greatest hope—immortality.

When the resurrected Christ entered the daily experience of the disciples, He pronounced God's "Amen" to His purpose for coming from heaven to earth. He declared completed His substitutionary work on the cross. He presented to us the possibility of resurrection in our experience.

Experience of resurrection today means a revivified life. This is more than mere hopes and thoughts of life after death. This is our hope of resurrection, but resurrection life is more than simply hope. Experience of resurrection today is more than hymns, sermons, and articles bombarding us on the subject. Resurrection experience means newness of life. It is transformed behavior conformed to the person of the resurrected Christ.

Salvation is such a resurrection experience. Jesus told Nicodemus he must be born again. Scripture declares again and again we must believe if we are to experience eternal life and life abundant today. "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised Him from the dead thou shalt be saved," (Rom. 10:9). Vital faith in the resurrection brings salvation home to the heart. Resurrection power makes possible salvation. To experience salvation is to experience newness of life—resurrected life.

Justification is also an experience of the resurrection work of Christ. "If we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and raised again for our justification," Rom. 4:24, 25. In the power of the resurrection our justification is completed. By our act of faith we bring into our life resurrection experience unto justification.

In resurrected life we also experience fruitbearing unto God. It is through our relationship to ". . . Him who is raised from the dead, that ye should bring forth fruit unto God," Rom. 7:4. Fruit in the Christ life is the product of the resurrection life of Christ surging through us.

Although our eyes have not seen the risen body of Christ, although our ears have not heard his audible

(Continued on next page)

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*Pastor, East Swamp Church, Quakertown, Pa.

Easter Bridges

A little girl, not accustomed to traveling, was on board a train. The train on this day had to cross several branches of a river. The water seen ahead always awakened doubts and fears in the child's mind—she did not understand how it could be safely crossed. As they drew near to each river, however, a bridge always appeared and furnished a way over. After two or three experiences of that kind, the child leaned back with a sigh of relief and confidence and said: "There is nothing to worry about, someone has put bridges for us all the way!"

That is how we find life, too—God has built bridges for us all the way. Easter is the way across one of the big rivers—the river of death. There are also bridges across other rivers and streams . . . trials, doubts, disappointments, loneliness. Thank God, there is always a way across!

For those of us who are Christians, this Easter—dawning upon a suffering, bewildered, war-threatened world—holds the triumph of Jesus' resurrection and our own assurance of everlasting life. Earthly losses and trials cannot becloud the vision of everlasting union with Him who gave His life for us.

But for far too many the day will mean nothing deeper than new clothing, the budding of flowers, the Easter bunny, an Easter dinner, and, perhaps, attending a church service for the first time this year!

What does Easter mean to YOU? What difference does it make to you that there was a Christ who suffered, was crucified and buried, and who rose again . . . who today sits at the right hand of God, and who, some day, perhaps sooner than we think, is coming again? New Easter clothes will not suffice then—only the garments washed white in His precious blood will be sufficient.

Just as Easter always follows Good Friday, so eternal judgment always follows death. Have you crossed the Easter Bridge into salvation and eternal life? God's Word tells us that if we shall confess with our mouths the Lord Jesus, and shall believe in our hearts that God has raised Him from the dead, we shall be saved (Rom. 10:9). What easier way could there be to cross the river of death into eternal life?

Gladys J. Peterson

RESURRECTION AND EXPERIENCE

(Continued from page 214)

voice, although our hands have not touched His resurrected body, yet along with the disciples, we can know the experience of His resurrection in our lives. Our every motive, our every attitude, our every behavior pattern can and will be colored, with resurrection shades and hues. Our experiences will be resurrection permeated.

Flashes of Thought

A True Spirit

Walter Gering

We joked about it as we stepped back into the study with the folders. But the fact remained, there was no other way. This was one place where all were on the same level. On several occasions I had become painfully aware of the fact that it makes no difference who you are—that rough beam is absolutely no respecter of persons. She was on the staff of our teachers directing the work with the children at the midweek services. On this particular evening she was interested in using a folder produced by the Mission Board of our Conference. So it was that we had gone into the storeroom where such material is often stored. The folders were quickly found; she knew exactly where they were having seen them there before. We were on our way out in a few moments.

Then it was that I remembered. Often I had gone into this same storeroom for other materials. It is the one place in church where stray pamphlets, magazines, and articles are stored. There is nothing attractive about the place as it is merely an attic under the choir loft. No attempt has even been made to utilize the space for any other purpose than for storage. Consequently it has never been painted or boxed out. Almost instinctively as we turned to go back into the study I cried out in warning. Too often I had hurried out of the storage room only to be painfully reminded that you cannot leave the room that way. You see, there is a large sturdy beam which crosses the ceiling as you approach the door. That beam is so low that you cannot stand erect. You must bow down and bend under its protruding edges. There is no other way out. More than once I had hurried out only to stop, holding my head throbbing in pain from the blow against the beam. I have learned to bow meekly as I go out. So it was that the warning went out: "Watch out for the beam . . . bend down."

We laughed as we commented on the fact that here was one spot where all must bow their head and meekly bend the knee. But the truth in its application lingered on. Sooner or later we learn that in all of life we must proceed meekly with bowed head if we would escape injury. The world has yet to learn that the words of Jesus are more than poetic phrases of idealism. "Blessed are the meek for they shall inherit the earth" was a fundamental principle laid down centuries ago. It is still truth which we must accept if we would escape the penalty of a proud haughty spirit.

"Lord, Grant Unto Us True Meekness"

The Wor

Canada
United States
Mexico
Colombia
Brazil
Paraguay
Uruguay
Argentina
Equator
Germany
Belgia
Cong

MISSIONARY PERSONNEL

SOUTH AMERICA

Colombia

Cachipay, Cundinamarca
Keiser, Rev. and Mrs. Arthur
Rutschman, Rev. & Mrs. LaVerne
Soldner, Janet
*Stucky, Rev. and Mrs. Gerald,
Berne, Ind.
Yoder, Miss Vernelle

Girardot, Cundinamarca
Bachert, Miss Alice
Cra. 8, 20-54

UNITED STATES

Work Among American Indians

Arizona (Hopi)

Oraibi
Baerg, Miss Anna
Dirksen, Mr. and Mrs. P. K.
Jantzen, Rev. and Mrs. Albert
Penner, Miss Aganetha

Moen Copi (mail address, Tuba City)
*Kliewer, Rev. and Mrs. Henry

Hotevilla
Peters, Rev. and Mrs. Herbert
Toews, Rev. and Mrs. Benno

Montana

Ashland
Petter, Mrs. Laura

Birney
Schirmer, Rev. and Mrs. Daniel

Busby
Wenger, Rev. and Mrs. Malcolm

Lame Deer
Habegger, Rev. and Mrs. Alfred

Oklahoma

(Arapaho and Cheyenne)

Canton
*Dalke, Rev. and Mrs. Herbert,
North Newton, Kansas
Schmidt, Rev. and Mrs. August
Wiebe, Rev. and Mrs. Arthur

Clinton
Friesen, Rev. and Mrs. Arthur

Retired—
Ediger, Mrs. J. B., Buhler, Kan.
Mrs. Petter, Rodolphe,
Lame Deer, Mont.

AFRICA

Belgian Congo

Banga, via Charlesville
Keidel, Rev. and Mrs. Levi, Jr.
Schnell, Rev. and Mrs. Russell F.

Charlesville, Kasai District
Graber, Rev. and Mrs. Harold
*Liechty, Miss Anna V.
Berne, Ind.
Liechty, Irena
Martens, Rudolph and Dr.
*Quiring, Miss Tina

Kamayala, via Kahemba
Birkey, Miss Erma
*Jantzen, Rev. and Mrs. John R.

Mukedi, via Kikwit
Schwartz, Dr. and Mrs. Merle
*Sprunger, Rev. & Mrs. Vernon J.

Mutena, via Tshikapa
Dick, Rev. and Mrs. Elmer J.
*Entz, Rev. and Mrs. Samuel
Route 3, Newton, Kan.
Neufeld, Rev. and Mrs. George B.

Nyanga, via Tshikapa
Enns, Rev. and Mrs. Frank J.
Guengerich, Miss Frieda
Quiring, Miss Anna

Unn
Tshika
Har
Belgiu
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13
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In other
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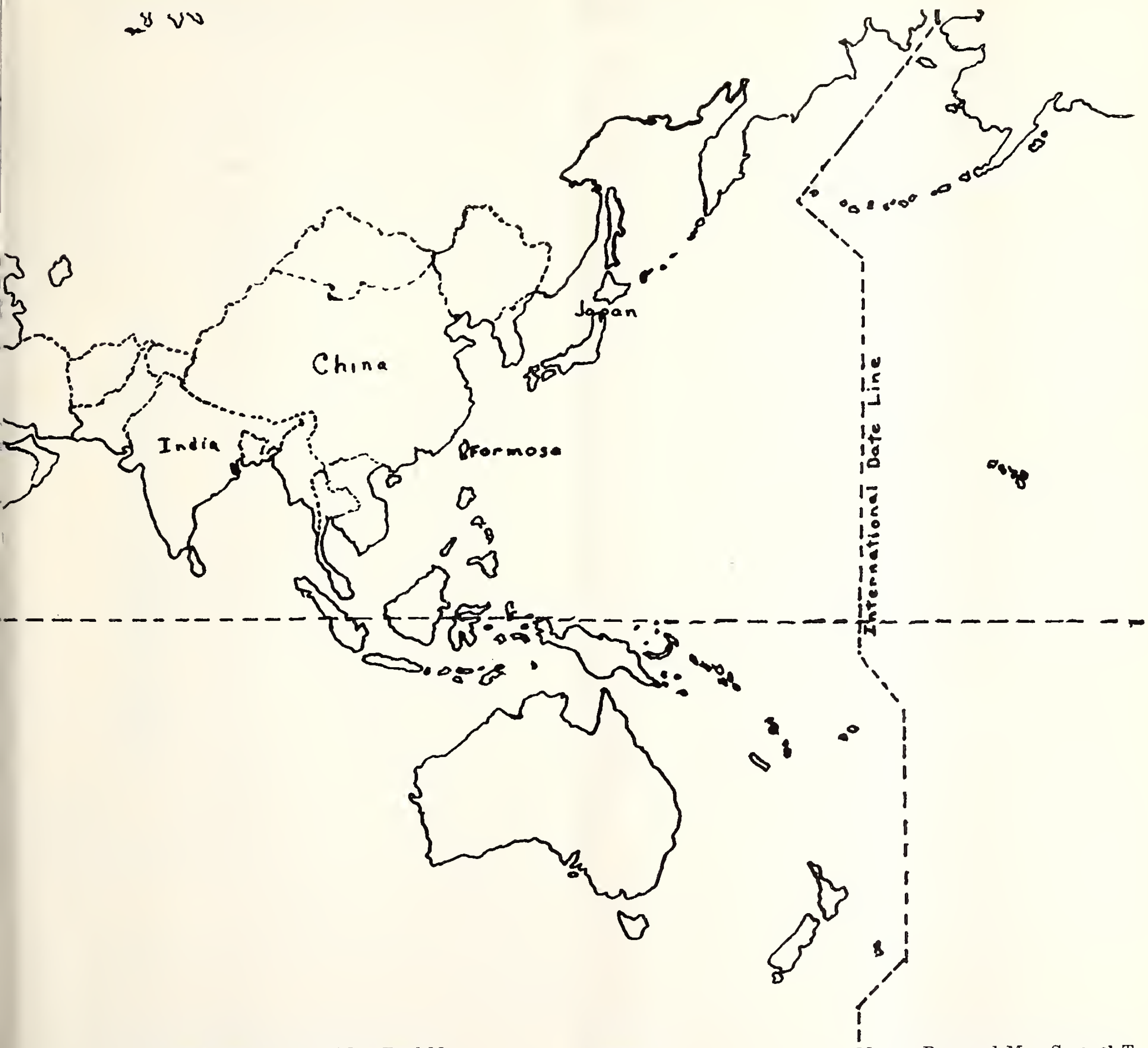

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Boschman, Rev. and Mrs. Paul M.

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Ediger, Rev. and Mrs. Ferd

Miyakonojo City 5330 Namiki, Kamikawa Higashi Machi
Unruh, Mr. and Mrs. Verney

Miyazaki City
50 Yodogawa-Cho, 3 Chome
Friesen, Miss Leonore
Patkau, Miss Esther
39 Matsubashi-Cho, 1 Chome
Thiessen, Rev. and Mrs. Bernard

Nichinan City
3777-1 Sonoda, Aburatsu Machi
Voran, Rev. and Mrs. Peter

TAIWAN (FORMOSA)

Hualien MCC Hospital, Milun
Sprunger, Rev. and Mrs. Hugh

Taichung 11 Tzu Chih Chieh
Voth, Rev. and Mrs. William

CHINA

No missionaries on the field.

INDIA

Berar, M.P.

Yeotmal
Burkhalter, Miss Martha R.

Madhya Pradesh, (abbreviated M.P.)

Champa
Bauman, Drs. Harvey R. and Ella G.
*Jantzen, Rev. and Mrs. Aron E. c/o Rev. F. F. Jantzen, Paso Robles, Calif.
Ratzlaff, Rev. and Mrs. Harold C.
Sawatzky, Mr. and Mrs. Benj. J.
Schmidt, Miss Augusta
Schrag, Miss Mary
Thiessen, Dr. and Mrs. Arthur D.

Jagdeeshpur
Burkhalter, Rev. & Mrs. Edward
Dester, Dr. and Mrs. Herbert E.
Giesbrecht, Rev. and Mrs. Jake
*Jantzen, Rev. and Mrs. Lubin, Tempe, Arizona
*Kornelsen, Miss Helen, Watrous, Sask., Canada
Moyer, Rev. and Mrs. Samuel T.
Penner, Miss Anne
Wiebe, Miss Esther

Janjgir
Claassen, Rev. and Mrs. Curt
*Duerksen, Rev. and Mrs. J. R., Moundridge, Kansas
*Duerksen, Miss Marie, 528 W. 12th, Newton, Kan.
Nickel, Miss Helen E.
Waltner, Rev. & Mrs. Orlando A.

Korba Via Katghora
Bauman, Rev. and Mrs. Kenneth
Lehman, Miss Melva R.
Pauls, Miss Eva A.

Uttar Pradesh (abbreviated U.P.)

Landour, via Mussoorie
Schroeder, Lorraine (Woodstock School)

Retired—
Penner, Mrs. P. A., Bethel Home for Aged, Newton, Kan.
Penner, Mrs. P. W., 304 S. Wash., Hillsboro, Kan.

***On furlough**

Life's New Dimension

ALBERT GAEDDERT

Easter transforms death into the dawn of the greater life to come. A woman who had suffered the loss of her very devoted husband, could yet say that now she really knew him better than she had ever known him before. She said that it was because you are so close to the picture that you don't see the whole individual. You need to step back from the picture far enough to see the whole individual, so that the details do not stand out so large that they hide the total individual. She added, that the canvas really is not complete without death. When death comes it completes the picture. You step back from the picture then, and you see it as a whole, and you find beauties in it that escaped you when you were so near it.

And is it not true, that when we are so near the canvas on which we paint, that we need to step back away from the canvas so that we can see the picture as it really is? Easter adds this new dimension to the canvas of life.

Some time ago I looked through a new type of glass in an instrument which focused two films into one picture; this process then made the picture to reveal another dimension that ordinarily one does not see. It lent perspective. Members of the family in the picture stood near an orange tree, but you could actually see the space between the people and the orange tree. The orange tree stood some distance removed from the mountains in the background, and you could almost measure the distance between the tree and the mountains. It revealed in the picture the relationship of these objects to each other. It added a new dimension to photography.

This is what Easter does to life, it adds a new dimension. Easter enables us to see life in its right relationships. Life is a matter of right relationships, to God, to others, and to the things of this world. Sometimes these relationships get entirely out of focus, and we see only the *things* in this world. The risen Lord gives us the view of life that counts in terms of the values that survive even the grim event of death.

Christ did not give any detailed description of the life beyond. Our view of that new life is limited. But, as He did in other areas, He bade us to "come and see." He led His disciples from belief to trust. And when the end of His days was nigh He said to His disciples: "Let not your heart be troubled, ye believe in God; believe also in me. In my Father's house are mansions . . . I go to prepare a place for you." What kind of place would He prepare for us? We may not know the details, but knowing Him as we do we know of some things that would be included in the mansions prepared for us. Christ loved beauty, and I can imagine nothing but a place of beauty which He went to prepare. He taught His disciples: "Know ye the truth, and the truth shall make you free." The home above will reveal the truth about life; the mysteries of life will become clear; the misfortunes encountered here will come to full light, and no longer will we see through a glass darkly, but face to face. While here Wrong seems so often to be on the throne, and truth forever on the scaffold, knowing Christ, one is certain that in the home above justice and righteousness will prevail. The wrongs of this earth will be righted, for there we shall be like Him; we shall see Him as He is.

The life that is to be gives a new dimension to the life here and now. Easter brings to life a new dimension. —The Co-op Messenger

Lenten Fear

Who nailed Christ upon the tree,
Shouting curses in their glee
At the God they would subdue?
Was it Gentile, was it Jew?
  Do we now our Lord deny
  As did Peter, you and I?
  Who like Judas, still betray
  Jesus with a kiss today,
  To the thoughtless, careless bands;
  Then like Pilate, wash our hands?
Oh, how long must Jesus bleed?
When will we His teachings heed?
  Sins of yours and sins of mine
  Still crucify our Lord Divine.

—Caroline E. Kauffman

Film Review

STEPHEN, THE FIRST CHRISTIAN MARTYR. B and W, 16 *mm., sound, available from Associate Films,* 79 *E. Adams, Chicago, Illinois, rental,* $7.00, 24 *minutes. Available in Canada at General Films Limited,* 810 *Confederation Life Bldg., Winnipeg, Manitoba, Canada,* $6.00 *rental.*

This film portrays the life of the early church: the persecutions of the apostles, the choosing of the seven deacons, and the life of Stephen including his being stoned. It shows very graphically the willingness of these early Christian leaders to suffer for the cause of Jesus Christ. The ending of the film introduces Saul, who is guarding the clothes of those who are stoning Stephen.

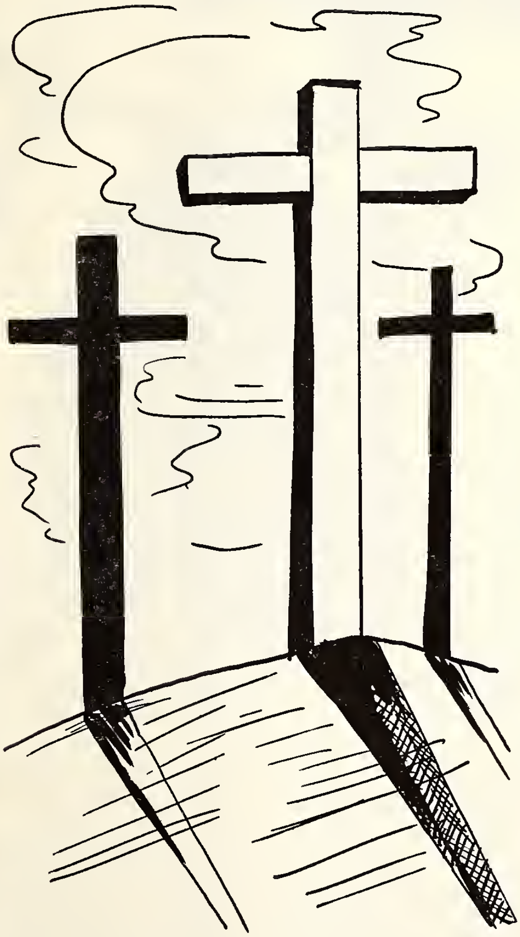
This is one in a series of twelve films produced by Cathedral Films on the life of Paul. It follows the biblical account very closely and helps to make the message of those early chapters in Acts meaningful.

The committee felt that this film on Stephen would be more useful if it were used as one in a series on the life of Paul than if it were used separately. The entire series could well be utilized on successive Sunday evenings. Probably one would be selective rather than use all twelve. The series also would be helpful to use in relation to a study of the life of Paul.

The stoning is pictured with some reserve and yet pictured realistically so that it would be better if this film were used with age groups from senior high school through adult.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas



Ah, dearest Jesus, how hast thou offended,
That man to judge Thee hath in hate
pretended?
By foes derided, by Thine own rejected,
O most afflicted!

Who was the guilty?
Who brought this upon Thee?
Alas, my treason, Jesus, hath undone Thee!
'Twas I, Lord Jesus,
I it was denied Thee:
I crucified Thee.

For me, dear Jesus, was Thy incarnation,
Thy mortal sorrow, and Thy life's oblation;
Thy death of anguish and Thy bitter passion,
For my salvation.

Therefore, dear Jesus,
Since I cannot pay Thee,
I do adore Thee, and will ever pray Thee,
Think on Thy pity
And Thy love unswerving,
Not my deserving.

—From the *Mennonite Hymnary*

Meditation

The beating wings stretched taut. Death rigors cracked apart the snowy feathers in two slim fans. Wire barbs caught in their netted sheaths and held them, like outstretched arms. The pigeon, in desperate haste to waylay a predatory hawk from her nest of young, had impaled herself on a large spike protruding from the fence post.

The quivering corpse against the rough ash post startled my sidelong glance as I passed it in the dawn. In the dim light it became a ghostly crucifix.

I approached with beating heart and so saw what it was. Its head hung limply over one shoulder, the feet dangled. The soft purity of the breast was stained with clotting red, red which seemed but a darker reflection of the growing streaks on the eastern horizon. A bird hawk dipped and rose again with a frantic bundle in his claws, telling in that mute act what had happened.

A fluttering and shrill cheeping sounded behind me. I turned to the bushes and saw another half-grown pigeon vainly working its untried wings and crying for help. I searched for its nest, but so well was it concealed that it could not be found. I saw that this chick too would fall prey to the enemy. If these young had stayed hidden in the nest, no harm would have come, and the male pigeon could surely have cared for them until they were grown.

I turned to the poignant symbol on the ash post with a new sense of its tragedy. Oh pure, loving heart that dares all for what is loved! Your willing sacrifice cries out against its careless object, that was destroyed in spite of it. There was nothing for those in peril to do but accept the sacrifice. Yet they would not, and rebellion was their end.

The futility of such an act oppressed me. My thoughts dwelt on that supreme sacrifice so necessary for my own salvation. That too must be in vain for all who will not receive it. With pity and awe I gazed upon the ghostly bird and thought of One who gave Himself, knowing full well that His gift need not be accepted. My heavy heart pondered

(Continued on next page)

Jesus Lives!

Jesus lives! thy terrors now
Can, O death, no more appall us;
Jesus lives! by this we know
Thou, O grace, canst not enthrall us.
Hallelujah!

Jesus lives! for us He died;
Then, alone to Jesus living,
Pure in heart may we abide,
Glory to our Savior giving.
Hallelujah!

Jesus lives! our hearts know well
Naught from us His love shall sever;
Life, nor death, nor pow'rs of hell
Tear us from His keeping ever.
Hallelujah!

Jesus lives! to Him the throne
High o'er heav'n and earth is given;
May we go where He is gone,
Rest and reign with Him in heaven.
Hallelujah!

—From the *Mennonite Hymnary*

From dimes to dollars,
From dollars to a more effective youth program.

Of course dollars don't make up the whole of our efforts but it seems obvious that they help.

The YPU thanks you for your help in making the general fund healthier than it was before, but there is a ways to go before it reaches perfect health. YPU still needs you.

MEDITATION

(Continued from page 219)

again the question, must it have been? What was your victory, oh Christ?

Without acclaim, unnoticed, the sun had stolen above the hills and now its oblique rays crept up and suffused the dead, white wings in rosy-golden light. Remembrance soothed my doubts and brought knowledge rushing to my heart, for this dawn brought another Easter day. That dead bird would never fly again. No Spirit would quicken it to life. Not so our only Savior. The empty tomb is signal of His triumph. He is risen. "Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory?"

Alison Deckert, Richey, Montana.

Something to think About

How would you feel if you received *The Mennonite* with the front page blotted with ink, the titles of articles in different heads, many words in the articles misspelled, and one or two articles incomplete? One would be very displeased and, quite naturally, the editor would hear many complaints about the issue and perhaps some would cancel their subscription. Why don't things like this happen? Because all those concerned with the paper work together. The editor makes sure all material is complete before sending his manuscript to the press, those running the press try to set the type the way it has been specified, the proofreader trys to catch all mistakes before the issue finally comes off the press. All work together to put before the public something attractive and worth reading. You say to yourself, "Isn't this the way it should be? How else would an issue be fit to read?"

What about the church? Aren't we all to be working together to put before the public something that is worth-while? How can a church move forward when there is a continual squabbling and quarreling? Can we, the young people and future leaders of the church, help it to move forward with one accord and find ways to help everyone work together?

—A. Menno Knight

A 1-W Unit Leader Sees a Challenge in Nursing

I have always held the nursing vocation high on my list, but since working in a general hospital as an orderly, I have even greater respect for nurses.

A nurse must have outstanding patience. Sick people can be so demanding and so unreasonable that the patience of a nurse must be more than average. Each patient feels that he is the sickest one in the hospital and as such wants the most service. At times it is next to impossible to give him this service. There may be twenty to thirty-five patients to care for and the nurse cannot spend all his or her time with one patient.

As a nurse or orderly, what does one say to a patient in his late teens who has bone cancer and wants to know when he will be able to go home? What does one say to a patient who has luekemia and wants to know when he can go home? What does one say to a patient who has just been shot in the stomach and is in great pain? What does one say when a patient tells you that he is to lose his leg, or legs tomorrow? What would you do if you got slapped in the face by a patient whom you are feeding? What would you say if a patient cursed you and swore at you while you were trying to help make him comfortable? What does one say to a patient who has a broken back and is paralyzed from the waist down, when he becomes downhearted? What does one do when a patient who has had a stroke and is paralyzed on one side asks you something and you cannot understand him because he cannot move his lips properly, or when an elderly patient with a broken leg or hip becomes so discouraged that he just gives up hope of recovery? What does one say to a patient who, silently, is scared to death of surgery the next day? Those are a few of the problems nurses and orderlies meet each day of their work.

However, it is not all like this. The nurse and orderly get their reward when they see a patient recover and leave the hospital in good health. It makes them feel as if he has helped in a small way to ease the suffering in this world.

Since working in the general hospital these past months I have had my eyes opened to many things. I see that the patient needs the help of someone with a great deal of patience and love. I see the need for more Christian nurses and orderlies. This is one way of showing love to fellow men who need it in a real way. Yes, it is hard work and little pay, but pay day comes when a patient recovers and goes home. It makes one feel good inside to know that he has helped give him back good health. All of the hard work seems like nothing when one sees men get well and go home. I am truly thankful for the opportunity of working in a general hospital. It has shown me much that I did not realize before.

In conclusion I would like to say that if as a Christian girl or boy, you want to serve your fellow men with love, try working in a hospital, general or mental. I hope more Christian girls will become nurses and more Christian fellows will work as orderlies to help our fellow men to better health.

Gary Stenson
1-W Unit Leader
Alexian Brothers Hospital

Methodist Youth Uphold Conscience

The National Conference of Methodist Youth, on August 27, 1954, passed ten resolutions, of which five were concerned with the problem of war. They are as follows:

"I. We believe that Christianity and war are inherently incompatible. Christianity affirms that the law of God is the ultimate fact to which man is responsible. War regards the law of the biggest battalions as the final authority (to which man is responsible). Christianity upholds the dignity of human personality. War reduces human personality to an instrument of equivocating national policies . . . . We therefore hold that it is the Christian's obligation to oppose the way of war and to identify himself with those forces which truly seek peace . . . .

"II. We hold in fellowship every Christian who acts according to his deepest understanding of the will of God in his approach to the problem of war, whether he be a conscientious objector, participant, or nonregistrant . . . .

"III. The National Conference opposes in principle any type of universal military training . . . .

"IV. We, the National Conference oppose compulsory ROTC on any educational level . . . .

"X. The Christian gospel of love, brotherhood, and the worth of the individual demand that we oppose methods of mass destruction of human life. . . ."

—Reprinted from the *Reporter*

YPU FINANCIAL REPORT FOR FEBRUARY

Cash Balance, Jan. 31, 1955	$ 777.47
Receipts for Jan.-Feb., 1955	989.52
Percentage of $7,400 budget	13.4%
Cash Balance, Feb. 28, 1955	$ 691.21
General Fund	$(276.63)
Missionary Education Fund	967.84
	$ 691.21

Our Schools

BETHEL COLLEGE

W. T. Wilkoff of the speech and dramatics department announces that the Bethel Traveling Players will again be available to serve in churches and communities. On Tuesday, March 22, the group presented the play, "He Came Seeing," by Hamlin at the meetings of the Western District Women's Association in the Hoffnungsau Mennonite Church. Members of the cast are: Marian Kaufman, Charles Hamm, Maynard Janzen, Darlene Galle, and Lowell Teichroeb.

Bethel College debaters, Carol Gering, Kay Ewert, Marian Kaufman, and orators, Horton Flaming and Dale Mueller with their coach and instructor, William T. Wilkoff, will leave Newton April 1 for Redlands, California, to attend the National Pi Kappa Delta convention to be held at the University of the Redlands.

Janver Krehbiel, freshman at Bethel College, was awarded a certificate of merit at the annual audition sponsored by the Women's Federated Clubs of the Seventh District held March 16 in the First Methodist Church, Hutchinson.

This was Janver's second year of participation and the award of the certificate will entitle him to enter competition next year. Janver was sponsored by the Pretty Prairie Study Club which has previously sponsored Florine Voran and Marjorie Waltner, both former students at Bethel.

Son of Mr. and Mrs. Ed. R. Krehbiel of Pretty Prairie, Janver has participated in musical activities while in high school at Pretty Prairie and is at present singing tenor in the Bethel College Vocal Ensemble directed by Elvera Voth. The selections he used in the audition were, "Du Bist Die Ruh," and "I Am Thy Harp."

"The Seven Last Words" by Du Bois will be presented by the Mennonite Singers of Bethel College, Sunday, April 3, at 3 p.m., in the college Memorial Hall as announced by Dr. W. H. Hohmann, director of the choral group.

Soloists for this thirty-third annual event of the Easter season are Leona Kaufman, soprano; Marles Preheim, tenor; and Bruce Loganbill, bass. A small orchestra will accompany the singers. Helen Zerger will be at the piano.

Mennonite churches in the Bethel College constituency area have been organized into Bethel Fellowship districts, several of which have already had Booster Banquets or dinners to promote the interests of Bethel College.

There will be further banquets and district Fellowship meetings in the constituency area of the college. Each district promotes the interests of Bethel College in whatever way it finds most agreeable. Many districts have in the past two years used the booster banquet to which tickets are issued to people who donate $10 or more to the college.

FREEMAN JUNIOR COLLEGE

Four members of the Peace Club, Palmer Becker, Allen Schmidt, Helen Voth, and Winona Waltner and their advisor, Orlando Goering, attended the 6th annual meeting of the Intercollegiate Peace Fellowship of Mennonite and Affiliated Colleges at Tabor College, Hillsboro, Kansas, last week. Freeman has 15 Peace Club members this year.

Petrea Bruun, a college freshman, placed first in the vocal division in an audition held on the University campus, March 5. The audition was sponsored by the National Federation of Music Clubs. This entitles her to an audition in the district contest held at Minneapolis, March 26. She was also awarded tuition and expenses for a six-week opera workshop at Pennsylvania College for Women at Pittsburgh, this summer.

Elmer Ediger who visited the Freeman community to help organize church groups into disaster relief units spoke in chapel March 14. He centered his talk around the question, "When Was God Most Real in Your Life?"

On April first the Peace Club and the Freeman Ministerium sponsored a one-day Peace Institute. The speaker was Dr. Henry H. Crane. In the forenoon he spoke in chapel, in the afternoon and evening he spoke in Pioneer Hall. Dr. Crane, who is one of the outstanding Christian pacifists of our country, has an interesting background. On his father's side he is a fifth generation Methodist minister and now that his son Frank is also a minister, they have the unique distinction of having six generations in the ministry. Dr. Crane is known in Freeman, having served as Founders' Day speaker in 1950.

BLUFFTON COLLEGE

The Dublin Players, celebrated company of actors from abroad, will appear in Bluffton's Founders Hall on April 22, at 8:00 p.m., in George Bernard Shaw's play "Pygmalion."

Called one of the foremost acting companies of our time, it is made up of the finest actors from Ireland. The company is now completing another leg of its coast to coast tour of American cities presenting great Irish and English classics and modern plays.

Leading campus organizations recently elected officers for 1955-56. Elected as officers of the Student Christian Association were: Jim Bishop, president; Carolyn Schnell, vice-president; Connie Diller, secretary; and Jerry Yost, treasurer.

The Women's Gospel Team elected Helen Neufeld, president; Marion Keeney, vice-president (program chairman); Eloise Gerig, secretary-treasurer; and Dorothy Bishop, deputation chairman.

Elected as Men's Gospel Team officers were: Bill Simmons, president; Paul Selman, vice-president; Royden Nyce, secretary-treasurer; and Ronald Ropp, deputation chairman.

Student Council representatives elected for 1955-56 are freshmen: Romaine Clemens, Homer Gerber, and Dan Roth; sophomores: George Bailey, Jim Gundy, and Jerry Yost; juniors: Jim Bishop, John Basinger and Joanne Plank.

Ten students recently received admittance to the Junior Pi Delta Society, the honorary scholastic organization on campus. Those who received this

(Continued on next page)

recognition were: Catherine Diller, Eleanor Wismer, Earl Campbell, Walter Shelly, John Basinger, Edmund Leech, Betty Brown, Martha Jo Emerick, Marion Keeney, and Els van Lier.

Dr. Robert Kreider, dean, was elected to serve as a member of the North Central Association Committee on Liberal Arts Education for the academic year 1955-56. This committee is responsible for establishing the policies for the North Central Study, a program of co-operative study in which approximately 70 midwest accredited liberal arts colleges are engaged.

MENNONITE BIBLICAL SEMINARY

Gerrit Veendorp gave the morning message at the Woodlawn Mennonite Church on March 20. Gerrit, a member of the senior class, comes from the Leiden Mennonite Church, Leiden, Holland. "Forgiving Love" was the theme of his message.

Dr. Pannabecker returned March 19 from a trip east. While in New York City he attended the annual meeting of the Japan Committee of the Division of Foreign Missions in behalf of the Mission Board. He also visited former and future students of the Seminary.

The week of March 21-25 Dr. Jesse M. Bader gave the Wieand Lectures on Evangelism at Bethany Biblical Seminary. Dr. Bader is General Secretary of the World Convention of the Church of Christ (Disciples).

Rev. and Mrs. J. N. Smucker and Rev. and Mrs. Paul Wenger journeyed to Bluffton, Ohio, the week end of March 19-20. While there they attended the dedication service for the new Memorial Home in Bluffton.

The combined choirs of the Woodlawn Mennonite Church and the Calvary Baptist Church, 80th and Crandon, are preparing to present DuBois' "Seven Last Words" during the coming Easter season. The rendition at the Woodlawn Church is scheduled for the evening of April 6, and at the Calvary Baptist Church on April 10.

April 14 the Freeman College Choir is scheduled to present an evening concert at the Woodlawn Mennonite Church.

MCC News Notes

REPORTS HEARTENING RESPONSES IN BUENOS AIRES WORK

Martin Duerksen, who serves the approximately 500 Mennonites in the vicinity of Buenos Aires, Argentina, writes of recent heartening responses to the presentation of the gospel and various church services. A number of young people found new life in Christ at the youth retreat held in February, Brother Duerksen reports. He also tells of a good response to the ministry of Abram G. Neufeld, a representative of the General Conference Mennonite Board of Missions. G. B. Giesbrecht, Mennonite Brethren missionary, planned to visit Buenos Aires in April. Several persons are preparing for baptism. The work in Buenos Aires is difficult because Mennonites in the area are widely scattered and because of some indifference toward the work of the Church. The independent Mennonite congregation in Buenos Aires has achieved government recognition and deserves the prayers of Christians that it might become a more vital force in the lives of Mennonite residents in the area. Brother Duerksen is pastor of the congregation.

APPLICANTS FOR PAX SERVICE NEEDED

Draft-age Mennonite and Brethren in Christ men interested in fulfilling their alternative service requirements through PAX (the MCC overseas rehabilitation program for drafted conscientious objectors bearing the Latin word for "peace") are urged to register their interest with MCC or their conference office.

An immediate need for PAX applicants is for 25 men early this summer as replacements for Germany. These men will continue the construction of refugee housing projects.

Similar overseas opportunities for 1-W service develop from time to time for young men interested in applying their manual skills in their Christian witness for peace. An expression of interest on the part of a young man enables MCC to explore and develop such projects as are suited to his interests and ability. And at the same time, such registration of interest may well result in a young man's finding a service opportunity to his liking when a project suddenly develops.

The LeTourneau project in Peru is an example. Several draft-age fellows with mechanical skills and interests had indicated their desire for foreign service many months before ready to begin work. When the Peru PAX project was initiated, these fellows found work to their liking. And at the same time, had these applicants not been available, such a project would not have developed so quickly.

Jottings

—St. John Church, Pandora, Ohio: On Feb. 1, a son, Kendrick Paul, was born to Mr. and Mrs. Nelson Schumacher. The Girls' Missionary Society is planning on putting up a world map showing where our missionaries are located. Albert Ewert of Bridgewater, South Dakota, conducted a week of evangelistic meetings (Feb. 6 through Feb. 13). As part of each meeting, Miss Edith Suderman told the children stories about the "Boats of the Bible." A teachers' training course has been instituted. The first class was held Feb. 24. The Pandora community held their World Day of Prayer Service at our church on Feb. 25. Our young people presented the play "By Life or By Death" to the Youth for Christ in Bluffton, on March 4. The choir is beginning practices for a special Easter program. The Girls' Missionary Society had as their guests on Feb. 8 the Girls' Missionary Society of the Ebenezer Church.—Mrs. Marvin Lehman, Corr.

—Bethel Church, Marion, S. D.: A son was welcomed into the home of Mr. and Mrs. Walter Epp, Jan. 6. The Women's Mission Society which meets in the homes of the members, met at the Ben Epp home on Feb. 18, at which time Missionary Tina Quiring, home on furlough, spoke to us. On Sunday, Feb. 20, Miss Quiring spoke at our morning worship services. Our church women were invited to the Bethesda Church for observance of World Day of Prayer, taking part in the program and also enjoying the noonday lunch with them. On Sunday, Feb. 27, due to the absence of our pastor, H. J. Brown had charge of our morning worship services. Harvey Jantzen returned home the forepart of February, from Europe, where he spent two years in the Selective Service. On Feb. 19, he was married to Patricia Barrett of Sioux Falls, South Dakota. —Corr.

—Menno Church, Ritzville, Wash.: J. J. Esau brought the morning and evening message, Feb. 6. A very interesting

(Continued on next page)

and challenging film "To Every Creature" was also shown. The Sunday school workers and Sunday school teachers, have been meeting to plan and iron out problems in the Sunday school. The pastor, W. Wiebe, has been giving a series of messages on war, which were very good for the young people as well as adults. The church has helped with the purchase of church property for the Negroes in Moses Lake. The Book of Revelation is being studied at the weekly Bible class. A cast of women of the church presented a skit "The Fruit of the Vine" at the World Day of Prayer Community Program, in Ritzville. The choir has again begun rehearsal for the Easter cantata. "The Seven Last Words" will again be presented. The YPU presented a very interesting program Sunday evening, Feb. 27, on the Indian situation in Montana, with special music and prayer. Women's Mission Society met for an all day session, for work on quilts, March 3.—Mrs. Davis Bauer, Corr.

—**Friedensfeld Church, Turpin, Okla.:** Feb. 27, Mr. and Mrs. Menno Ediger entertained the older folks of our church at their home. Lunch was served to 14. Everyone had a very enjoyable afternoon. March 1, a number from our church went to the Meade Bible School auditorium to a low-German two-act play. This first Thursday in March we had an all-day Ladies' Aid meeting. There were 17 ladies and 5 children present for dinner. Later others came including two visitors from the Chicago Seminary. Three members have birthdays in March; Mrs. Franzie Leopp, Mrs. Jake Epp, and Mrs. Jake Zilkie. We served cake and coffee in their honor. It was decided that we write our birthday date and anniversary date on a slip of paper and then draw names for secret pals, and at Christmas time these pals would be revealed. Some members cut quilt blocks, others sewed them together, and some did embroidery work. The first Sunday in March we had our C.E. program. We also had election. Our new president is Gary Franz; sec., Shirley Dick; and program committee, Chester Windsor, Aldo Becker, and Gene Kliever.—Mrs. Chester Windsor, Corr.

—**Bethesda Church, Marion, S. D.:** Tina Quiring, missionary from Africa, spoke at a program sponsored by the Women's Missionary Society. The Society also observed World Day of Prayer. At this observance, the Bethel Church society were guests for the morning program and a noon luncheon. Mrs. Marian Pfaff was guest song director at our singspiration program. The Christian Youth Volunteers of Freeman Junior College rendered a program on our regular monthly C. E. At this program Helen Voth, daughter of W. C. Voths, and student at Freeman, spoke and showed pictures of our mission work in Japan.—Corr.

Into the Beyond

STEVEN MICHAEL UNRUH, son of Mr. and Mrs. Olin Unruh, Conroe, Texas, was born February 26, 1951, and died January 5, 1955.

FLORENZ STUCKY, 63, passed away on March 1, after several years of invalidism and near-blindness, following a stroke. He was a member of the First Church at Berne, Indiana.

CHARLES R. RICE, of Topeka, Indiana, and oldest member of the Topeka Mennonite Church, was born April 1, 1864, and died March 9, 1955.

MRS. PETER H. JANTZ, Ringwood, Oklahoma, was born October 21, 1897, and died March 10, 1955. She was a member of the Friedenstal Church, Tampa, Kansas.

MRS. HENRY SCHMIDT, was born July 29, 1878, and passed away March 17, 1955. She was a faithful member of the Friedenstal Church, Tampa, Kansas.

ERWIN F. NUSS, was born March 19, 1879, and died February 20, 1955. He was a member of the First Mennonite Church of Allentown, Pennsylvania.

A Conference on
THE CHRISTIAN IN BUSINESS
April 15, 16, 1955 — Hillsboro, Kansas

Session I: Friday, April 15, 1955—9:00 a.m.

THEME: "Every Christian a Disciple"
Conference Sermon:
"The Concept of Vocation—As Seen Through Scripture and the Anabaptist Tradition"
Rev. Cornelius J. Dyck
"A Statement of the Problem and Conference Objectives"—Harley J. Stucky
"Modern Business and the Christian"—
O. C. Krehbiel
"Christian Opportunities and Problems on Business"
Five-minute comments by Herb Regier, Ray Funk, and an Oklahoma businessman
Discussion groups

Session II: Friday, April 15—1:30 p.m.

THEME: "The Problem of Personal Relations in Modern Business"
"Management and Personnel Problems As Seen Through Eyes of an Employee"—Edwin J. Schmidt
"Human Relations in Business"—Paul Albrecht
Discussion Groups

Session III: Friday, April 15—7:30 p.m.

THEME: "Business Opportunities in Our Communities"
"New Opportunities at Our Doorsteps"—
Harold Zehr
"Business Opportunities in Rural and Urban Communities"—Herbert R. Schmidt
"An Analysis of Our Resources"—Ray Schlicting
Discussion groups

Session IV: Saturday, April 16—1:30 p.m.

THEME: "Things That Christian Employers Ought to Consider"
"Enlightened Management Policies"—
Lloyd Spaulding
"Pay Schedules and Profit Sharing"—
Mrs. J. Millard Fretz
"Advertising and Public Relations"—
John G. Stucky

Discussion groups

Session V: Saturday, April 16—7:30 p.m.

THEME: "The Businessman and His Church and Community"
Preliminary Report from the Conference Findings Committee and Conference Statement Committee
"His Place in the Community, Both Urban and Rural"—Waldo Kaufman
"His Place in the Church and the Conference"

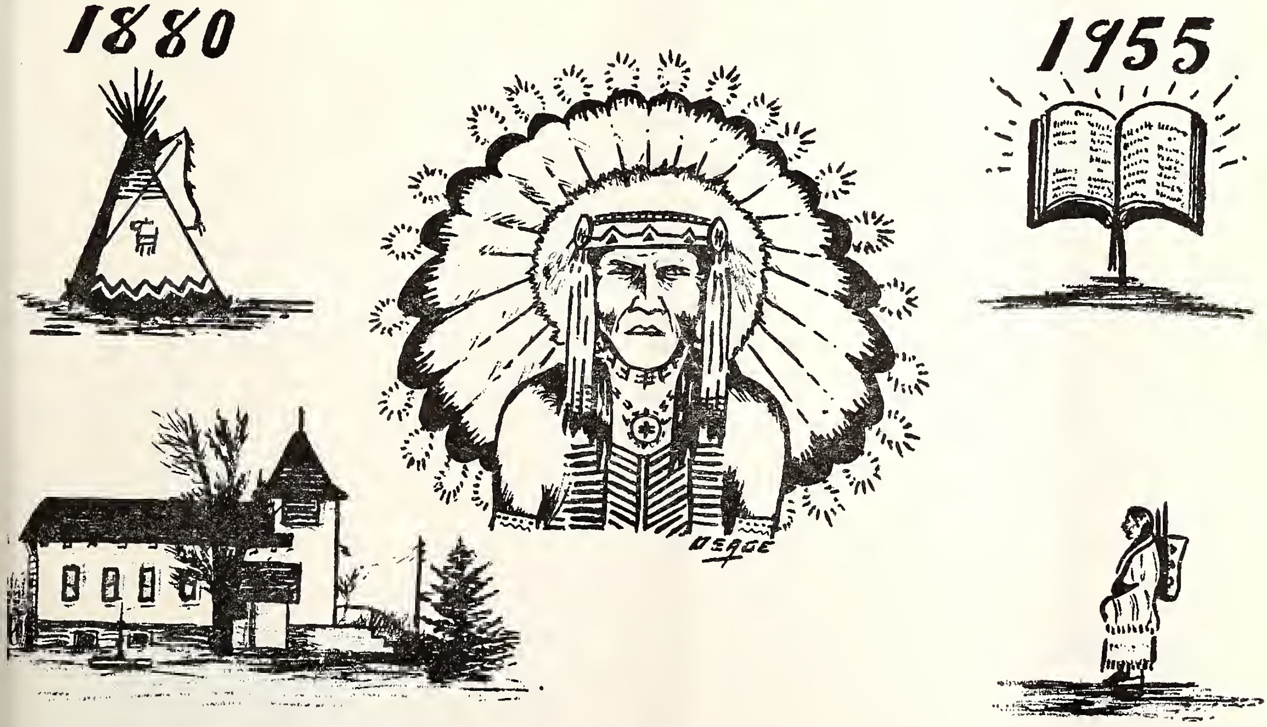
NOTE: Anyone is welcome. Congregations of the Western District are being asked to send one or two representatives each in order to have some continuity in reaching conclusions.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

LICAL SEMINARY

Diamond Jubilee



Seventy-Five Years
of
General Conference Mennonite Mission Work

It began among the
Cheyenne - Aprapaho Indians in Oklahoma

Conference Sunday April 24, 1955

Volume 70 Number 15 April 12, 1955

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DIAMOND JUBILEE NUMBER

This week's issue of *The Mennonite* tells of our oldest mission work—that among the American Indians. The special testimonies of the Indian friends should be given careful consideration. May we continue to remember this important work in our prayers and our offerings.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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D. H. Epp

1875-1955

Dietrich H. Epp, publisher and editor of *Der Bote*, Rosthern, Sask., passed away on Thursday night, March 31, two days after his eightieth birthday.

A very active and vigorous worker, he edited *Der Bote* for nearly 32 years, the paper being originally planned as an organ of communication for the Mennonites that escaped from Russia after World War I. He was its founder, publisher, and editor. In 1947 *Der Bote* was merged with *Der Christlicher Bundesbote* and the paper became a General Conference publication with Cornelius Krahn as assistant editor. It serves Mennonites in Canada, United States, Europe, and South America. Epp made of *Der Bote* one of the finest German Mennonite papers in existence.

D. H. Epp was born March 29, 1875, in Chortitza, Russia, where his father, Heinrich Epp, taught in the well-known Chortitza secondary school (Zentralschule). Later his father became elder of the large Chortitza Mennonite Church, of which his grandfather, David Epp, had also been elder. D. H. Epp received a good training in Mennonite schools and was one of the first Mennonites to attend the University of St. Petersburg, after which, at the age of 20, he became a teacher of the Chortitza Zentralschule in which capacity he served from 1895 till 1923. In 1923 he left Russia and settled in Rosthern, Sask., establishing a publishing house in which he printed *Der Bote*, *The Saskatchewan Valley News*, Conference and other publications.

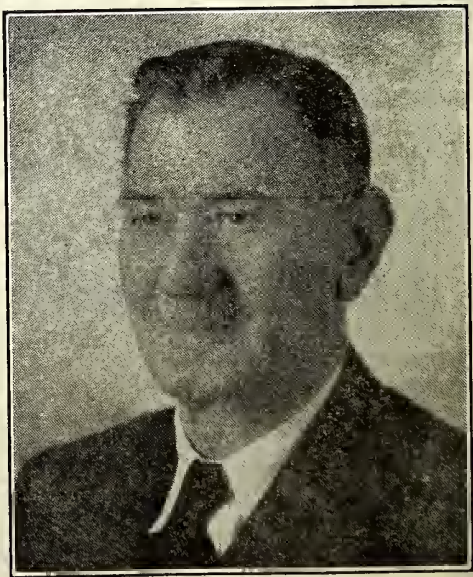
In Russia Epp held many positions in the educational realm as well as other phases of public life. In Canada he was the chairman of the Central Mennonite Immigration Committee (1925-1934), chairman of the Board of Directors of Rosthern Junior College, mem-

(Continued on page 240)

Of Things to Come

75th Anniversary of Oklahoma Missions:

April 12, 13—Thomas — Bill Williams and Homer Hart
April 14, 15—Hammon — Ralph Little Raven and Dan Allrunner
April 14, 15—Longdale
April 17—Concho
April 18, 19—Clinton—Walter Fire
April 20, 21—Fonda
April 21, 22—Canton Arapaho with John and Homer Hart
April 24—**Conference Sunday** — Mass Meeting Canton Arapaho Church
April 15, 16—Western District Retreat Leaders Workshop, Camp Mennoscah
April 15, 16—"Christians in Business" Conference, Hillsboro, Kan. Sponsored by WDC and Board of Christian Service
April 22-24—Joint Inspirational Conference; Middle and Central Districts, Goshen, Indiana
April 24—Mennonite Men of Western District Retreat, Camp Mennoscah
April 26, 10 a.m.—Western Dist. Council of Committees, North Newton, Kan.
April 28-May 1—Eastern District Conference, Zionsville, Pa.
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kansas
May 22—Baccalaureate Service, Bethel College
May 24—Commencement, Bethel College
July 4-10—Junior Retreat, Camp Friedenswald
July 11-16—17-22—Intermediate Retreats at Camp Mennoscah
July 11-17—Intermediate Retreat, Camp Friedenswald
July 18-24—Senior Retreat, Camp Friedenswald
July 25-29—Pre-Junior Retreat, Camp Friedenswald
July 29-31—Sunday School Workers Retreat, Camp Friedenswald
July 25-30 and
Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah
Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah
Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah
Aug. 19-21—Young Family Retreat, Camp Mennoscah



Editorials

Willard Claassen, Guest Writer

"TO TEACH THE GOSPEL OF CHRIST EFFECTIVELY"

The subject will be recognized as one of the objectives for the *Mennonite* in 1955. Why should the churches of our Conference give themselves wholeheartedly to the task of teaching the gospel of Christ? Judging by support given to Christian education projects, scant attention is given to Christian teaching in some quarters. What are the consequences of our failure to teach? In the long run experience demonstrates it results in a lack of Christian discipleship, spiritual immaturity and instability, formalism, and fruitlessness. Weaknesses in our churches and on the mission field can be traced directly to our failure to teach the gospel of Christ.

What is included in the teaching ministry of the Church? Stated briefly it includes all efforts and processes which help to bring persons into a vital and saving experience of God revealed in Christ and thereafter stimulating, instructing, and guiding them in their growth toward the fulfillment of Christian character. Christian education is not a man-made process of lifting ourselves into the kingdom by our own bootstraps! Christian growth is God's work. It is man taking great pains to see that what he does is in line with what God does. It is following Paul's counsel to the Philippians, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." In the religious realm we see clearly that there is no age limit for spiritual growth.

Why should the Church teach? The ministry of teaching is not something the Church may or may not do. It is something the Church *must* do. There are three compelling reasons why we must teach the gospel of Christ.

In the first place Jesus commanded us to teach. "Go therefore and teach all nations . . . teaching them to observe all things whatsoever I have commanded you . . . ." The Church must not only preach Christ; it must also *teach* Christ. If we question Jesus' intention of accenting teaching in the Great Commission we are still faced with His example. He taught everywhere and under all circumstances and by all possible means: He taught in parables, in conversations, stories, in sermons, and by friendly example. He taught in the fields, by the lake side, on the water, on the highways, in the home, from the hillside, and in the synagogues. He taught the apostles, His disciples, the common people, children, tax-gatherers, the publicans and sinners. So much did Jesus teach and with such consummate skill that His disciples called Him Master which means, Teacher.

Our job is not done when persons repent and believe. This is the beginning and from that point they must be led on step by step until they so understand their faith that they can bear convincing witness to it by word and deed. Fellowship with God should become a growing experience through reverent meditation and prayer. The will of the Father must become the deciding factor in solving life's perplexing problems. A growing understanding of the Bible and training for Christian service are important aspects of this new life. The obligations of church membership must be understood and its missionary program must be presented. This kind of a program can only be sustained and carried forward by the creative teaching ministry of the Church. The Christian leader who refuses to come down from his platform and to participate in the work of teaching is like the farmer who scatters seed on the land and refuses to do anything until the harvest.

We can judge the importance that was set upon teaching by the example of the apostolic church when we consider the large numbers who in response to the gospel were asking to be received into the church. Whether they had a Gentile or Jewish background, they required a period of instruction and rethinking if they were actually to leave behind their old world and become in any full sense sharers in the kingdom of Christ. The thoroughness with which this work of re-education was done in the early church by helping new converts to become effective Christian disciples should make us aware of the importance of the ministry of teaching.

In the second place we must teach in order to keep our direction in an environment which is pagan in so many ways. We live in a confused world with conflicting ideologies and where the standards of the market place tend to dominate our lives. In so many ways the impact of evil upon our lives dulls our spiritual sensitivity. Take for example the case of the new Sunday school teacher who when he is first called upon to teach feels and thinks and acts more like a member of such a society than he does like the Christian who understands the meaning of the gospel for the day in which he lives. He has become so much a part of the world that it is difficult for him to be a constructive critic of it in terms of Jesus' teaching. If this is true of some teachers what shall we say of the average Christian? Someone must help us understand the meaning of the gospel for daily living so that we can make truly Christian choices. It is at this point that the Church must teach the gospel of Christ. It must proclaim the truth so often reiterated by John and Paul that the Christian is being saved from the power of sin. It must speak against all wrongdoing and in this age of moral relativism proclaim what is right and what is wrong. The church is the avowed enemy of everything that threatens God's purpose for man and would make out of him something different from what he ought to be.

A third reason for the necessity of the teaching ministry of the Church is the fact that for any program of world-wide outreach we must have strong churches at the home base. The architect who plans a tall building knows that it must be based on bedrock. It seems strange that Isaiah should have reminded us of this principle long ago. Looking forward to a day when the knowledge of the Lord would fill the earth, he challenged his countrymen to

(Continued on page 238)

The Petitions of the Lord's Prayer

FRANK R. MITCHELL

Before we study the various petitions of the Lord's Prayer it will be helpful if we stop to consider them first in a general way.

Jesus put these petitions in a few brief sentences. It is evident that He meant to show how simply and yet comprehensively all of men's needs can be expressed in prayer to God. His pattern prayer is found to be elemental, complete and perfect. Nothing necessary has been left out and not one word can be omitted. It is one unit and it is indivisible. It clings together. The invocation is not a part of the petitions, but the petitions grow out of the invocation. Likewise the petitions are inseparable and grow out of each other. They are in their proper order and they may not successfully be transposed.

In many of the treatments of the Lord's Prayer an attempt has been made to divide the prayer into two parts with three petitions directed toward God and the rest of the prayer taken up with the earthly problems and needs of men. This interpretation sees Jesus classifying the petitions into two distinct sections—one which has to do with the things of God, and the other which is concerned with men's earthly struggles and needs.

However, in the words "in earth as it is in heaven" Jesus seems to be taking the opposite position. For Him all life is one. He would avoid compartmentalizing spiritual and temporal needs. His words express the desire to bring heaven on earth and to bring earth into heaven. The two-part theory tends to set one petition up against another in a way which seems inconsistent with Jesus' purpose.

The petitions are so familiar that it may come as a surprise to discover that they are not all actually cast in the form of petitions or requests. The first three petitions do not ask for anything, but have the nature of trustful affirmations yielding consent to God in His character and work. They have the spirit of a wholehearted response to God; a full co-operation with Him; a glad going along with, or a walking with God. Our desires become significant when they harmonize with God's desires. When our requests can be made to express His will, then it is that His promise comes alive in us: "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John 15:7.

The language of the three petitions, "Hallowed be thy name," "Thy kingdom come," "Thy will be done," then, expresses much more than a simple petition. These three with their fervent spirit clothe all the other petitions with warm confidence and trust in God. It is the sure-footed method of Jesus' own praying. His deep joy and exulting assurance are in God. He himself is here in the midst of His petitions.

This brings us to the last point of our preparation. How many petitions are there in the Lord's Prayer? It seems strange that in the seeming simplicity of the prayer there could be such a diversity of interpretation. There are at least seven good answers to this question. The answer depends upon what we mean by petition.

There are those who see only one petition in the prayer. "Thy kingdom come" includes all other prayers. Jesus says "Seek ye first the kingdom of God . . . and all these things shall be added unto you," Matt. 6:33. All the other petitions compliment this master prayer.

There are those who see two petitions in the prayer. The two foci "Thy kingdom . . ." and "give us . . . bread" representing the mysterious co-operation between the spiritual and the material around which all life seems to revolve.

Others see only three petitions in the prayer, "give us," "forgive us," and "lead us," with "deliver us" explaining "lead us."

Much might be said in favor of the position that there are actually only four true petitions which are the last four. In this position as well as the preceding one the petitions are prefaced by the three expressions of confidence and trust in the beginning of the prayer.

Those who see five petitions follow the prayer as it is found in Luke with the two petitions omitted, "Thy will" and "deliver us."

Many hold to six petitions making the "deliver us" equivalent to "lead us."

Finally, there are those who see the seven distinct statements as petitions. This position we hold because we do not see any repetition in the prayer. All of the parts are needed and have their unique place. We do not feel that Jesus was influenced by the number seven. Next month we shall try to consider each one briefly but carefully.

CORRECTION. The next to the last word in the third paragraph in last month's paper should be changed from "any" to "this."

Film Review

THE NEIGHBOR NEXT DOOR, 16 *mm., sound. Produced by the Lutheran Church, Missouri Synod, for TV series on THIS IS THE LIFE. Available from Concordia Publisher,* 3558 *South Jefferson Ave., St. Louis* 18, *Missouri, and Religious Film Service* or *local dealers. Rental* $9.00.

Highly recommended for family night program, the film will hold the interest of all ages. The story centers around a dispute that develops between neighbors when a relative visits one of the families and breaks down a fence. The visiting relative represents a typical blustering, non-Christian get-what-you-can approach. The host family, however, is not interested in taking advantage of the situation but wants to have good neighborly relations. The picture demonstrates the goal and way of Christian love in its efforts for direct settlement. Such a film could profitably be followed by a discussion on how we can help to settle disputes in our own community without the use of courts.

Middle District Conference Program

(Condensed)

First Mennonite Church, Nappanee, Indiana

April 21-24

General Theme: "Not Ashamed of the Gospel"

Thursday Evening, April 21—

Devotional Message .... Earl Salzman

Conference Sermon, by the pres., E. A. Albrecht

Business Session:

Presentation of delegates; reading of minutes; Report of Executive Committee; Election of Conference officers; Report of Conference trustees; Election of trustee and program committee member. Report of Education Committee; Election of Committee member

Friday Morning, April 22—

Devotional Message .... Loris Habegger

Business Session—

Report of Bluffton College; Election of Bluffton College trustee; Report of Mennonite Biblical Seminary; Report of Peace Committee; Report of General Conference Executive Secretary

Friday Afternoon, April 22—

Devotional Message .... James Ruesser

Business Session—

Report of Home Missions Committee; Election of member; Report of Men's Brotherhood; Women's work; Intermediate Mission Band; Young People's Union; Report of Retreat Grounds Committee; Election of member

Sectional Meetings—

Women's Missionary Society; Brotherhood; Young People's Union

Friday Evening, April 22—

Opening session of Inspirational Conference at Eighth Street Mennonite Church, Goshen, Ind.

Saturday Morning, April 23—

Devotional Message .... Kenneth Shelly

Business Session—

Report of Historical Committee; Election of member; Unfinished and New Business; Report of Resolution Committee.

Closing

Inspirational Conference of the Middle and Central District Conference

Goshen, Indiana, April 22-24

(Condensed)

Motto: "That in All Things, He Might Have the Pre-eminence."

Friday evening, April 22, Eighth Street Church

"Keeping Christ Pre-eminent in Personal Faith and Life" .... Henry Harder

Saturday afternoon, April 23, Eighth Street Church

"Keeping Christ Pre-eminent in Family and Home"
E. W. Baumgartner

Saturday evening, Goshen High School Auditorium

"Keeping Christ Pre-eminent in My Vocation" program arranged by the joint YPU organizations.

Sunday morning, April 24, High School Auditorium

"Keeping Christ Pre-eminent in the Life and Work of the Church" .... P. K. Regier

Sunday afternoon, High School Auditorium

"Keeping Christ Pre-eminent in the Work and Message of Missions"

"Message of Missions" .... A. E. Kreider

"Work of Missions" .... Andrew Shelly

Sunday evening, High School Auditorium

"Keeping Christ Pre-eminent That the World May Believe" .... J. N. Smucker

Flashes of Thought

Satisfaction

Walter Gering

I thought he would run her ragged. Up and down the aisle she kept going all day long. It was perfectly evident from the very start that this little fellow was going to be the life of the party. Only four years old, he was the attraction of the whole section of the coach. As the train went speeding along his alert mind raced from question to question. There was hardly a moment in which his shrill little voice did not ring through the car.

He was on his way home to see his parents. After an extended visit with his grandparents he was on his way back home to Virginia. Three months had passed very quickly. All in all, it had been an exciting time and it was no wonder that he was bubbling over with excitement. Only after hours of travel did he finally drop off to sleep.

But the moment he awoke it was the same procedure. Once again there started the regular trip up and down the aisle. You see, at the end of the car was the water fountain with its fascinating cups and spout. I was never quite sure; was he really so thirsty all day long or was it the fountain itself which intrigued him?

No one will ever know. Probably little boys are made that way. He was only repeating a procedure which many a little fellow has pursued in his day. Water fountains will never lose their appeal to the boys. They were born to be thirsty.

So are we! Deep within the soul of man there is a thirst for living water. We may not always recognize it; there may be times when we seek to brush it aside. But we were made that way and we shall never know what it means to live until we yield to the desire and drink of the Living Water.

The words of Jesus are still the challenge which comes to all of us. "If any man thirst, let him come unto me and drink. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

LORD, GIVE US THIS WATER
THAT WE THIRST NOT

The Year of Jubilee

"My heart is so full of joy it can find no adequate words to express the innermost feelings. . . . The everlasting true and all-governing God and Father has at last brought it to pass that the banner of the Cross shall also be erected by Mennonites among the Indians who are so often unjustly dealt with. Thanks and praise be to God!" So said Daniel Krehbiel in 1880, when our work among the American Indians was first opened. Now, seventy-five years later, we thank God for the more than one thousand Cheyennes and Arapahoes who have come into the new life in Christ Jesus. In these years we have been permitted to see mission work in other areas as well begun and prosper. Truly, God has done great things for us.

Our missionaries are publishing a descriptive pamphlet highlighting our work in Oklahoma.

It is especially fitting that this Jubilee is being celebrated at Canton, Oklahoma, on CONFERENCE SUNDAY, APRIL 24. This climaxes the services held at Seiling, Thomas, Hammon, Longdale, Concho, Clinton, and Fonda, Oklahoma.

John Thiessen

Diamond Jubilee of Mission Work

AUGUST SCHMIDT

The year 1955 is a milestone of great importance in our Conference. This year we will celebrate the diamond jubilee of our first foreign mission undertaking. Through the leading of the Holy Spirit the first field was among the Arapaho and Cheyenne Indians in Oklahoma. Before the field was selected it was studied from every angle: the spiritual need of the Indians, the level of their social and economic life and the work it would take to win them to the Lord Jesus Christ as their Savior. It was with some misgivings that the task in this difficult field was undertaken.

The difficulty of the task at that time was not primarily due to the fact that it was hard to win the confidence of these Indians or that they lacked intelligence or their low moral and economic condition. On the contrary these conditions have probably been less favorable among other peoples and yet great advances have been made in less time than we have labored here in this field.

The difficulties here were primarily of a different nature. The Cheyenne Arapaho Indians had been for several centuries free roving nomads. The time when our Conference took up mission work among them marked the end of this free hunting, roving life. Their spirit had been broken by the encroachments of the white man and the government's policy of confining them on reservations. They had been a proud independent people; now they were forced to submit. Since their former means of livelihood, hunting, was taken from them the government felt obligated to support them with food and clothing until the time when they would be able to take care of themselves again, so a program of paternalism was begun which to a more or less degree has been kept up to the present time. As a result of this program the Indians have been taught to look to the government for a solution of many of their problems of subsistence, education, and training.

History teaches us that when governments have carried on such a paternalistic policy of supplying their people with all material needs initiative, self-reliance and moral vigor have been retarded or have vanished. We have an example in the people of the later Roman Empire or the trend toward such conditions in the modern socialistic welfare states and also in the communistic states of the Iron Curtain countries.

Our Indians have been subjected to such unfavorable conditions. In spite of all these difficulties many were well on their way toward an independent vigorous self-sufficient life when the depression brought on the New Deal government. Through the Indian Bureau our government encouraged and made it easy for the Indians to return to former tribal customs and practices, some of them pagan. These conditions have had their influence on their spiritual and religious life. Much of the work that had been done by our missionaries and also government and other welfare agencies was set back as greatly retarded. From a religious and spiritual viewpoint it has brought confusion and instability of character, they are easily swayed by every "wind of doctrine" and unwilling to assume responsibility.

We praise God, however, for those who in spite of all difficulties have grown into mature Christians, who are taking responsibilities, who are deeply concerned about the eternal welfare of their own people. The seed of the Word of God has been faithfully sown and as we lift up our eyes we see the field white unto harvest. Our prayer is that the Lord of the harvest may send forth the reapers to garner in the precious souls before it is too late.

Then and Now

It is seventy-five years this spring since our General Conference began its mission work and the work was begun in Oklahoma, or Indian Territory as it was called at that time. If those early missionary pioneers that began the work here could see the field now they would find many changes.

At that time the Indians were still more or less nomadic. They had just shortly before been assigned to their reservation. They at that time lived mostly in large camps in tents and tepees. Now most of them live on their own land in frame houses. Some do their own farming, while others lease their land to the white man. Many also move to surrounding towns or to larger cities where there is more opportunity to earn a living. About ten families have been living at Medicine Lodge, Kansas, over 100 miles north of here, where they work in a gypsum mill, in construction work, etc. Monthly services are provided for them from here.

When missionary work began here there was hardly a Christian among the Indians. During the past three quarters of a century, however, many have been baptized upon confession of their faith in the Lord Jesus Christ as their personal Savior. Many of these have gone on to be with their Lord. In our own district, which includes Longdale, Cantonment, Fonda, and Seiling, 332 have been baptized. At present there are 151 living church members. Others are receiving baptismal instruction now and are to be baptized in the near future. Sunday and midweek services are held at all the above churches with the exception of Cantonment. At Seiling the meetings have been held in the Indian homes for the last few years. However, since it was often hard to accommodate all that attended the Board of Missions bought a church building at a little town about thirty miles away and moved it on to a vacant lot at Seiling, which adjoins a house that was also bought and which is to serve as a parsonage. The church building is being remodeled and renovated under the supervision of Rev. H. T. Neufeld and is to be dedicated before long. The church will be greatly appreciated by both Indians and missionaries. It is very gratifying to have so many Indians as well as members of neighboring churches (and even from churches 200 and more miles away) come to help on the building, donating much or all of their time.

Linguistically also a great change has taken place. Seventy-five years ago there were hardly any of the Indians that spoke English. At present there are very few that do not speak some English and some of the smaller children hardly learn to speak Cheyenne at all. With the older ones, however, Cheyenne is still the mother tongue in which they can express themselves best. When it comes to communing with the Lord in prayer Cheyenne is the most natural mode of expression. This is easy to understand for those who have grown up in one language and later acquired another one. The same also applies to singing. While we sing many English songs, they also like to sing the Cheyenne translations of the same, and perhaps best of all those songs where words and music have been composed by some of their own people. It is not of great significance whether we use English or Cheyenne when we commune with the Lord in song or prayer. The most important is that we do speak to Him and that we understand when He speaks to us through His Spirit. As everywhere, so here, the future of the church is with the children and young people. We are glad for the interest these show in spiritual things. Our hope and prayer is that the time may not be too distant when Oklahoma will no longer be a mission field but when the Indians will have their own teachers and preachers. And not only that but when missionaries will go out from here to other parts of the world.

—Alfred Wiebe

American Indian Testimonies

We read in Acts that after the Day of Pentecost there were added to the church daily those who were being saved. These early Christians went everywhere witnessing to the saving power of the gospel. Among the Indians also has this been true. Eternity alone will reveal the results.

The Oklahoma missionaries have asked some present day Indian Christians to write a brief statement for *The Mennonite*. May these testimonies raise many prayers of thanksgiving in the hearts of readers, and then bring about a resolve to renewed intercession for all young Christians everywhere.

—Arthur Friesen

Mrs. Inez Cloud Chief, Cheyenne

I am a Christian because I know the Lord Jesus is true. I believe and trust Him as my personal Savior since I became a Christian. I want to live a better life and praise His name.

LaVerne Lime, Cheyenne

I'm going to become a Christian, because I believe and trust in Him. I want to follow Him and be saved from sin, and I'll live a better life.

Ralph L. Raven, Arapaho Indian

I enrolled in the fall of 1899 at the Mennonite Indian Mission School at Cantonment, Oklahoma. I was the smallest boy in school at that time. The school was soon closed as a government school was opened just east of the Mission School. The government school was soon filled as all Indian children of school age were enrolled and so some of us that

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AMERICAN INDIAN TESTIMONIES

(Continued from page 231)

went to the Mission School were sent to another government boarding school down at Darlington, Oklahoma. There was also an abandoned Mennonite Mission School building at that place.

That was in 1901 and 1902. After that I was enrolled in the boarding school at Cantonment. In 1906 I was baptized in the Mennonite church at Cantonment by Rev. John A. Funk.

In 1909 to 1912, I enrolled at Haskell Institute, an Indian school, at Lawrence, Kansas. Ever since then I have been here at home in Canton.

For our new church I had a part in the ground breaking ceremony. I also helped to build our church. I have tried to be a faithful Christian and help in the church work, for our Lord.

Bill Williams, Arapaho Indian, age 61

"For in Him we live and move and have our being," Acts 17:28.

When about 9 years of age I accepted the Lord at the Mennonite Church at Cantonment and have been a member for over 50 years. During the first World War I had an experience in the hospital in Paris, France. I began to pray and from that time I began to go to church. I also began to work in the church as interpreter for Mr. Wiebe and Mr. Friesen.

Walter Fire, Arapaho Indian, born August 9, 1895

In October, 1940, while at work in a timber land on fuel wood as a hired laborer for my neighbor, the day unusually hot for the season of the year, I rested during the day for short periods and in the lull there came upon me thoughts of my conduct of my life and I wondered why it was that I must labor so extremely hard when not even a soul was about to see to it that I worked productively for the meager pay that I was receiving for that sort of rough work.

There are a good many thoughts and thinking of that day and of all sorts which in the final analysis the one and only sole thought to linger in my mind before the day ended was to make a definite decision of my future on that day. I felt as if something was urging me because of the fact that at a very young age I was converted a Christian and having backslid for many years and now it dawned upon me that my Lord and Savior Jesus Christ was calling me more strongly than ever before to correct my life of sin and repent. I thank my Lord Jesus and I thank Him again always how on that October evening, not knowing how to pray fervently and reverently, I humbly with an effort offered up a prayer of forgiveness of all my sins that I ever committed to that date of the visitation that I had sensed it was, because of the fact from thence I have gradually aspired to do and live an improved life and I do not regret to this date that my decision on that beautiful autumn day was to live for Jesus Christ and His teaching.

Bertha Little Coyote, Cheyenne

I am glad I am a Christian for I know what a joy and life worth living is, with Christ in my life. I'd hate to think of living without Jesus as my helper and Redeemer. Pray for me that I may be a true Christian.

Kate Osage, Cheyenne

When I was 14 years of age I accepted the Lord in 1907. My people always took us to church. In 1920 Miss Williams (missionary) took care of my mother while she was sick and we lived near the church as janitor for Miss Williams and Miss Kinsinger. I have worked as helper in the church with Mr. Linscheid, Mr. Toews, Mr. Friesen, and Mr. Wiebe.

I am glad I learned to read Cheyenne. The Lord has blessed me in every way. God has answered my prayers many times. I have had much sickness in the family and often no money to take them to the doctor or to the hospital. I just prayed and the Lord made them well. I have never gone back and have not gone to other churches, though many have asked me to.

Guy Heap of Birds, Clinton, Cheyenne

I was born March 16, 1903. I became a Christian in 1918. I was raised by Christian parents.

In 1918 I was down with flu and pneumonia. I was down in bed for two and one-half months. When the crisis came two doctors agreed I would not live. My father prayed all that night. I heard part of the prayer. From then on I became better.

Two weeks later my father carried me to a window and showed me the church and said always go and serve it for God. Three years later my father died. Again three years later I joined the regular army for three years.

I came back and went to church now and then. Then Rev. Ediger began to teach me how to serve God. I didn't ask him and he didn't ask me. The Spirit of God was working. Then I prepared my first sermon. I picked out Scriptures that would force people to accept Christ. But God thought otherwise. We must win them through Jesus.

I had many wonderful experiences through the help of God. I fall and go again. God has been very gracious with me. Looking back and seeing what He has done for me and my family I began to plan to fill His house with people by giving them worldly promises. But He reminded me He wanted steadfast Christians and not temporary Christians.

Homer Hart

Mrs. Sophie Sanchez

Today I know that serving God is not just one day or one week or year but a lifetime, and to win Christians, His way not our way.

Homer Hart, Cheyenne, 37 years a lay minister. See picture.

There is not a friend like Jesus. I found that friend in my tender age. I came to Him in order that I may be saved. I learned more about Him by reading the Bible, attending meetings, thus slowly but surely gathering knowledge. Finally I realized that others needed a friend too.

Not too long after that I was soon interpreting for our missionaries to my people. Since I helped him on in the work we studied the Word of God together. The task is enjoyable to bring relief to a troubled soul. There are few who have seen the eternity to be with God. There is life forever for those who wish to live for God. We need help as the harvest is great. Who will help to throw out the lifeline? Read Psalm 39.

Mrs. Sophie Sanchez, Arapaho. See picture.

A year ago in January the Church Committee was appointed and I was asked to serve for a year. There were four adults, two women and two men, and one of the young people. Being one who was chosen to serve, I felt rather reluctant to accept the responsibility—not because I didn't want to work for the church, but I didn't know what the responsibilities were and I just felt I wasn't qualified for that position.

As I thought about it, I tried to decide whether or not to serve, then I thought this was a challenge for each one of us and so I accepted.

We meet once a month to discuss various problems and plan the work in our church. We also study the Word of God together which to me has been very interesting and helpful.

A year has passed since we were elected, a year of service to God, our church, and its members. With God's divine guidance much has been said, done, and accomplished.

Once again we have been asked to serve for another year. I do not feel reluctant to serve again, instead, I feel I am ready and I am willing to continue my work. In Luke 1:38 (Moffatt) Mary said, "I am here to serve the Lord. Let it be as you have said."

Too often when some new opportunity for service, or some needful task for us to perform comes to us we begin by making excuses and we repeat all the timeworn and wearisome excuses. Jeremiah was a reluctant prophet. He tried to evade the call by making excuses. He said he was too young and like Moses, Jeremiah also said he was no speaker. Even if he didn't want to be a prophet, Jeremiah obeyed God. He accepted God's choice for him and was faithful to the end. Tradition says he died a martyr's death.

All of us have times when duty seems unwelcome and often we let our own desires rule us and so fail to obey the voice of God. When we do this unhappiness follows. We enter the road to true living through the gate of obedience to God.

So I will continue my work for the church and trust the other committee members will have the same desire. I am sure we can continue to serve God, our church and the people who have placed this responsibility on us and we will endeavor to do the best we can.

In 1 Corinthians 3:6-11 we read that we are laborers together with God. Christ counts on us, everyone, from the youngest to the oldest. Unless we dedicate ourselves to God we cannot do His will.

In time of doubt and fear, temptation, criticism, hatred, and despair this poem has helped me to see how true God really is to all His children.

> Sunshine and shadow have mingled,
> In the year that has passed away.
>
> Sunshine and shadow will mingle,
> In the year that I meet today.
>
> But hand in hand with the Master,
> I fear not what it may bring.
>
> He knows, He cares and He loves me,
> And God is in every thing.
>
> —Author Unknown

Mrs. Mousetrail has been a Christian for 25 years, while Mr. Mousetrail was baptized two years ago. Here are their testimonies:

Why I am a Christian: Because I believe the Lord is true. Since I was young I have attended church and know that some day I would be saved. That is why I was baptized to save my soul.

—Barbara Mousetrail

Why I became a Christian: Many years that I heard the word of God but delayed some way. Since I heard that the Lord Jesus is true in every way, then I believe and trust Him and was baptized in His name that some day I shall meet Him as He has promised. **—Andrew Mousetrail**

Light and Dark

One missionary writes, "Encouragements and disappointments alternate in the work. Here and there there is one that takes a new interest with the determination to live wholly for the Lord and before long the enemy gets him down again. 'Die Sach' ist Dein, Herr Jesu Christ die Sach 'an der wir stehn, Und weil es Deine Sach ist, kann sie nicht untergehn.' "

Another says, "We are happy that in some of the churches we have faithful members who have a concern for their own people and are working together with us. We lean heavily on these for help and advice and enjoy their fellowship in the gospel and in the work in the church. God is able who has called us into this work and we are certain that with the tasks will also give the necessary strength and wisdom to do them to His Own Honor and Glory."

We *all* need to remember the new converts who were baptized at Easter need our prayers very much, for the devil will not let them go easily. We know we can depend on you to intercede for them with us. We *all* need your prayers.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

History of Deep Run Youth Group

General Background—The forming of a good working Youth Fellowship is no easy matter. To accomplish anything really worthwhile takes time and determination. It requires a great deal of patience and fortitude; especially when plans do not materialize according to schedule. It cannot be accomplished in a day, a month, or even a year.

We have always had a Youth Group at Deep Run. Originally we had two separate organizations, the Sunday school and Christian Endeavor. The Sunday school met every Sunday morning and Christian Endeavor one Sunday evening per month. Thus we had two separate programs and separate officers. But we felt the Sunday school and Christian Endeavor were not properly meeting the needs of the young people. There was not enough varied activity. There was no actual plan or method to follow. Therefore we tried to bring the two groups together with one set of officers, elected from both groups, to form a "Youth Council."

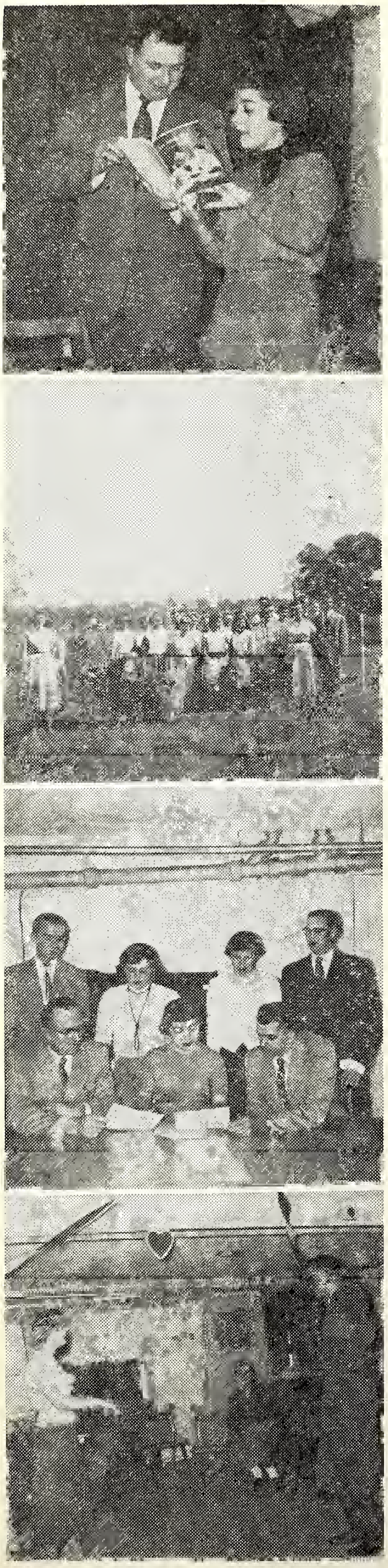
Youth Council Formed—This Council was formed and they planned the year's schedule of activities. It was at this time we first tried the three area emphasis. We alternated the activities so that one month we would have a fellowship meeting, and the next month a service project. With the C. E. program we had two meetings a month. This worked fairly well, although we still were lacking in so far as organization was concerned.

YPU Plan Adopted—Our pastor then introduced to us the YPU Youth Fellowship Plan, at a C. E. meeting. We discussed it back and forth, and at another meeting voted for the adoption of the YPU Youth Fellowship Plan. We were ready for the next step.

Our Present Youth Fellowship

Central Purpose Is in Christ—Before a youth group or any organization can form for a successful working unit, it is imperative that they are founded on a strong, sound foundation. They must have a unified purpose for forming and strive with utmost effort toward attaining that goal. In our group at Deep Run we have found that central purpose in Jesus Christ. We feel that all our efforts whether spiritual or social should be planned and carried out with the conception that Christ be placed at the center of all activity. In Jesus Christ lies the answer to all the problems that confront the bewildered, frustrated, and purposeless lives of many of our youth today. It is our belief that by elevating the position of our Creator to His true place in our lives we may find the answers to frustration and hopelessness and realize our purpose in His kingdom.

Pattern of Organization—The organization of our Youth Fellowship is primarily that which is suggested by Elmer Ediger in, "Youth Fellowship Manual for Local Church Groups" as published in August, 1953, by the YPU of the General Conference Mennonite Church. Our executive committee is composed of a president, vice-president, secretary, treasurer, and the three area chairmen. We follow the three area program as suggested by Mr. Ediger consisting of Christian Faith and Life, Christian Service, and Christian Fellowship. A chairman is elected for each area and



Rev. Claude Boyer, pastor of the Deep Run Church, Advisor-Counselor of the Youth Fellowship with Shirley Moyer, President. A service project group visiting Brook Lane Farm, Maryland. The youth executive board, from left to right, standing: Robert Swartz, treasurer; Shirley Ott, Fellowship chairman; Phyllis Tice, Service chairman; Edward Tice, Faith and Life chairman; seated: Charles Detwiler, advisor; Shirley Moyer, president; George Clemens, vice-president. Not pictured: Jean Tice, secy. Fellowship hour at Deep Run.

is responsible with his two committee members to present one program each month. A constitution governing our organization was drawn up, mimeographed, and distributed to each of our members. This constitution was unanimously approved in November, 1954, and now serves as our guide and help to our leaders and members.

Faith and Life—the spiritual—The Christian Faith and Life area is the most important area of our organization because it emphasizes the spiritual aspect of our Christian life. We have one Sunday night meeting each month which is planned by the Faith and Life Committee. We feel that if a person is equipped with a strong spiritual conviction he will naturally take an active part in fellowship and service. Therefore the first and most important aspect of a Christian's life is spiritual. Our programs at Deep Run are planned with several goals in mind. First of all they must revolve around the spiritual. They also must be interesting and thought provoking. There must be variety in the types of programs presented. We have used panel discussions, topics, movies, skits, etc., to stimulate interest and encourage attendance. We plan to use debates, outside speakers, and outdoor programs in the coming year so that variety is continued. We also try to plan our programs so that a maximum number of people can participate. We feel that there is something that the "wallflower" type of individual can do. In the coming year we also plan to advertise our programs by sending post cards announcing meetings and making posters of coming events.

Christian Service—Motivated by love—The Christian Service Area is next in line as far as importance because it emphasizes our love for Christ through service to others. We try and have a service project each month in keeping with our over-all program. These projects are planned by the service committee when a need arises for service. The projects are planned with several goals in mind as are our religious programs. First for the person who is being served our goal is to bring him happiness and joy, show him his need for Christ, and instill in him a desire to serve. Second, we as servants want to be truly happy in serving, we want to increase our desire to serve Christ by helping others, and show our love for Him through service. Some of the service projects we plan to carry out this year are: rolling bandages for the Cancer Society, collecting toys and repairing them to be sent to a mission field, arranging our church harvest home display and then delivering the goods to the Frederick Home, and doing small jobs at the church should some arise.

Christian Fellowship—in Christ!—In the Christian Fellowship area the socials are also planned with Christ as the center of activity. We find that Christian Fellowship in a Christlike atmosphere is far more satisfying and rewarding than the types of recreation that are offered in taverns and dance halls. To a large extent our socials are dependent upon the seasons and holidays of the year. In the winter we plan ice skating parties, roller skating and bowling parties, indoor games, etc. In the fall we have a Halloween party, hayride, doggie roasts, etc. In spring and summer we take advantage of the outdoors by going on hikes, playing softball, picnics, swimming, and boating. These socials are planned by the Fellowship Committee and they are also responsible for the refreshments.

YPU Plan Meets Needs!—By adopting the Youth Fellowship Plan as suggested by the YPU we feel that we have been meeting the needs of the youth of our church more satisfactorily than we were in our previous programs. The three area emphasis of Faith and Life, Service, and Fellowship provides the necessary variety and balance needed to create a well adjusted young Christian. A Christian must have spiritual growth and the natural outgrowth of this attainment is the desire to help and serve others. This desire is met very aptly by the service area. A young person must also find release for excess physical energy. This need is met by the fellowship area which plans wholesome physical activities. With Christ as the center of the total program any youth group will surely achieve the desired results.

An Analysis and an Exhortation

"What Led to the Adoption of the Plan?"—In any form of organization, one thing is of utmost importance. You need an aim, purpose, or goal. There must be something toward which you strive, and which itself becomes a guide or rule by which you live and work.

This our group found in the YPU Plan, with its threefold emphasis of faith and life, fellowship, and service. We saw in it, a plan that would meet and fulfill the motives and desires that lay behind our searching for a Youth Fellowship Organization. As we review our progress, these several basic desires stand out. It was these that led to the adoption of the YPU Plan.

A Desire for Interesting Programs—The YPU Plan, if allowed to work, does fulfill this desire. The Program Helps, which now appear in *The Mennonite*, offer splendid suggestions for religious programs. Much can be done to make a discussion or program on matters of Christianity and the Christian life, something more than the usual "cut and dried" type. The suggestions are varied! There is opportunity for the local group to be original and creative. There is a challenge to *make* the programs interesting. The use of debates, round-table discussions, drama, music, panels, etc., all create an atmosphere of interest.

A Desire for An Integrated Program—This is the splendid feature of the YPU Plan. Imagine having three meetings a month, and each one of a different nature! Not only does it become extremely interesting, but it integrates the desires we have. We can be

(Continued on next page)

led to think about our Christian faith, express it in a service project, and project it in a party or social. There is also a very good feeling in knowing that you are a part of a program that is the adopted plan of the General Conference YPU.

A Desire for Activity—The YPU Plan is one that demands action! As young people we demand it! We want to do things! This plan will help you to action. Each month a religious meeting with a score of program ideas! Each month a service project—serving your fellow men in the name of Christ. Each month a fellowship meeting—getting to know each other and other young people better. Activity? Sure, this gives you plenty! We like it! Why not try it?

"It Will Work for You—IF"—The YPU Plan works! We tried it, and so we know! Oh, we have not nearly explored or exhausted the possibilities. And we went through the usual pains of adapting to something new. But we have begun and are eagerly pursuing other avenues of usage.

It will work for you too, if you are willing to do some very basic things!

Give It a Chance!—This Plan will not work as long as you think it won't. Give the Plan a chance! Do not feel because it is comparatively new or different it is faulty. Such thinking never results in progress. Find out about it! Talk to your pastor about it! Maybe he needs convincing too. Try it for a few years! (You cannot possibly test it in one year). It is only fair that you do this. You will find it will work, if you give it a chance.

Work with It!—The YPU Plan demands work. You must be willing to follow it and the suggestions it has. You must be willing to work hard at these. Did you ever hear of anything that was good and worth-while, that did not demand work? Two other important things must be mentioned here. First, each person must be willing to co-operate with the leaders and the group. Secondly, each person must be willing to do his share and accept his or her responsibility. This Plan, with its threefold emphasis, will work for your group—if you will work with it!

Dedicate Yourself to Christ!—This is very important! The YPU Plan is not the result of some wild, wishful thinking. It is a product of those who have dedicated themselves to Jesus Christ. It resulted from years of hard work and much prayer. This makes it an answer from God. Is it not only fair that each group also dedicate themselves to Him? A group, dedicated to Christ, using a plan, itself dedicated to His service, can be an instrument of effective Christian witnessing in a world that sorely needs just that.

A Word from Those in the Youth Fellowship

It is amazing how the members of the Youth Fellowship have adopted the YPU Plan, and have adjusted themselves to it.

Even more amazing and gratifying is the result this has had in the activity and interest of the group, and in the lives of individuals within the group.

Interest, co-operation, and acceptance of responsibility have been exceptional. There is free sharing of ideas, problems, and concerns. There is good support and attendance at all meetings—be it social, service project, or religious meeting.

We have made mistakes! There is room for much improvement! But the YPU Plan has shown us a whole new realm of activity. It certainly meets the needs of the age group (15-30). The work of dedicated young people, their eagerness to witness for and serve Christ, certainly is a splendid testimony to the work of the YPU Plan.

Claude F. Boyer
Pastor—Advisor

Upon taking my memory back the past year, with our Youth Fellowship, my thoughts roam to different meetings. The year was a year of learning and trying to solve different problems that arose.

I feel that the use of the three area emphasis has provided a well-balanced program, and has guided us in our daily living. It has given our youth a sense of responsibility and makes us an active part of our church. It provides wholesome recreation and fellowship.

I feel that every youth who belongs to this organization has an important part in making it work successfully.

Albert Tice
Member—Faith and Life Committee

I think Youth Fellowship means a group of Christian youth gathering to learn more about the Christian life, to learn to help others in a Christian way, and to fellowship together in a Christian way.

I find many of my problems solved after a Youth Fellowship, Faith and Life meeting. When a group of young people meet, many of the problems are identical.

I think Youth Fellowship is a wonderful organization for Mennonite youth, because the youth of today need an active organization in the church to keep them interested in church and the Christian way of life.

Robert Swartz
Treasurer

"Whee! Youth Fellowship tonight!"
That's the attitude I take. Why?

At our Youth Fellowship we don't just sit around and talk all the time; we get to know people better.

(Continued on next page)

Editor's Note: The above is a composite of articles written by the members of the Youth Fellowship at Deep Run, Pennsylvania.

Our Schools

BETHEL COLLEGE

Several Bethel students, former students, and faculty members participated in a 1-W orientation program held in the Hoffnungsau Mennonite Church, Inman, Saturday, March 26.

Mennonite young people from surrounding churches of the different Mennonite groups were invited to this workshop set up by Rev. Albert Gaeddert, field secretary of MCC—1-W work, and Rev. Harold Duerksen, now serving the Hoffnungsau church.

Presentations on the CO and his work in 1-W service were made by Albert Gaeddert, Rein Peters, Paul Holdeman, Jesse Harder, and Elmer Ediger, with devotional messages by O'Ray Graber, Irvin Richert, and Arnold Nickel. 1-W and Voluntary Service personnel on the program were Don Burkhart, Delmar Reimer, Vernon Pauls, Willie Regehr, Delbert Goering, Loretta Goertz, Carol Gaeddert, Marlo Ediger, and Carl Thiessen.

Erwin Goering, college public relations director, served as discussion leader and Ozzie Goering, recreation director of the college, spoke on "Off-the-Job Activities" and directed a period of recreation before the evening meal.

The Concert Trio featuring two accordions and bass viol will be heard in Memorial Hall of Bethel College, Friday, April 22, at 8 p.m., as the final number of this year's Memorial Hall series.

Dean R. C. Kauffman attended the 60th annual meeting of the North Central Association held at Chicago, March 23-25. The emphasis at this meeting centered on the preservation of academic freedom especially as it is related to the activity of the faculty in using the freedom granted them in their work.

BLUFFTON COLLEGE

"To have the personal experience of union with Christ is the greatest thing of life—that, and that alone, is life." These words, stated by Rev. Peter Dyck of Moundridge, Kan., summarize the main emphasis of the talks which he gave during Bluffton's annual Christian Life Week held March 22 to 25.

The morning series were centered around a brief survey of the Book of Colossians. Topics for the evening series were: "When Young People Remember," "Nonresistance Under Test," "Providing for Failure," and "Christ's Departure Our Advantage." This final message was part of an inspiring candlelight communion service which served as a fitting conclusion to the week of meetings and discussion groups.

Piano solos, vocal numbers, a string ensemble, and a Silver Tea were all included in the piano dedication held in Lincoln Hall (girls' dorm) on Sunday afternoon, March 27. The dorm became the proud possessor of this Hamilton baby grand piano through the united efforts of the girls, parents, friends, and campus organizations. Special projects have been carried on to help pay for the piano.

Coach A. C. Burcky was elected president of the Mid-Ohio League at a meeting of the League in Cincinnati on March 26. The Mid-Ohio League is comprised of seven colleges including Ashland, Findlay, Defiance, Cedarville, Wilmington, Ohio Northern, and Bluffton. At this meeting it was also decided that the track and tennis conference meets will be held at Bluffton this year.

FREEMAN JUNIOR COLLEGE

The Christian Youth Volunteers gave programs recently at the Kingsburg Church near Avon, and at the Salem KMB Church near Bridgewater.

Willard Unruh and the Academy Sextet are touring some of the Northern District Churches March 19 to 29. Members of the sextet are Marlys Graber, Vinette Graber, Rita Fliginger, Opal Graber, LaVerle Kaufman, and Helen Ratzlaff.

Two rural schools taught by Verlyn Fast and Kathryn Kleinsasser presented a program to the student body during chapel on Thursday.

Professor Harold Moyer missed school for a week because of the death of his father. After a long illness John F. Moyer, instructor at Freeman College from 1915 to 1917 passed away at his home in North Newton, Kansas, on March 12.

The play "Our Town" by Thornton Wilder presented by the Alumni Association had a successful two-day run. Dean Harold Gross had the leading role in the production. Miss Kathrine Kaufman directed it.

A representative of the Horace Mann Insurance Company spent some time on the campus seeing those interested in group insurance by this company. Horace Mann is endorced by the South Dakota Education Association as well as by fourteen other similar state associations and is limited to the teaching profession in its coverage.

Five students received straight "A" grades during the second quarter. They are: Marilyn Huber in the college, and Lola Eisenbeis, Rita Fliginger, LaVonne Graber, and John D. Unruh, Jr., in the academy.

MENNONITE BIBLICAL SEMINARY

Sunday afternoon, March 27, members of the Woodlawn congregation participated in the spring visitation program. The group went out visiting in

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MENNONITE YOUTH

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We visit sick people, hospitals, and old folks homes. We do projects such as husking corn, painting some disabled family's porch, or dig a garden for someone that is not as capable as we are.

When you nervously stumble through a passage while leading devotions, or bruise your knee while roller skating—and not one teases you for it—that's Christian Youth Fellowship.

Going to Youth Fellowship is a habit with me; it's like combing my hair. Is that what Youth Fellowship means to you?

Shirley Ott
Fellowship Committee, Chairlady

MCC News Notes

FIVE MORE PAX MEN DEPART FOR PERU

A farewell and dedication service for the second group of Mennonite PAX men made available to the R. G. LeTourneau colonization project in Peru was held in the Bethel Mennonite Church, Lancaster, Pa., on the evening of April 1.

Participating in the service were Mr. LeTourneau, well-known Christian industrialist, and his son, Roy, who is in direct charge of the Peru project. Following the service the five PAX men accompanied the LeTourneaus in their private plane to Longview, Texas, where they will spend several weeks in orientation before going on to Peru.

The names and addresses of the five men enroute to Peru: George R. Ediger, Inman, Kan.; Virgil R. Ewy, Kingman, Kan.; Stephen S. Stoltzfus, Elverson, Pa.; Owen M. Witmer, Salem, Ohio; and Paul M. Wyse, Harrisonburg, Va.

Their orientation will include instruction in the handling of diesel engines and land-clearing and road-building machinery. In Tournavista, Peru, they will join the five Mennonite and Brethren in Christ PAX men who have been with the LeTourneau organization since July 1, 1954. Five of the original 10 PAX men in Peru were transferred to Paraguay in December to aid in the construction of Mennonite colony roadways.

50 VACANCIES IN US SUMMER SERVICE

With April 30 as the deadline for submitting applications, there are still 50 opportunities for service in the summer Voluntary Service program in the United States. A good interest in summer service has filled approximately half of the 100 openings in the United States program.

The most pressing personnel needs are for workers in New York and California migrant camps, a child-care center in Wichita, Kan., and a community service workshop in Mexico. Men applicants are particularly needed. Persons interested in contributing a brief period of Christian service in these or other summer service projects are urged to express that interest at once by writing to the Voluntary Service office, Mennonite Central Committee, Akron, Pa., or their conference headquarters.

The Mexico community service work camp, like several other projects, needs additional personnel if it is to materialize. Plans are for the party to meet in and leave Kansas around June 13, spend three weeks touring in Mexico and then spend four weeks in a work camp set up in the area of Cuauhtemoc—a region where Mennonites live and where MCC assists. The work camp will include study in Mexican history, culture, and related subjects.

CONTRIBUTED FOOD GREATLY APPRECIATED IN BERLIN

A report from Mrs. David P. Neufeld, Rosemary, Alta. MCC worker in Berlin, indicates how much contributed food is valued and appreciated by persons enjoying the services of Menno-Heim. "One week end a month some 35 to 50 Mennonites from the East Zone come to Menno-Heim. Here they receive food for the body as well as food for the soul and clothing to keep them warm. The meals we serve are plain and simple, but for them it's a real treat. When chicken noodle soup was served on one occasion, some regarded it as something very extra-special. They said they had not tasted chicken noodle soup for 10 years and had had such a craving for it. The lard, the beef, the cracklings (of which the Prussian Mennonites are so fond), the tasty chicken and the beef broth (which you in America contribute) all help to make each meal different and delicious."

PROJECT BEGUN IN WASHINGTON ORPHAN HOME

The assignment of Niel Kehler of Abbotsford, B. C., to German Orphan Home marks the beginning of a Voluntary Service unit in that institution in Washington, D. C. The administration of the home is eager to acquire the services of one more man and two women volunteers. German Orphan Home cares for 26 children ranging from five years on up until the time they are ready to seek an occupation. The institution has a very home-like atmosphere and volunteers assume the role of big brothers and sisters. Their work ranges from maintenance jobs to aiding children in their studies and music lessons. These associations offer many opportunities for volunteers to make an effective Christian impact upon the lives of the children. German Orphan Home is approved for 1-W service. The institution received its name from its founders who were of German immigrant origin.

EDITORIALS

(Continued from page 227)

fall in line with God's plan. "Enlarge the place of your dwellings," and "lengthen the cords . . . strengthen the stakes," he declared. In other words, if you want to enlarge the tent you must get longer, stronger ropes and drive the stakes down deeper.

This is God's way of enlarging His work. If we would successfully lengthen the mission and relief lines to India, Africa, Japan, Formosa, or any other needy part of the world we must have spiritually strong churches at home. We must send forth trained and spiritually qualified preachers, teachers, and missionaries. To back them up we need active, mature, consistent, praying, and giving Christians at the home base. The teaching church is dedicated to this task.

OUR SCHOOLS

(Continued from page 237)

homes in the surrounding community extending Christian service and fellowship to our neighbors.

Professor Don. E. Smucker served as guest speaker at the pre-Easter services held at the First Mennonite Church of Nappanee, Indiana. Rev. Earl Salzman is the pastor of the Nappanee church.

Marvin Dirks presented the music for the Wednesday chapel service, March 30. Professor Dirks, who is now on leave of absence for study at Northwestern University, sang several numbers dealing with the passion of our Lord.

The Wednesday evening prayer service was led by John Gaeddert. The group worshiped together in song and prayer.

Dr. Paul M. Robinson, president of Bethany Biblical Seminary, was the guest speaker at the Seminary women's class on the evening of March 31. Dr. Robinson spoke on "A Minister's Wife and Her Relation to the Church and the Community."

Jottings

—**Friedensberg Church, Avon, S. D.:** Our pastor, Emil Krahn, has concluded a series of sermons on the book of Philippians. A catechism class has been started and meets Sunday afternoons in the church. Recent guest speakers in the church have been: Max Eisenbraun; Miss Tina Quiring, missionary to Africa; Alex Janz, American S. S. Union missionary, and Rev. and Mrs. Earl Dix, missionaries in the Belgian Congo, Africa. The film, "Born to Live," was also shown on a recent Sunday evening.—Corr.

—**Inman Church, Inman, Kan.:** Our minister, Ben Rahn, held services at Greensburg, the last week in February. Our men's chorus assisted at the last meeting of the series. A. L. Friesen, Zoar Mennonite Church, Inman, served in our pulpit Feb. 27. Mr. and Mrs. Albert Ratzlaff have a new baby daughter. Many people were able to attend the Jack Schuler services in Hutchinson for three weeks in February. We held our last regular services in the basement, March 6; our new sanctuary was completed for dedication March 13. Our missionaries, Mr. and Mrs. Ferd Ediger in Japan have left language school in Kobe and have gone out into the mission field further south, about 600 miles.—Corr.

—**Stirling Ave. Church, Kitchener, Ont.:** The Brotherhood held their monthly meeting on Feb. 15. Henry Enns and Jonas Bingemax spoke on the topic "Work at the YMCA." For the March meeting they are planning to have as guest speaker Ralph Howlett. His topic will be "Weakness to Health." His work is with mentally disturbed people, as well as alcoholic people. Feb. 17, the Women's Missionary Association had as guest speaker Mrs. J. B. Martin. Rev. and Mrs. Martin spent last summer in Israel. She spoke of their work there. Leona Cressman has accepted a call to work at the Woodstock School in India. The school is for young people between the ages 5 and 17. She plans to leave in March. The WMA and the Vesper Circle are helping to sew her wardrobe. The Young People's Society of the church is studying the beginning of the Mennonite Church. Arthur Plummer and Pastor Ulrich were the speakers at their meeting.—Mrs. Lester Zehr, Corr.

—**Buhler Church, Buhler, Kan.** Our Loyalty day was observed on Sunday, Feb. 13, with a fellowship meal at noon. At our C. E. program on Feb. 20, we had Marlow Ediger of the Hoffnungsau Church show us pictures and tell us of his experiences in Jordan during his two years of service under PAX. March 6 we were privileged to have the Pretty Prairie Men's Chorus with us. An evening program of inspirational singing was presented. P. R. Gaeddert of our congregation is confined to the Bethel Hospital at Newton, where he was taken following a stroke on Feb. 25. Due to the building of our new Sunday school addition, our church services were held in the High School Auditorium for two successive Sundays.—Corr.

—**First Church, Bluffton, Ohio:** We are in the midst of a series of Sunday evening Lenten services, conducted in the various churches of Bluffton with the pastors bringing the messages on "Christ's Mission." Our pastor, Alvin Beechy, spoke on "Christ's Mission for Unity" at the March 13 meeting held in the Methodist church. The Men's Brotherhood is conducting a solicitation for funds to help in the project of the Middle District Conference Men to raise $3,000 for a hospital in the Belgian Congo. Men and women of the church are helping with the final work at the "Home for the Aged" which was dedicated Sunday, March 20, at 2:00 p.m. J. N. Smucker, Chicago, gave the dedicatory address. Residents of the home will be admitted in April. There will be a Union Missionary Meeting of the six Mennonite churches in this area April 7, in the Grace Mennonite Church in Pandora. This will be an all day meeting with a "carry in" dinner and time for fellowship at the noon hour.—Mrs. B. D. Smucker, Corr.

—**First Church, Wadsworth, Ohio:** In accordance with the recommendations of the Conference Evangelism Committee, the deacons of this church appointed a committee of six who, with pastor Neuenschwander, have taken the lead in a special evangelistic effort during the Lenten season. On both Feb. 27 and March 6, four evening cottage prayer meetings were held in Wadsworth and one in Rittman, each group following an outline of Bible study and prayer. The special emphases and visitation work have culminated in the series of meetings conducted March 13 to 20, by David Habegger from Chicago. The messages were based on the book of Ephesians and on each evening, devotions and special music were in charge of various church organizations. —Corr.

—**Silver Street Church, Goshen, Ind.:** H. N. Harder, pastor of the Normal, Illinois, Mennonite Church, presented a series of Lenten messages in our church March 27 to April 1. He spoke on "Going with Jesus to Jerusalem," "Seated with Jesus in the Upper Room," "Praying with Jesus in Gethsemane," "Standing with Jesus in the Judgment Halls," "Dying with Jesus on the Cross of Calvary," and "Standing with Jesus at the Open Tomb." The Youth Fellowship studied the subject "Christian Boy-Girl Relationships" in their February meetings. On Feb. 13 the meeting was in the form of an open discussion and question and answer period, led by Pastor Graber. On Feb. 27, Chester Raber, religious counselor at Goshen College, spoke to the group. Elmer Ediger, executive secretary of the General Conference Board of Christian Service, brought the morning message on Feb. 13. The next day he served as one of the leaders for the meeting of the Disaster Relief Committee for this area. This committee has previously organized and supervised clean-up and reconstruction assistance by Mennonite groups following the Flint, Mich., tornado disaster and the flood at Plymouth, Ind. A choir has been organized recently under the direction of James Faul, a student at Goshen College Seminary. One of the rooms at the rear of the church is being made into a nursery by the young married Sunday school class. Two of our members, Mrs. Emory Harper and Ralph Rensberger, recently submitted to major operations at Elkhart General Hospital.—Corr.

—**First Church, Upland, Calif.:** Jan. 23 our new officers and board members were installed: Fred Yoder, pres.; Paul Showalter, vice president; Freeda Schmidt, sec.; G. Schmidt, treas.; Leonard Wiebe, deacon; Albert Lichti, trustee; Dorothy Hirschler, education; Esther Evers, C. E. Supt. The evening of that date, Paul Engle of Upland College and member of MCC Peace Section, was guest speaker, featuring slides of the Mennonite Student Tour of Europe last summer. A junior C. E. group has been formed with Mrs. Leonard Wiebe as leader. Jacob and Lucy Wall have moved to Reedley; we miss their regular attendance in our worship. Robert Adler was called into service after completing requirements for an M.S. degree in chemistry at U.S.M. His faithful service to the church is greatly missed. Feb. 6, Erwin Goering of Bethel College preached for us in our morning service. Our pastor, Paul Goering, with Leonard Wiebe and Mieka Willis, attended the retreat committee meeting at Shafter, Feb. 20. Gordon Kaufman of Pomona College, preached for us on that date. A church membership class, taught by our pastor, has been formed to guide persons who may decide to be baptized. March 13, three were received as members in our morning service. In the evening service John Z. Martin gave a report and showed slides of our G. C. mission and MCC work in Japan.—Corr.

—**Grace Hill, Whitewater, Kan.:** The Bethel College Fellowship banquet, which included the Burns, Swiss, Zion, and Emmaus churches, was held in our church on the evening of March 15. George Stoneback of the Lorraine Ave. Church at Wichita was the main speaker. Other members on the program were a quartet from Bethel College, and a few remarks by John F. Schmidt. On the morning of March 13, Miss Florine Dirks, missionary to Nigeria, Africa, had charge of the children's service. The marriage of Bertina Schmidt to Albert Ensz took place March 6. In the evening of March 13, Arlo Voth, a member of our church who has served in I-W work, showed pictures of the places where he worked—Mrs. Arthur Schmidt, Corr.

—**New Hopedale Church, Meno, Okla.:** The Grace Church of Enid rendered the C. E. program Feb. 13. The famous stewardship film, "God Is My Landlord," was shown to our congregation Sunday evening, Feb. 20. Our minister, Arnold Epp, served as a speaker at a Bible Conference at Kingman, Kan.,

(Continued on next page)

the last week in February. Our library committee is busy at work getting our church library started. Book shelves have been made and a few book donations have been received. Sunday evening, March 12, the men's chorus of our church rendered the C. E. program.—Mrs. Philys Johnson, Corr.

—**Bergthal Church, Pawnee Rock, Kan.:** The Mission Workers held their meeting March 2, with a volunteer program. Our March and April projects are cash projects. On March 4, the Bethel College Fellowship meeting was held in our church. A film, "The Difference," was shown. D. C. Wedel, Erwin Goering, and three teachers of the Bethel College faculty attended. The Hanston church was also included in the fellowship and they gave special music for the program. Miss Marie Duerksen, missionary to India, stationed at Janjgir, now home on furlough, gave the morning message March 6. Quite a number from our church attended the Discipleship Conference at North Newton, Kan., where Miss Eugenia Price spoke, March 6. The Men's Fellowship met March 8, when Richard Remple, 1-W worker of Larned State Hospital, shared his service experiences with the group. The senior C. E. met Sunday evening, March 13, with a program of special music by the Guhr Brother's Quartet of KJRG, Newton.—Mrs. LaVerne Unruh, Corr.

—**Eighth Street Church, Goshen, Ind.:** Slides of the MCC mental hospital work were shown at the evening service on Feb. 13. The following Sunday the Lyric Choir, directed by Miss Grace Yoder, presented the evening service. Bruno Penner, a student at the Mennonite Biblical Seminary, was guest minister Feb. 27. Pastor Hartzler was at Freeman Junior College for their Bible week. The senior youth group had charge of the evening service at which the film, "My Brother," was shown. The Swiss Male Chorus of the Pandora-Bluffton area presented a program of sacred music on March 6. P. A. Harder passed away on Feb. 24. Ernst Stahly was married to Miss Merle Brown in England recently.—Susanne Friesen, Corr.

—**First Church, Berne, Ind.:** Our Women's Missionary Society celebrated its 68th anniversary in February. Special features of the evening's program were a panel discussion by our own missionaries, Mrs. Edward Burkhalter, Mrs. Gerald Stucky, and Mrs. Leon Schanely, and a song by the Burkhalter and Stucky children sung in Hindi, Spanish, and English. The Edward Burkhalter family sailed from New York on their return trip to India on March 4. A very interesting and inspiring union World Day of Prayer service was held at one of the local churches. Victor Nussbaum was recently ordained as a deacon, taking the place of Ben Sprunger who had served long and faithfully in that capacity and had asked to be released when the last term expired. Mr. and Mrs. Leon Schanely expect to leave soon for Bolivia where they will be in missionary work as translators. Leland Harder of Chicago, will conduct pre-Easter services here from March 29 to April 3, and our pastor, Olin Krehbiel, will conduct Passion Week services at Moundridge, Kan. Rev. and Mrs. Glen Habegger, who are in migrant work in Arizona, are spending a few weeks at their homes here. Mr. Habegger will speak and show pictures of the work on March 27.—Corr.

—**Summerfield Church, Summerfield, Ill.:** Rev. and Mrs. Henry Kliewer, missionaries to the Hopi Indians were with us on Sunday, Feb. 13, for the morning and evening services. In the evening they showed very interesting and instructive pictures of their work among the Hopis. Such visits are greatly appreciated by us. We joined with the Evangelical and Reformed Church in a day of prayer service. Mrs. Andrew Greubler, aged eighty-six years, passed away recently. She was one of our oldest members and one of the few remaining ones who were born in Europe. Our Women's Bible Class sponsored new shelving and cabinets for our Sunday school library. This is a much needed improvement for our library and we thank the women heartily for it. Our pastor, Henry Grimm, delivered a series of Pre-Easter sermons in the Sugar Creek, Ohio, Mennonite Church, March 20 to 23. He submitted his resignation as pastor of our church, this to take effect on June 30. He has accepted a call to the pastorate of the Hereford Mennonite Church in Bally, Pennsylvania, and expects to take up the work there as soon as possible after he leaves here.—Corr.

—**Bethel Church, Inman, Kan.:** Seven young people are taking part in the catechism instruction class. Brother John Thiessen conducted a series of special, spiritual, and heart-searching meetings here, March 13-18. Every afternoon we had a Bible study hour, the books of Timothy and Titus were studied. In connection with Brother Thiessen's Tuesday evening service the 1-W male quartet from Evanston, Ill., gave a program. Henry Paul Toews from here is a member of that quartet. On March 20, George Ediger left for Peru, South America, where he will serve his two years of alternative service. The junior C. E. group from the Tabor Church gave a return program for our junior C. E. on March 20.—Mrs. A. F. Enns, Corr.

Into the Beyond

EDWARD H. EWERT of Lehigh, Kansas, and member of the Lehigh Mennonite Church, was born March 8, 1883, and died March 12, 1955.

MRS. KENNETH GOFF (nee Clara Ogg), was born January 7, 1877, near Mt. Pleasant, Iowa. She passed to her reward March 22, 1955. She was a member of the Wayland Mennonite Church, Wayland, Iowa, since 1945.

D. H. EPP

(Continued from page 226)

ber of the Canadian Mennonite Board of Colonization and co-founder and chairman of the *Echo-Verlag* which has published ten monographs on various phases of Mennonite history and culture in Russia. He was an active member of the Mennonite Church in Chortitza and of the Rosenort Mennonite Church at Rosthern. For many years he served as the director of a choir. Even during the last years of his life he maintained a vigor and alertness which characterized his whole life. He was a very popular educator, inspiring students to achieve high Christian ideals.

His eightieth birthday on Tuesday, March 29, had to be commemorated in all quietness. Two days later on Thursday night he passed away having lived not only a long life but a life which was filled with many tasks and activities in the service of the Lord and his fellow men.

—Cornelius Krahn

Foreign Student Conference

Tabor College will be host to the Conference of Foreign Students attending Mennonite and Affiliated Colleges which will be held April 15-17, 1955, on the Tabor campus. Planned and sponsored annually by the Mennonite and Affiliated Colleges Association, this conference is to provide an opportunity for foreign students to meet and associate with students of other Mennonite colleges. Last year's conference was held at the Eastern Mennonite College, Harrisonburg, Virginia.

The over-all theme for this conference is "The Student and Christian Reawakening in our Time."

A Tabor faculty committee composed of Dr. L. R. Just, Professor of Sociology; Dr. L. J. Franz, Professor of History and Government; and Professor Vernon Wiebe, Professor of Physical Education, have organized and will help carry out the program.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE BIBLICAL SEMINARY LIBRARY

Photo by Waltner

Social Security for Ministers
August Epp

To Finance Christ's Work in Our Conference
Robert W. Hartzler

Three Questions Concerning Christian Service
Cornelius J. Dyck

Volume 70 Number 16 April 19, 1955

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SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

No. 3 treated on page 245.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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Vocations Conference For Girls

This conference for students and young working girls will be held at the Salvation Army Camp near Wichita, April 22-24. It is hoped the conference will provide an opportunity for serious-minded girls to think through vocation and service questions from a Christian viewpoint.

The Conference is sponsored by a special committee of the Board of Christian Service in co-operation with representatives of the Western District Women's Missionary Association and the Bethel College Student Christian Fellowship. Norma Jost will serve as director of the two-day conference. Many other leaders will be present. Those interested should make inquiry with Elma Esau, 213 No. Pine, Newton, Kansas.

Program

Friday Evening, April 22

Get acquainted fellowship
Fireside devotional: "Each of Us a Disciple"—Norma Jost

Saturday Morning

"Do These Needs Speak to Us?"—P. J. Dyck
"Needs We Encounter in . . ." (five minutes)
Teaching—Frieda Wiebe
City Missions—Norma Jost
Social Work—Margaret Jahnke
Nursing—Lucinda Martin
Discussion groups

Saturday Afternoon

"Our Place in the World"—Mrs. Elaine Rich
"Our Place in the Church"—Magdalene Friesen
Discussion
Outdoor Activity

Saturday Evening

Fellowship of Sharing
"How To Know the Will of God"—Mrs. Willis Rich

Sunday Morning

Discussion: Where Do We Go from Here?
Sermon: "A Personal Sense of Mission"—Ernst Harder

Of Things to Come

75th Anniversary of Oklahoma Missions:

April 20, 21—Fonda

April 21, 22—Canton Arapaho with John and Homer Hart

April 24—**Conference Sunday** — Mass Meeting Canton Arapaho Church

April 22-24—Joint Inspirational Conference; Middle and Central Districts, Goshen, Indiana

April 24—Mennonite Men of Western District Retreat, Camp Mennoscah

April 26, 10 a.m.—Western Dist. Council of Committees, North Newton, Kan.

April 28-May 1—Eastern District Conference, Zionsville, Pa.

May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kansas

May 22—Baccalaureate Service, Bethel College

May 24—Commencement, Bethel College

June 10-14—Northern District Conference, Henderson, Nebraska

July 4-10—Junior Retreat, Camp Friedenswald

July 11-16—17-22—Intermediate Retreats at Camp Mennoscah

July 11-17—Intermediate Retreat, Camp Friedenswald

July 18-24—Senior Retreat, Camp Friedenswald

July 25-29—Pre-Junior Retreat, Camp Friedenswald

July 29-31—Sunday School Workers Retreat, Camp Friedenswald

July 25-30 and

Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah

Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah

Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah

Aug. 19-21—Young Family Retreat, Camp Mennoscah

HOW MANY G. C. WORKERS IN MCC?

This number fluctuates but below we give a summary in round numbers. In most cases those listed below serve for a year or more. In addition to those listed our Conference has numerous workers serving in some of these same fields.

35 Voluntary Service (plus 15 in MCC hospitals)
30 PAX
35 Relief
30 MCC Mental Hospital Staff
20 Other MCC Staff
—
150 TOTAL

—Board of Christian Service

Editorials

J. Herbert Fretz, Guest Writer

DEAR PREACHER: . . . A PROBLEM

Social Security for ministers of the gospel is now possible in the United States. An article on the following pages ably describes the Social Security Law recently enacted by the Federal government. To us who are already active pastors it poses a lifetime decision which must be made before April 15, 1957. But shall we preachers enter? Is it an opportunity or are there problems?

We believe there are problems to be faced. A problem does not presuppose a negative answer; it rather suggests a cautious evaluation.

Some of these problems are spiritual problems. For instance, the *Church versus State* problem. The following article states that the plan does not involve the local congregation. A Social Security officer in Sioux City, Iowa, pointed out to us that this was consciously planned to avoid Church-State entanglements and we may be grateful that this problem is seemingly avoided.

The *Pastor versus State* problem, however, is not avoided. Will the preacher and his message someday be harnassed to a demanding state? This is possible though our article argues against this convincingly that Social Security comes under the concept of a tax similar to and connected with the income tax a few ministers already pay.

The spiritual problem that should give us greatest concern is the *Anabaptist versus State* problem. The Anabaptist vision, as we understand it, does not demand that our preachers today support themselves with their hands, nor does it allow an aloof and coldly professionalized class called clergy, salaries notwithstanding. The Anabaptist vision, we believe, stresses the brotherhood of the believers, preachers, and people alike. If in the Mennonite Church there are at heart no "clergy" nor "laity" but brothers helping one another, what impact does government Social Security have upon our brotherhood ideal? Should we say, "Since we are brethren and many of our people are on Social Security, should not our preachers the same?" and let it go at that? Or should we say, "No, the brotherhood has failed to support the ministers, granting them an income equal to the average in the membership. Let us increase their salaries and pension plan to meet their old age needs." True and needful as this is, is this an argument for or against Social Security for pastors? Or, as a third alternative, should we say, "Social Security is outside the brotherhood. Let our ministers enter it, rendering unto Caesar the things that are Caesar's, but let them carefully preserve the things of God."

Some of the problems of Social Security for ministers are economic problems. One of these is the *Old versus Young* problem. Pastors soon ready to retire will reap where they have not sown under this plan. Younger men in the ministry will pay in for many years. The latter may feel it unfair not to reap a similar windfall. In answer to this, someone has pointed out the analogy of the parable of the laborers in the vineyard. There all received the same reward which was a fair reward, even for those who began working in the morning. So, it is pointed out in Social Security, those who pay for 30 years or more receive a fair reward upon retirement.

Perhaps the key problem to all of Social Security comes at this point. That is the *Present versus Future* problem. Will the present legalized rates of yearly payments continue to 1975 and after as now contemplated, or will Social Security some day prove to be an overgrown Frankenstein monster with a bottomless pit appetite for taxes? To change the figure, some have called Social Security a "long, barbed hook." They say that 90 million people have been lured to "bite" on the present low Social Security payments. The bait was much for little. But once covered they will have no other choice but pay increasingly higher payments to offset the present windfall retirements and future deficiencies. They could not see how long and barbed was the hook on which they bit. So runs the argument and it gives one serious thoughts. Other economists strenuously deny such suspicions. So what shall a common country preacher do?

What do you think?

YOURS TRULY, . . . A DECISION!

Each minister must do something with Social Security. He must ignore, reject or accept it. We have weighed the issue with care and prayer and have come out on the acceptance side. But, let us quickly add, this is not a mandate for every minister. Some may say "No." But for ourselves, we may say "Yes." We say "Yes" not because the dangers mentioned in the above editorial are any less possible, but because the following reasons are more probable:

(1) *We believe too many General Conference ministers are underpaid.* From all appearances in many General Conference congregations ministers and their families have incomes much below the average in their membership. Is this the Anabaptist vision of brotherhood? Everybody talks about this but few do anything about it. Social Security for ministers may help here.

(2) *We believe it is a financial aid to the minister,* though not a cure-all nor substitute for brotherly help. The preacher lives in the same world that everyone else lives in and under the same economic system. Social Security for ministers may help here.

(3) *We believe the argument that it is a tax and connected with taxes seems reasonable.* The Bible is on the side of paying taxes, and there were many taxes in our Lord's day. Furthermore, under our form of government the taxpayer may voice his conviction on the use and abuse of taxes. Social Security for ministers may help here.

What is your decision?

Three Questions Concerning Christian Service

CORNELIUS J. DYCK*

There is more than talk today concerning Christian Service. Hundreds of our church young people are serving faithfully on a multitude of difficult frontiers, and are, withal, giving a good account. And yet, before we can really be effective in our service we need to be certain in our own minds what can truly be called "Christian service." Secondly, any young person contemplating service needs to know why he or she wants to do it, and thirdly, he or she will need to decide where to do it.

What Is Christian Service?

When Christ was on earth a Christian servant was one who followed Him and served Him. Whoever did His will was His disciple. But soon this concept changed. Christians found it too demanding. A few selected individuals were elevated to the rank of Christian servant and the rest were just "workers." The monk and the nun were the only ones engaged in full time Christian work. A double standard of conduct developed.

It is surprising how this medieval concept continues with us. The minister and missionary receive a "call" of God, the farmer—well, he just farms! And to think that our fathers were the ones to revive the biblical concept of the priesthood of all believers!

Whenever an individual hears the call of Christ and gives himself completely in response, that person is "called." And that call applies not only to Sunday piety but to the activities of each day. Every Christian is called to full time Christian service, while a few are called to special church vocations. There is nothing "secular" about anything done in the name of Christ. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus," Col. 3:17. Christian service is always an outgrowth of Christian experience.

Why Shall I Serve?

Christians serve from obedience. When they hear the call of God they respond. The call may come in many ways: through the seeing of an unmet need, through the working of circumstances and talents, through fellow men, through the still small voice of God; but when the call comes, the disciple responds. There seems to be a distinct correlation between our obedience and our faith.

Christians serve out of love. God's love kindles their response. Because of the tremendous sacrifice of Jesus Christ upon the Cross, His followers feel a holy compulsion to be channels of that love. Before anyone can talk of "Christian" service something must have happened to him at the foot of the Cross. And because something wonderful is constantly happening to those who follow Christ this gratefulness overflows into the lives of others—through service.

Christians serve because they have only one life to live. They want to live it for God. If they had several lives things might be different, but because they have only one life to live, and that of unknown length, they have a sense of urgency, proceeding from an inner calm, about everything they do. They remember too, that God, who gave them gifts with which to serve, may alter or revoke them at any time.

Finally, Christians serve because of the tremendous need for their type of service. In an age where "gimme" is the rule, the Christian seeks to give. He believes that in Christ he has the answers to man's basic needs, and so, as he works, he shares this Christ with others. Arnold Toynbee is but one of many who have emphasized that the world needs most a "Christian plus."

There may be other reasons for Christian service. Uncle Sam has a way of reaching down and demanding several years of work in a special field. But Christian service in its true sense—service for Christ—begins when we respond to the call and never ceases, whatever else we may be doing, by way of occupation.

Where Shall I Serve?

The answer is clear—wherever you are! But having said that we add immediately that the Christian will never be where Christ does not want him to be. Some 70 per cent of all Americans have chosen their life's work by the time they are fifteen. They do so in response to a want ad, or "the first chance I got," or to follow out family tradition, or for other capricious reasons. When the young Christian is confronted with a choice of vocations his first and most important question is "What would Jesus do?" and his decisions are made in the light of it. His second question is, "Where can I serve my Lord best?" Second best is never good enough (2 Tim. 2:15). Just serving the Lord is not good enough, but "Where can I serve Him best?"

To those who have heard the call of God and keep these questions in mind, the choice of a field of activity will not be difficult. Christ is still the best vocational counselor. The field is the world. Specific needs at this time are in our mental hospitals, in our PAX service, with our church service agencies at home and abroad. From Formosa to the Chaco to North Battleford a call goes forth for Christian servants. The demand will never be met—it is unending. In gratitude to God we realize that our Mennonite Church is today offering more opportunities of service to young people than almost any other religious group.

And then there is the need for young people to enter church vocations. Missionaries today must know more than the Bible; they must be well trained in many areas. Ministers must feel the call not only to preach, but also to prepare themselves for preaching. Teachers must continue to develop a balanced

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*Pastor, Zion Church, Elbing, Kansas

To Finance Christ's Work in Our Conference

ROBERT W. HARTZLER*

For years the Seventh Day Adventists have been the Protestant denomination most successful in fund arising. Only the tiny Wesleyan Methodists have even approached the Adventists in this vastly important aspect of church work, while all other groups have lagged far behind.

In 1953, for example, the Adventists reported per capita giving of $173.35 for their 275,000 members. The same year the General Conference Mennonites ranked fourteenth in the list with per capita giving of $56.79.

Few of us would argue that the Adventists are more convinced Christians than the members of our churches. Therefore we must believe that their phenomenal financial success is due to the system which they use. What is that system?

First of all, the Adventist approach to Christian stewardship has two prongs—the tithe *and* the offering. The tithe is defined as ten per cent of the net income of the individual. Adventists believe that the giver may not choose how this tithe must be spent; the sum is simply paid into the church treasury whence the full amount is sent to area headquarters where it is disbursed for the maintenance of ministers and other church workers. All local ministers are paid by the headquarters rather than by the local congregation directly. They, with all missionaries, many teachers, and other church employees are paid from this tithe money. Adventists find justification for this in the biblical practice by which the tithes of the eleven tribes of Israel went to maintain the twelfth, or priestly, tribe.

Beyond the tithe are the offerings which all Adventists are asked to give. These offerings are always earmarked by the giver for a cause in which he is specially interested. Numerous special collections received in the course of a year provide the members with ample opportunity to support missions, local church budget, day school, the ministry to the poor, institutions and the like. Many devout members of these churches give as much as a second tithe as an offering; the average of the offerings falls at about 5 per cent of the people's income. It must be clearly understood that with these people money contributed in Sunday school offerings and special drives is all in addition to the tithe.

The Adventists have another technique which some of our people have encountered in the past. Each year they promote an "ingathering"—which is a season when they solicit the gifts of the general public for the work of the church. Sums raised in this way, while impressive, percentagewise tend to be not large.

To get the full impact of the way this works out look at the summarized financial report of a specific congregation—the Little Colonial Seventh Day Adventist Church, of South Bend, Ind. It is a congregation of 300 members, average people, ably led.

In 1954 the tithes paid by this congregation amounted to $47,056.31. In addition, the offerings reached $43,588.14. Of this latter amount $7,000 came in by way of the "ingathering"—which means it was contributed by persons outside the congregation. This adds up to over $83,000 contributed in a single year by the people of this 300-member congregation.

Are these figures higher than usual for some reason? They are in that they contain a figure of $17,000 contributed to a building fund, but the other figures are slightly below those of 1953, accounted for by a sharp economic recession in the South Bend area.

All this, obviously, is wonderful, but how do you get the people to do it?

Adventists will tell you that they are not continually harranged about money. They believe that an eagerness to make one's financial resources available to "finish the work" is an evidence of honest commitment to Jesus Christ. At the time of reception into church membership they are instructed in these matters and it is assumed that they will fit into the pattern. To do so is only what all their fellow members are also doing.

Three observations may be made concerning this approach to Christian stewardship:

1. Such a measure of giving is a wonderful testimony to the depth and sincerity of Christian commitment. What other motive, save honest commitment, could move a man to such generosity with the kingdom? The old-time Anabaptists believed one could tell whether a man was a Christian by the way he lived. We are often disturbed that today there seems to be so little difference between the Christian and the non-Christian. The Christian's relation to his money provides a perfect spot for a refreshing, convincing testimony.

2. Something like this measure of financial consecration is the direction of the future for us if we are to meet our responsibilities in the kingdom today. The demands will continue to grow rather than shrink; our vision will continue to enlarge; no miracle will be forthcoming to provide easy funds for the work of salvation; the hands of our leaders will remain tied by inadequate or unmet budgets. All this unless we are prepared to have the courage of our convictions financially.

3. Now is the time for persons all over the conference upon whom the rightness of this approach to stewardship "sinks in" to seize upon it in their personal practice. To wait for a day when all our people can simultaneously begin giving so adequately may mean inordinate delay. Why don't you start now, and be an inspiration to others?

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*Pastor, Eighth Street Church, Goshen, Indiana

Social Security for Ministers

AUGUST EPP

The latest changes in the Social Security Law makes social security benefits available to ministers. This law went into effect January 1, 1955. The ministers may enroll now and pay their first tax along with their income tax for the year 1955. If a minister delays enrolling beyond April 15, 1957, he forfeits his right to come under the act from then on. In connection with the Social Security Act, the minister is considered to be self-employed and therefore must pay the entire tax. He can come under the Act if he has a net annual income of $400.00 and the maximum on which he pays is $4,200.00 per year. If a minister receives a car allowance in addition to salary, that must be included. Following is a schedule of the percentage he will pay on his net income:

1954-1959	3 %
1960-1964	3 3/4%
1965-1969	4 1/2%
1970-1974	5 1/4%
1975 and after	6 %

Since we are showing the cost of the plan it is only fair to show its benefits. Below are the benefits at various salary levels:

OLD AGE RETIREMENT BENEFITS

Average Monthly Earnings	Retired Minister	Retired Minister and Wife Both 65 or over
$ 70	$ 38.50	$ 57.80
$120	62.50	93.80
$170	72.50	108.80
$220	82.50	123.80
$270	92.50	138.80
$310	100.50	150.80
$350	108.50	162.80

PAYMENTS TO SURVIVORS

Average Monthly Earnings	Aged Widow or Widower	Widow and One Child Under 18	Widow and Two Children Under 18	Widow and Three Children Under 18
$ 70	$30.00	$ 57.80	$ 57.80	$ 57.80
$120	46.90	93.80	96.00	96.00
$170	54.40	108.80	136.00	136.00
$220	61.90	123.80	165.00	176.00
$270	69.40	138.80	185.00	200.00
$310	75.40	150.80	200.00	200.00
$350	81.40	162.80	200.00	200.00

Why Social Security?

Social Security, in its broadest sense, was conceived as a measure by the government to give employment to more people at a time in the 1930's when there were many millions of people out of employment. Its basic principle was to provide retirement to people at age 65 and thereby make room for more young people to step in and take over the work vacated by those retiring.

There are several concepts that one should get clearly established in his thinking about social security. One is that it is not a measure of relief, a dole, nor charity. It is a plan into which the minister will pay money while he is earning and in return will draw out money when he retires. A minister who enrolls in Social Security at any age should realize that the money he himself has paid into the plan has not entirely purchased for him his retirement benefits, since it is after all a social plan. What it amounts to is: that the money paid in by the many pays for the retirement of the few. That is especially true of the ministers who enter into the plan near retirement age.

A minister should always keep in mind that his entrance into the plan does not involve his church. It is not necessary to consult the church on this matter nor need it give its approval of the plan or the minister's entry into it. The government in no way intends to involve church and state relationships. It certainly is aware of the deplorable financial condition that many of the ministers are in during their later years, and I rather feel that making Social Security available to them can be viewed as a friendly means of extending a benefit to a neglected area. In no way can anyone buy so much monthly income for so little cost as can be done through Social Security. Roger Babson once made the statement "Social Security is the greatest factor in every man's life."

It is possible that a minister could through neglect or indecision fail to avail himself of the opportunity to enroll and discover that he could never again elect to come under the act. If he delays doing so by April 15, 1957, he has forfeited his right to pay in and also to receive benefits in his retirement years. As proof that the government does not intend to invade the premise of the state and church relationship, it has made enrollment into the plan entirely on a voluntary basis. Any minister having real scruples in this regard, need do nothing about it and that is the end of it. It is, however, the experience of the Pension Committee that ministers who have harbored certain convictions through their active life regarding old age assistance, suddenly develop almost reverse convictions when faced with hard realities.

For those ministers who feel that enrolling in Social Security will be yielding to the encroaching power of the state, let us look at it a bit more realistically. By no stretch of the imagination can we believe that Social Security contributions actually pay for Social Security benefits. Further, Social Security payments are not even collected by Social Security. They are collected by the Department of Internal Revenue. Furthermore, every minister must pay an income tax, like everyone else. A portion of that tax, therefore, must be used to make up the deficits that must arise if the government is to keep its performances up to its promises with Social Security, and if this is then a tax item, it becomes a part of the very social fabric of the time in which we live. So in other words, if the minister is already paying for Social Security whether he is in it or not, he should likewise take advantage of the bill that he is helping to pay.

So it is my feeling as well as that of the Pension Committee, that we can do no less than urge ministers to enroll in Social Security if we are going to be true to our convictions as well as advise our ministers to take advantage of an opportunity they cannot afford to pass up. Much more could be said in favor of Social Security as it pertains to the survivor benefits in the case where a young minister dies and leaves a widow and young children. In this connection I should like to urge the reader to again study the schedule of benefits listed in this article under "Payments to Survivors." No other plan of insurance nor pension can duplicate such benefits.

So far this article has dealt mostly with Social Security, but it is entirely conceivable that there might be the tendency on the part of some ministers to confuse Social Security with the General Conference Pension Plan so that they might feel they ought to discontinue the Pension Plan to enroll in Social Security. Our committee has prepared a comparative analysis of the two plans and by this time most of our ministers should have received this information. If not, these forms are still available at our Conference Office and will gladly be mailed to anyone requesting them. But it is *NOT* a matter of choosing one or the other, but using both plans to give the minister and his family for the first time a program

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Flashes of Thought

Ugly Trees

Walter Gering

Those trees—what ugly things they were. Like the proverbial sore thumb they stuck out all along the way. There had been so many interesting things. The first rays of the early morning dawn had already been prophetic of things to come. And so it had been. There was hardly a cloud in the sky. The panorama of constantly changing scenes as we went speeding along the rails was a thrilling sight. No wonder God pronounced it good as He viewed His creation. There is something about the touch of nature which inspires the human soul.

But those ugly trees; why must they clutter the beauty round about? Surely there was nothing inspiring about them. Other trees, such as the birch were beautiful even in this winter season. Stripped clean of every sign of life, the white bark gave them a beauty all of their own. The pine trees, still green even in the cold of winter, were a tonic to the soul. But these ugly trees, literally covered with old, dead leaves still clinging tenaciously to the branches—what hope was there for them? If even the stormy blasts of wintry days, the freezing cold and hoary frost could not strip them of these ugly dead leaves, how could they ever be restored to a thing of beauty?

And yet it is always that way. These ugly dead leaves hang on for dear life every year. They refuse to be torn loose, however bitter the storm. If anything, they seem to be even more tightly anchored with each blast. Dead, ugly leaves do not let go that easily.

But there comes a day when even the most stubborn leaf must drop off. What the forces from without have been unable to do, the miracle of God's grace performs in a day. The miracle of spring begins its task. Slowly but surely the new life begins to fill the roots, the trunk and on into the branches. Explain it we cannot; it is one of God's miracles. And as the new life permeates the branches, the stubborn ugly leaves are literally pushed off. Where there was once nothing but ugly leaves there is now beauty which thrills the soul.

So it is in my life and yours. Ugly leaves disfigure the whole of life. They will not drop off, no matter how hard we try to eliminate them. Then in one solemn moment new life flows through the soul. The indwelling presence of the Lord Jesus Christ becomes a reality. What the human will has not been able to accomplish the Spirit of God brings to pass. The old, lifeless leaves drop away and the beauty of God's holiness becomes evident.

Ten Reasons Why You Should Attend a Christian College

RONALD VON RIESEN

One of the most important and far-reaching decisions in the life of every young person is the matter of selecting a college in which you wish to receive your undergraduate training. All too often this is a choice that is made on the basis of secondary issues, such as: cost of tuition, proximity to the home, availability of student jobs, prestige of the school, my friends are attending there, etc. While these issues certainly ought to have their fair share of attention, they ought never to overshadow the more important issue of "Where can I best prepare for life?" For the task of making a living is, after all, secondary to the art of making a life and preparing yourself for those intangibles of character, good citizenship, honesty, integrity, purity of heart and soul which are of eternal dimensions and significance. As such, I would urge you to think seriously about the possibilities of attending a Christian college.

There are at least ten good reasons why you should attend a Christian college.

1. *Your faith in God will be strengthened.* This is the most important contribution that can be made to your life. Your life will become meaningful and such elemental questions, as: "Who am I?" and "What am I here for?" will be answered for you. Your life will be fortified for every day and for every emergency as long as you live, if you are in contact with God. Everything else is secondary to this fundamental fact. Some years ago a student commented to his Bible professor, "You have no idea how much this class has helped me. Thanks for taking all doubt out of my mind about God and Jesus Christ." Your faith will be strengthened in a Christian college.

2. *You will be taught by men and women who will be living Christian lives before you.* One cannot overestimate the advantages you will have in a Christian college which comes from the impact of the lives of your professors. To be able to receive instruction in the various fields of a Christian liberal arts college from those who are not only adequately trained in their specific fields, but who have accepted Jesus Christ as the Lord and Savior of their lives is one of the most important advantages of the Christian college. Whether in Bible, history, English, biology, chemistry, music, psychology, education, mathematics, the languages, or on the athletic field in basketball, track, or baseball, the process is the same. You are being taught by those who honor Christ by their lives. Choose a Christian college.

3. *You will be associated with young men and women who are committed Christians.* Christian friends and associates are among the most priceless possessions of the Christian life. One does not really have friends unless of course he is willing to give of himself as a friend. It is only as we learn to share our friendship with others that we begin to realize the great possibilities of Christian friendship. If you want to make friendship — if you want to make friends with other young men and women who are committed Christians then you will want to choose a Christian college.

4. *Whatever vocation you may wish to choose, you will want to render that service as a Christian.* Not everyone will prepare for the ministry or missionary work. Many will want to choose other occupations such as: business, teaching, medicine, or law. And this is as it should be. But above all, we want to train Christians, and doctors to perform their services with a Christian motive. If you want to be in an environment where the service motive is held high and exalted; where missionaries and servants of the church are held in high esteem and where you will be constantly challenged to live out your life in Christian service to others then be sure to choose a Christian college.

5. *The social and recreational life of your college will be kept on a Christian basis.* With all the strong pressures that come upon you from the world outside of Christ, urging you to stain the purity of your life in the pleasures which the world calls "a good time," it will be a source of satisfaction to attend a Christian college and share together the real good times that are planned in a Christian atmosphere. You will be taught how to spend your leisure time with activities and entertainments that are truly Christian. Your contacts with other Christian young men and women will reinforce and confirm what you have attempted to build and develop in your own spiritual life.

6. *You will be prepared to render to Christ and your church a greater and more effective service.* You will be given opportunities to take courses in Christian Nurture and Education under teachers who are actively engaged in the work of the Church. As a member of the Christian Youth Volunteers you will learn how to prepare and render programs of worship and inspiration to youth groups, the sick and the aged; to witness for Christ to the unsaved—all of which will prepare you for active membership in your home church or whatever denomination you may wish to make your home.

7. *Your chances of finding a Christian partner for life are better in a Christian college.* By your constant association with other Christian young people you will no doubt, find a partner for life who is a follower of Christ. This is the basis for the Christian home which is so sorely needed in our generation. Very few marriages which are the product of a Christian college end up in divorce. Students living together on a Christian college campus learn to know one another in a way that other opportunities seldom provide. You will become acquainted with those of common ideals and convictions which are essential to any successful marriage.

8. *Christian colleges offer a well-rounded program for the development of Christian personality.* While the most important part of life is often neglected in general educational institutions, or at least left out of the picture as far as the required curriculum

is concerned, the Christian college places Jesus Christ at the center and the Bible is exalted and revered as the textbook which will lead us to Christ until our lives are hid with Christ in God. This process produces Christian personality at its best.

9. *Your experiences in worship and inspiration in the chapel hour in a Christian college will make a deep impression on your life.* In the daily chapel hour you will be brought face to face with the most important issues in life. Special periods throughout the year are devoted to a deepening of your spiritual life led by men who have experienced the riches of God's Grace. You will be strengthened by the testimonies of your fellow students as they conduct the chapel services. You will learn to "Be still, and know that I am God." These mountain-top experiences will not only help you to gain a spiritual perspective, but will assist you in meeting your own personal problems.

10. *Student prayer meetings provide wonderful opportunities for spiritual development.* Here students have an opportunity to counsel with each other and with God. They learn to pray publicly. They are strengthened for their tasks later to be performed in their local church or community. They are preparing themselves to become "pillars in the church" and real servants of our Lord Jesus Christ, whom to know is life eternal. BE SURE TO CHOOSE A CHRISTIAN COLLEGE.

Film Review

THE CONVERSION OF SAUL. 16 *mm.,* 30 *minutes, rental,* $9.00, *Association Films,* 79 *E. Adams, Chicago, Ill. Available in Canada from General Films Limited,* 810 *Confederation Life Bldg., Winnipeg, Manitoba, Canada. Rental* $8.00.

This film begins with the stoning of Stephen and shows the subsequent persecution by Saul which is recorded in Acts 8:3: "As for Saul, he made havoc of the church . . . ." It shows his conversion on the Damascus road. It also recounts how God came to Ananias and told him to go to Saul and how through this mission Saul's sight was restored. The film ends with Saul being baptized.

The committee felt that this film would be very effective both for use in a worship service as well as for a background of a discussion on how a person becomes a Christian.

There are certain items included in the film which are not recorded in the Bible. These additional items are the recounting of some details of the persecutions which Paul directed before he left for Damascus. Jonathan and Deborah together with Deborah's father are persecuted. The young couple go to Damascus because of the persecution. In Damascus they meet Ananias. The committee felt that these additions do not do violence to the biblical story but really help to make it more real. In presenting a film to an audience that is unfamiliar with the biblical story it would be well to point out some of these additions.

This is the second in the series produced by Cathedral Films of twelve on the Life of Paul. It could be used from the junior high school age on up.

SOCIAL SECURITY FOR MINISTERS

(Continued from page 247)

that approaches an adequate state of protection for his family in the event of his death and a reasonable amount of income in his retirement. The General Conference Pension Committee has never felt that our Pension Plan was sufficient, but it rather considered it a beginning in the right direction. Possibly the churches should take their rightful position in this matter and pay for the entire cost of the Pension Plan as do other employing organizations. At the present time the churches whose ministers are enrolled in the Pension Plan of the General Conference, pay three-fourths of the cost. If the churches would pay the one-fourth which the minister has been paying in addition to what they are now paying, the minister would find it a bit easier to enroll in Social Security. Any minister under age 55 is still eligible to come into the Pension Plan and both he and his church should have the minister enrolled as soon as possible. The proceeds of the Pension Plan can be used to purchase a home for the family in the event of the death of the minister (or as income to the family) and Social Security will provide income to the family, but never does Social Security furnish a lump sum of money to the family which can be used to purchase a home. So it can be readily seen that it is extremely important for the minister to be enrolled in both plans.

It is the sincere desire of the Pension Committee that the ministers give serious consideration to enrolling in Social Security. This, however, should not be done as a substitution for the Pension Plan, but rather as an addition to it, since it takes both plans to do what should be done for our ministers. The government is very clear in its advice that Social Security was never meant to replace any now-existing Pension Plan.

No doubt there will be some questions in the minds of some of our ministers in connection with this very important step that they should take. The General Conference Pension Committee will be glad to assist in any way it can if correspondence will be addressed to:

General Conference Pension Committee
722 Main Street, Newton, Kansas.

Billy Graham preached a thriller on "Repentance" tonight. It was one of the finest sermons I've ever heard. But at the end of it a man shouted out of the crowd, "Mr. Graham, why don't you pray for your President Eisenhower to stop this cold war?" Billy never even looked toward the man; he bowed his head for a moment, and then he said, "It's time we stopped looking to man. Let us turn our eyes toward God!"

Thank You, God, for that divinely inspired answer.

From MY SPIRITUAL DIARY
by Dale Evans Rogers
(Fleming H. Revell Company)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

For, lo, the winter is past,
the rain is over and gone;

The flowers appear on the earth;
the time of the singing of birds
is come, and the voice of the
turtle is heard in our land;

The fig tree putteth forth her
green figs, and the vines with
the tender grape give a good
smell . . . .

—Song of Solomon 2:11-13

Indian Etiquette

Missionaries arrive in India knowing that they come from lands where Western culture is accepted, to a land where Eastern customs and practices prevail. In many instances you will not want to force your ways on the people. You will find that the Indian has some very definite rules of etiquette and it is well to learn them. It is also important from the beginning to inquire into and differentiate between customs that are simply different and those that have religious significance. When practices clearly oppose the teachings of Jesus Christ and the Bible, then courteous ways of avoiding them can be found. In the main Indian people are genuinely respectful, hospitable, and friendly and appreciate free association with missionaries.

Greetings

Probably one of the first customs with which you will become acquainted is the Indian method of honoring a person by placing a garland about his neck. Of course, you will quickly learn to "salaam," with the accompanying gesture of the right hand raised to the forehead; or to "namaskar," with hands brought together and raised to the level of the face, and head bent slightly forward. Indian people attach very great importance to their greetings so be sure to always acknowledge them. Also acknowledge the greetings of your servants when they come to work in the morning and when they leave in the evening. Do not broach a business matter or question of inquiry to shopkeepers, vendors, or even passersby, without first exchanging greetings. Handshaking is an imported custom and it is best not to expect it nor promote it.

Conversation

As you start studying Hindi, you will be surprised to find no equivalent for our much used "thank you" and "excuse me." In conversation Indian people mention themselves and their families first, not last, and they think nothing of passing in front of a person. They feel uncomfortable if we insist on standing in their presence for any length of time, so in order to carry on a conversation, accept a chair, stool, or bed, and be seated. In India, wherever you are, you will be stared at, and asked personal questions that would be very bad manners in America. Certain matters that we consider private, they may ask first of all, for example, the price paid for things, the reason for your marriage or failure to marry, etc. These are normal questions in India.

Avoid asking a married woman the name of her husband. She is honor-bound not to speak his name, as a sign of submission and respect. In common practice the husband speaks to her and of her as "the mother of so-and-so, naming the oldest child." Likewise the mother speaks of him as the "father of their oldest child," naming him. (It rhymes nicely in Hindi). It is quite appropriate for a woman to speak about her husband, referring to him by some title as pastor, evangelist, cook, or teacher.

At Mealtime

When you eat in an Indian home, you will remove your shoes at the door and wash your hands with water provided by the host or hostess. You will learn to eat with your fingers, making little balls of the rice and curry. At first the curry will burn all the way down until your eyes water and your nose runs. After a year or so, you will very likely come to relish the fragrant, over-spiced foods. Be sure to eat with the *right* hand only. To use the left hand is a sign of disrespect, always wrong. When invited to an Indian home it is quite correct to bring along your own glass and boiled water. You will very probably sit on mats on the floor and may eat from leaves.

Do not expect all members of the family to sit down to a meal together with you. The father often does, several smaller children may, but the mother and older daughters very seldom do. Ordinarily the mother never eats until her husband has finished his meal, and when there are guests she serves. (Much stress is being laid these days in the Christian Home Movement to encourage families to eat together). It is not uncommon for the guests to be seated by themselves. After or during the meal, it is considered perfectly proper to belch—a sign that the meal has been enjoyed.

Expect your host to grant your permission, or if he does not do so, at the psychological time, by hint or request, ask permission. In the same way, when you have Indian guests in your home, grant them clear permission to leave at the termination of a social gathering or meal. They will consider it a breach of etiquette to rise in order to leave without some word from their host or hostess. If any girls or young married women, unaccompanied by their husbands, are your guests, be sure to provide safe chaperonage to their homes.

Whenever you are invited to non-Christian festivals, meals, or marriages, it is well to consult experienced Indian Christian friends to make sure that you may not inadvertently partake of some part of food that has such religious connection that you would wish to avoid. When traveling and in homes it is not at all uncommon to be offered foodstuffs. Coconuts may have been offered to idols, about certain other things one cannot be too sure. It is safe to accept hot tea, both from hygienic and social reasons. In turn, before you offer food to non-Christians, consider that caste rules are very rigid and complicated and you may cause offense without meaning to do so. Most anyone will accept your tea, but your cookies may be unacceptable because they have eggs in them. To flaunt meat and egg eating in the presence of Hindus may give offense. Fruits and sweets (candy) are usually acceptable.

Men-Women Relationships

The freedom of relationship between men and women here in India does not prevail like it does in America. Even though you will soon feel called upon to help change attitudes in the matter, do not be shocked at the conservative and custom bound practises which you will find. The freedom of women in the matter of public appearance, speech, choice of career, marriage, etc., is not the same here. In India, many important decisions are made for women by the men, parents, or older relatives. More and more Indian girls are being consulted and their desires respected regarding their engagements and marriage, and in no way should we conclude that their place and opinions are not important. In money matters they exercise considerable control, and in influence their part is very great.

There are certain rules of etiquette for Indian women which we as missionaries do well to take cognizance of. An Indian woman does not converse at length inside a room, a train, or even on the street with one man alone. She will call a companion or, in conversation, be seated on an open veranda. Neither will she travel alone nor will she choose to live all alone or go about her work in too independent a way. It is very necessary for missionaries, both men and women, to try to give no cause for misinterpretation or stumbling in these matters. For the protection of her own name, no unmarried lady missionary should have only men servants. She should have an ayah or a woman companion. The question also

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Something to Think About

We, as young people like the sensational. We are impressed by hearing of things being accomplished. This is true of every phase of our life, including the religious. Let us take an example of a religious broadcast over the radio. We hear that the group sponsoring this broadcast is supporting missionaries in various parts of the world. The announcer further states that there is no money in the mission fund. The listeners must send in support immediately or missionaries will be called home. Our first impulse is to think of how much we can send to this particular group. It never enters our mind that we lose contact with this money. We really don't know any of these people individually. To us they are mere names and voices. So often giving to a cause of this sort is on the emotional level. How do we feel about our own Conference mission work? Do we realize the tremendous task that is given to us through our own church in missions? Here is a place where we can see the results of our tithes, we can know Conference executives and mission board members, as well as the missionaries on the field. If we choose, a visit to a home mission station can be arranged. How much are we giving to our own mission work in comparison to "faith missions" we hear about over the radio? To which cause do we feel most responsible?

—A. Menno Knight

We Got Home on a Shoestring

It was nine o'clock in the evening when we turned off onto the last five mile stretch into Jagdeeshpur. We were returning from Raipur in Waltner's station jeep with a heavily loaded trailer behind as usual. A steady rain had accompanied us almost all the way, and it was with some trepidation that we set out on this repaired, yes, but still miserable jungle road.

On the high embankment of the *talab* (reservoir) the car began to sway dangerously, and we attributed this to the trailer. I looked out of the window to see which way it was pulling, but could see nothing. Cornelius, the driver, then peered out on his side, and lo, and behold! there was no trailer. No trailer? How could that be! All of us got out at once. Mr. Moyer, Rev. J. Walters, Mr. Ram, Vernelle, and I. Some walked a way back to look for it, but in the darkness and rain not much was visible. We feared it might have slid into the *talab,* but as there was no indication of this, we breathed a little lighter. Cornelius turned the car around, and we all got back in to look for the trailer. No one remembered having seen it in Basna, either. There was a possibility of our having lost it on the highway somewhere, and that might prove quite a way back.

Fortunately that was not the case. It was, just a little distance out of Basna, stuck tightly in deep mud, on a place where the road was narrow and built up, making it almost impossible for the car to turn around. "It can't be done," was Mr. Moyer's comment as he surveyed the situation. "Well, you see, sir," said Cornelius, "it's this way. . . ." And he began to unravel his plans. He was quite optimistic. Vernelle and I looked on with fear and trembling, expecting the car to turn over every time he tried to bring it down the embankment and up again. Inch by inch, turning the wheels in just the right angle, Cornelius managed to keep the car upright. What seemed impossible to most of us had become reality. The car was back on the road, in the right position, and headed for Jagdeeshpur.

But how was the trailer to be attached? The hook or hasp was broken. "Well, you see, sir," Cornelius began again. His optimism kept our spirits up too. Part of the rope that was around the trailer could be used and Cornelius was quite confident that that would hold. Mr. Moyer wasn't quite so sure.

Slowly we moved forward. The trailer now hit against the car some, but careful driving kept it from injuring the car too much. Repeatedly we looked back to make sure the trailer was following us. After we had crossed the high embankment of the *talab* once more, we found we had lost the trailer again, this time quite close. The rope had torn. The mud was too deep, the load too heavy.

For a moment we all looked on in helpless consternation. Cornelius had an idea. "Well, you see, sir, it works this way," and he began to haul out a small chain. He thought this would prove strong enough

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INDIAN ETIQUETTE

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arises as to whether a husband whose family is in the hills should use only men servants. This depends very much on the age of one's servants, their relationship with one another, and various other circumstances. Men should remember that it is not proper to unnecessarily touch a woman or to casually lay their hands on the shoulders of young girls. Often when one goes into the villages or out visiting, one is offered a bed to sit on for that may be the only "chair" the family possesses. At such times one should remember that it is improper to sit on a bed with one of the opposite sex to whom one is not married.

Adapting to Indian Living

Books have been written and many discussions held concerning the advantages of adapting one's living to Indian ways. Should one "go Indian," in housing, in dress, in eating? One of the attributes of Mennonite culture is simple living. In comparison with American standards, missionaries live simply; in comparison with Indian standards, there is a wide gap. This is a problem that each must work out for himself, taking into consideration one's family, work, morale, intellectual and health needs.

There are a few things all of us can do. For one thing, learn to like Indian food. If you can eat a heaping plateful of rice and down the hot peppery curry without blinking, you will be looked upon with greater esteem. If you can "talk like a native—how they admire anyone who can use correct idioms and the more local, vernacular speech like Chattisgarhi and Oriya. (But right here let us say that the word "native" has acquired many unfortunate connotations and it is better to practically leave it out of one's vocabulary. In referring to the people of India, it is much better to use the words "Indian" or "national.") The people appreciate it when we wear Indian clothes on occasion, even though that does not change our color or personalities. Wearing "sarees" solves the problem of a hat for the ladies, and Indians do consider it respectful to have one's head covered in church services. Another thing we can do —be considerate about their division of time or sense of time. Americans *say* "take it easy." Indians *do* "take it easy." And you might just as well settle down to their more leisurely pace of life. Clock-controlled living is not Oriental, and an adapted or tempered insistence on punctuality will save your temper and nerves.

And so there are some things that we can do to adapt to Eastern culture. Whether you want to take further steps, you should decide after living here awhile. The fact always remains that we of the West are not of the East. For Christians a much surer bond of understanding and consideration comes from a common faith, with a common book, the Bible, giving the standard of conduct.

Mrs. Ruth Ratzlaff
Missionary in India

Our Schools

FREEMAN COLLEGE ACADEMY ACCREDITED BY NORTH CENTRAL ASSOCIATION OF COLLEGES AND SECONDARY SCHOOLS

Freeman College Academy was formally accepted for accreditation by the North Central Association of Colleges and Secondary Schools at its annual meeting in Chicago, March 25. This is the accrediting body for universities, colleges, and high schools in a 19-state area extending from West Virginia to Arizona. Schools accepted must meet high standards and must submit to thorough inspection by educators appointed by North Central. Eight leading South Dakota educators, including two members of the North Central Committee for South Dakota spent three days on the campus visiting classes, inspecting, and evaluating the entire program of the Academy.

North Central accreditment is a real achievement for any school and brings with it the responsibility for continued growth and improvement. A word of appreciation is due to the administration and staff, to the board of directors, and to the students, parents, and friends who all worked together to make this possible. It is a real satisfaction and a genuine pleasure to be able to offer our young people their secondary education in a fully accredited church school.

PEACE CONFERENCE ATTENDED BY DELEGATES FROM TEN SCHOOLS

New officers of the Intercollegiate Peace Fellowship were installed at Tabor College on Friday, March 18, at the close of the sixth annual conference held in Hillsboro. They are: president, Joe Smucker, Bethel College; vice-president, Victor Stoltzfus, Goshen College; and Carolyn Schnell, Bluffton College, secretary. Thirty-six representatives, from ten Mennonite colleges and seminaries, attended the Fellowship Dinner ending the conference that evening in the Tabor cafeteria.

A high light of the conference was the panel discussion of the question "UMT and You," on Friday afternoon. Dr. Harley J. Stucky, Bethel College, was chairman of the discussion with Prof. Wesley Prieb, Tabor College, and Rev. Elbert Koontz, pastor of the First Mennonite Church in Hillsboro, participating. This discussion was followed by a session of letter writing to influencial congressmen against passage of the pending UMT bill in Congress.

Three foreign students presented their views on the subject, "Peace As We See It" on Friday morning. Mr. Mina Mina, formerly from Egypt and now attending Bethel College, was the first speaker. Miss Yt Veenstra, formerly from the Netherlands and now attending Tabor College, portrayed how far present day Christianity has fallen short from the theme of the Christian story, "Peace on Earth and Goodwill to Men."

Hans Wiehler, formerly from Eastern Germany and now attending Goshen College, discussed how living in a war situation for many years makes for a realistic searching of God's Word in search of permanent peace. This peace can only be found in the hearts of Christians today, he concluded.

An audience of over four-hundred heard Dr. C. N. Hostetter, President of Messiah College, deliver the last conference message on the subject, "The Bible and War."

BETHEL COLLEGE

Recent speaking engagements of Dr. J. W. Fretz include two appearances at Tabor College. On March 30 he spoke on "Economics in the Christian Community," in the chapel, while on April 5 he spoke to the class on Marriage and the Family on "Economic Aspects of Family Life." On April 14 he is scheduled to speak at the Berean Academy spring banquet while on the 19th he is to give the commencement address at the Sunflower Consolidated School, Moundridge, Kansas.

Speakers at the tenth anniversary of the Walton Mennonite Church, April 3, included Erwin Goering and Harry Martens of the college staff.

On Sunday, April 3, Henry D. Penner, graduate of Bethel College, was ordained as elder of the Medford Mennonite Church, Medford, Okla. Erland Waltner of the Bible Department officiated at the service.

From March 27 through April 3, Dr. E. G. Kaufman spoke in Winnipeg churches and in the Canadian Mennonite Bible College. His series, March 29 to April 1, at the Canadian Mennonite Bible College was on the theme, "Basic Christian Convictions."

MCC News Notes

MCC TO AID REFUGEES AND EVACUEES ON INDONESIAN ISLAND

MCC is preparing to make shipments of food and clothing available to groups of refugees and evacuees on the Indonesian island of Celebes who have lost their homes and been forced to flee at the hands of a local terrorist group.

Relief supplies of powdered milk available from U. S. government surplus, light clothing and such self-help materials as yardage and cotton goods will soon be shipped. These materials are being shipped in response to investigations made by Robert W. Miller of Akron, Pa., MCC worker in Java who visited Celebes in February.

According to an official estimate, there are 160,000 refugees or evacuees in Celebes as a result of the activities of the terrorist group which consists of fanatical Moslems and persons who oppose the present Indonesian government. Of these 160,000 about 80,000 are Christians.

These people have been forced to leave their homes and land because their homes have been burned and their crops often destroyed. Some persons have tried to return and rebuild only to have their homes burned a second time.

The food and clothing being made available to alleviate the suffering of these people will be dispersed through the assistance of local Christian groups and a local women's relief organization. As this relief activity progresses, it is possible that shipments of canned beef and Christmas bundles may be sent to this area.

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MCC NEWS NOTES

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This situation in Celebes, the spider-shaped island lying east of Borneo, illustrates the importance of having relief supplies on hand when such needs for assistance to suffering and distressed persons develop. To have a variety of clothing and food items available enables MCC to dispatch such materials without delay.

MILK FEEDING AND MEDICAL SERVICES IN FORMOSA

The MCC relief team in Formosa with the assistance of local Christians continues its extensive ministry of milk feeding and medical services to many of the island's people who otherwise would not receive such assistance.

A report at the end of February indicated that approximately 5,850 children were receiving a bowl of warm milk each morning. Milk-feeding stations set up in co-operation with local churches are in operation in 34 villages. In addition, an average of 25 patients at the Hualien hospital receive free milk twice a day.

For the same month there were nearly 9,500 medical and surgical treatments at the Hualien hospital, the three treatment centers operated in connection with the mobile clinic and the one eye clinic all operated by MCC personnel. These services include treatment of diseases, dental work, and care of eye difficulties.

WE GOT HOME ON A SHOESTRING

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to bring the trailer home. Vernelle was asked to take the steering wheel to back up the car, Mr. Moyer, Mr. Ram, and Cornelius lifted the trailer to fasten it to the car, and I tried to do my bit by holding the flashlight, weak though it was. I offered, too, to hold the bolt and nut with which to close up the chain. Mr. Moyer, somewhat reluctantly, handed it to me. He probably feared, and justly so, that female help at such a time is not too reliable. Desirous to be of more help, I reached forth to push the trailer, and in doing so, dropped the nut. I immediately bent down and ran my fingers through the water and the mud in search of it, but no such luck. Did I feel foolish! Here I had insisted on holding the nut and would have to drop it where it could not be found.

The next best thing would be a strong string, but who had a strong enough string to hold the chain together? Vernelle had an idea. Her new American shoestring! That did it. We got home at 11:30 that night, on a SHOESTRING!

Helen Kornelsen

Into the Beyond

MRS. JOEL (GERBER) ZUECHER was born on October 5, 1886, on a farm near Dalton, Ohio, and passed away March 12, in Santa Monica, Calif., where she had gone to visit her daughters. She was a member of Salem Mennonite Church, Dalton, Ohio.

Jottings

—Topeka Church, Topeka, Ind.: A Mission Festival was held Feb. 27, Milo Ediger, president of the Congo Inland Mission Board, from Upland, Ind., gave the morning message. In the afternoon a number of members called on other members to receive contributions and pledges for the Congo Inland Mission work. In the evening, E. K. Sempiro, a native of Africa, student at Goshen College, was the speaker. The World Day of Prayer was observed at the Methodist Church, Friday afternoon, Feb. 25. It was sponsored by the women's organizations of four Topeka churches. A leadership training institute was held March 11-13, sponsored by the Maple Grove church and our church. Leaders were L. L. Ramseyer of Bluffton College, Stanley Shenk of West Liberty, Ohio, and Mary Royer of Goshen College. L. L. Ramseyer gave the morning message March 13. Tobe Schmucker of the Faith Rescue Mission in South Bend was the speaker at the W.M.S. meeting held at the home of Mrs. Don Bowen, March 16. Rosebuds in the pulpit Feb. 13, and March 20, announced the arrival of Michael Kent to Mr. and Mrs. Francis Hooley, and Mary Johanne, to pastor and Mrs. Orlin Frey.—Opal King, Corr.

—Meadow Church, Mingo, Kan.: "And whatsoever ye do, do it heartily as to the Lord, and not unto men," (Col. 3:23). This is the key verse for the Mission Society this year. Some of our young people went to Norton, Kan., to give a program in the State Sanitarium on March 6. Mr. and Mrs. J. C. Willems made an extended visit in parts of Oklahoma and central Kansas, between March 5 and 17. Mrs. Edward Goossen was in the hospital at Colby for 8 days where she had some surgery done. She is getting along nicely. Mrs. George Wiens went to a hospital in Garden City for surgery, on March 19. We wish her the Lord's blessing and a speedy recovery. The DVBS workshop is to be in our church April 12, 13. This includes the northwestern Mennonite churches. We are looking forward to having Waldo Flickinger from Orienta, Okla., here for a series of meetings, April 17-22.—Corr.

—First Church, McPherson, Kan.: Henry W. Goossen, who has been pastor of the Hanston Church, has accepted a call from our church to serve as our pastor for the next five years. He will take up his duties on June 1. We are anxiously awaiting their arrival; may they be richly blessed in their service here. The script and slides from the Japan mission field by missionary Ferd Ediger, was a part of the Ladies' Friendship Circle program recently. Paul Sargeht, from the Brethren Church, who spent several weeks traveling in Europe last fall, showed slides and told of the Brethren Service and Relief work in Europe, on the evening of Feb. 6. Mr. and Mrs. Willard Stucky are now the sponsors of the MYF. D. C. Wedel, Cornelius Krahn, and W. F. Unruh discussed "Our Great Mennonite Affirmations," "Trends in Our Church Life," and "Discipline in Our Churches," at a recent Sunday evening service. Our church participated in the World Day of Prayer services, held in the Congregational Church. Miss Wilhelmina Kuyt was the speaker at the afternoon service. The Ladies' Friendship Circle sponsored for the second year, a Mennonite (Dutch) supper, March 4. The proceeds of about $360 is to be used for a parsonage. Mrs. Will Clevenger from the Congregational Church gave an informative program on comic books on March 6, at a C. E. meeting.—Corr.

—East Swamp Church, Quakertown, Pa.: Mr. and Mrs. Adrian Lehman, missionaries at a children's home in Alaska, spoke at our C. E. meetings on Feb. 6. An installation service for our newly organized Youth Fellowship was held Feb. 27. Pastor Sprunger presented a challenge to be wholehearted, happy followers of Christ. The service committee of this group helped prepare the paper, "Kneeling News," for mailing. This is written by Pastor Sprunger and sent to our families and friends conveying prayer requests, answers, and words of encouragement. The Junior C. E. presented their 37th anniversary program March 6, with Miss Balduf, child evangelism worker from Allentown, as speaker. Betty and Leon Schanely were commissioned here on March 27. They will be working with the Wycliff Translators in Bolivia. Leon is from our church and Betty from the Berne church. "They that turn many to righteousness shall shine as the stars for ever and ever." Cottage prayer and visitation is being held in preparation for meetings planned from April 3 to 10, with Harold Burkholder.—Corr.

—**Deer Creek Church, Deer Creek, Okla.:** On Jan. 9, the church had its annual business meeting in the afternoon following a fellowship dinner in the basement. Several persons, serving in important areas of our church life, have brought us messages. Missionary Henry and Mrs. Kliewer of the Hopi Indian Mission in Arizona were with us on Jan. 21. Sunday evening, Feb. 20, J. W. Fretz spoke on the "Resettlement of the Colombia Basin in Washington." The choir is practicing for their Easter program which will be given on the evening of April 10. World Day of Prayer Service was held on Feb. 25, in the afternoon with the churches in Deer Creek, co-operating. The Men's Fellowship and the Women's Mission Society have redecorated the church basement. A series of sermons on "Doctrines of the Christian Faith" has recently been given by the pastor. A part of the young people's C. E. program has been a discussion of the theme, "Fruits of the Christian Life," based on Gal. 5:22.—Corr.

—**Bluffton-Pandora, (Ohio), Churches:** The Women's Service group of the Mennonite Memorial Home spent Thursday, March 17, putting on the finishing touches for "Open House" on Saturday, March 19, and the Dedication services on Sunday. Thirty-five women were persent, cleaning, hanging drapes, and storing supplies. This group has been working for several years collecting funds to help in the furnishing of the Home. It is composed of members of the four Mennonite churches in this area, First Mennonite and Ebenezer of Bluffton, and St. Johns and Grace of Pandora. The officers are as follows: president, Mrs. D. W. Bixler; first vice-pres. and chairman of the house committee, Mrs. N. N. Soldner; second vice-pres., Mrs. Clarence Schnegg; secretary, Mrs. Isaac Neuenschwander; treasurer, Mrs. Harley Marquart; chairman of the publicity, Fern Bixel; ways and means, Mrs. Lowell Habegger; membership, Mrs. Ambrose Basinger; and nominating, Mrs. Richard Cookson. With the united efforts of various organizations with these officers they have been able to raise $3,000 which was used to purchase sheets, pillow cases, towels, dishes, bedspreads, woolen blankets, drapery material, and kitchen utensils. They also bought furniture for one of the rooms. The wall to wall carpet, the furniture and the drapes in the large living room were all gifts of friends. The stainless steel silverware, the electric clock in the kitchen and many other items in addition to the gifts in cash were gratefully received.—Corr.

—**West Swamp Church, Quakertown, Pa.:** The East Swamp and Saucon Women's Missionary Societies were our guests for the March meeting. They gave the program which included the challenging play, "Do Missions Pay?" The booster banquet for the Eastern District Leadership Training School was held in our church. John W. Muffley, pastor of the Bowmansville Church was the speaker and Stanley Fretz of the Lansdale Church was toastmaster. The Youth Fellowship sent boxes of homemade cookies to the boys in the various fields of service. Violet Keiser showed pictures at the Youth Fellowship of her Voluntary Service work in Colombia, S. A. Harold Rosenberger spoke on Voluntary Service. Henry Stauffer showed pictures of MCC relief work in Korea at an evening service. The Youth Fellowship had charge of the program for family night, and the Men's Bible Class served refreshments. C. N. Hostetler, Jr., president of Messiah Bible College, Grantham, Pa., was the speaker for our Pre-Easter services. A class of eleven young people were received into the church fellowship at the preparatory service, Good Friday evening. Easter morning all joined in the fellowship of the Lord's Supper.—Corr.

—**Harold Church, Bessie, Okla.:** Our week of revival meetings with D. J. Unruh of Elbing, Kan., closed Sunday evening, March 20. We had great blessings. Jan. 21 Rev. and Mrs. Henry Kliewer were in our church, speaking and showing pictures of the mission field in Arizona. The evening of Feb. 16, Mr. and Mrs. Ted Veer were with us; they will soon leave for Ethiopia. Virgil Dirks of Meno brought us the morning message Feb. 13, while our pastor was preaching in the First Church, Newton. In the afternoon and evening of March 6, we followed the invitation from the neighboring Bessie M. B. Church, to their golden anniversary service. The evening of March 25, our Mission Society had its program for and with Rev. and Mrs. John Jantzen. Feb. 1 Mrs. H. G. Kliewer left for Caldwell, Idaho, to be with her children, Rev. and Mrs. Menno Kliewer, on their 25th wedding anniversary on Feb. 6. Mr. and Mrs. Martin Klaassen, from Laird, Sask., visited here one week in January. Jacob Penner, who had an operation some weeks ago at Bethel Hospital, Newton, is still there. Arthur H. Regier had to undergo an operation March 1. He is expected home soon.—Mrs. Margaret Horn, Corr.

—**Woodland Church, Warroad, Minn.:** Mr. and Mrs. Pete Nickels, missionaries and directors of the Minfield Children's Home from Auke Bay, Alaska, were guest speakers March 6, in the morning. In the evening Mrs. Nickel gave us some interesting reports and Mr. Nickel showed slides. March 14 the monthly film was shown, "I Am the Way," "Come Unto Me," and "He that Winneth Souls." March 20 pastor Ortmann helped out with the afternoon services at Fourtown and in the evening at Rescue Mission in Grygla. March 21 a sextet from Freeman Junior College gave us a message in song; Willard Unruh also gave a short talk. Mrs. Ortmann arrived home from Atlanta, Ga., after having been delayed by a snowstorm. We again thank the Lord for His care and safe journey home.—Mrs. Nick Fast, Corr.

—**Grace Church, Enid, Okla.:** Feb. 21 we enjoyed a film produced by Billy Graham, "Souls in Conflict," featuring some of the results of the London Crusade. Feb. 28, in Convention Hall, Jack Shuler and his team gave us an evening program after closing a crusade at Hutchinson, Kan., March 14 Redd Harper, "Mr. Texas," also appeared at Convention Hall for an evening service. The O. B. A. group favored us with a program of song and message March 13. A basket dinner was served to all present. Mrs. Sam Pjesky is home from the hospital where she underwent surgery. Our missionary ladies had a full day of fellowship, sewing and quilting. Our men's chorus is taking its turn this month serving at the county jail with a program each Monday evening. Our pastor had charge of the funeral service for Dan Becker who resided at Meno, Okla. Our attendance at Bible study and prayer meetings has been cut by colds and flu. The three Mennonite churches of Enid—Grace, city, and M. B.—will combine their choirs to sing "The Crucifixion" on Good Friday. Our minister Albert Unruh, has been giving us stirring messages during Lent. One offering in four of our C. E. group has been designated for Oklahoma Bible Academy.—Mrs. F. Koehn, Corr.

—**First Church, north of Butterfield, Minn.:** John Janzen, missionary under the Congo Inland Mission gave the New Year's message, Jan. 1. Jan. 9, Sam Fast and family of Ponemak, Minn., told of their work among the Indians. Some of our men had helped in the moving and rebuilding of a school building to be used as a chapel. Jan. 7, Rev. and Mrs. Robert Kampers, missionaries from India, gave us a program. Jan. 19, Rev. and Mrs. Albert Neufeld brought a challenge and some pictures of Panama, their chosen mission field. Miss Tina Quiring, missionary to the Congo, was our speaker at the Ladies' Mission Circle, Jan. 26. The ladies met Feb. 2, to cut and sew garments for the Fernando Fast family, who are leaving for Africa. Feb. 10, C. P. Klassen presented the South American field among the head-hunters to us in word and pictures. Feb. 27, the Peter Nickel family told of their work at Auke Bay, Alaska. March 2 our Ladies Mission Circle met and also gave a shower to Mrs. Fernando Fast for her needs in Africa. March 6 was missionary day in our church. D. J. Unruh of Elbing, Kan., brought the messages Friday through Sunday; speaking on "A Savior of Life and a Savior of Death," "Ye are Christs' " and "Living Stones." The commissioning and ordination of Rev. and Mrs. Fernando Fast took place the afternoon of March 6. D. J. Unruh spoke to the missionaries and A. H. Schultz of the Gospel Church, Mountain Lake, gave the charge to the congregation. Emil Krahn of Avon, S. D., a brother-in-law of the Fasts, spoke on "Stewardship." D. J. Unruh brought the closing message on Sunday evening, climaxing a day long to be remembered. On March 17 the men gathered for an evening of fellowship and a shower for Rev. Fernando Fast. Clothing and tools were presented for his work. The pre-Easter messages given by our pastor, Randall Heinricks, were on the theme, "Meet the Master."—Mrs. Clarence V. Derksen, Corr.

—**Friedensfeld Church, Turpin, Okla.:** We were very happy to have E. J. Miller from Moundridge, Kan., with us for a week of special meetings beginning March 13. The theme for these services was "Challenges to Christian Living." Every one of his messages was very inspiring and all able to attend felt much blessed. We wish God's richest blessing upon Brother Miller. March 27, in the afternoon, the Meade Bible Acedamy Choir gave a very good program in our

(Continued on next page)

church. Phyllis Isaacs of our church, who is going to school at Meade, is a member of the choir. The evening of March 27, Harvey Franklin of Liberal, Kan., showed moving pictures of the Holy Land. They were very interesting.—Mrs. Chester Windsor, Corr.

—**Salem Church**, Dalton, Ohio: A workshop was held at our church on March 26-27, with the young people from the Wadsworth, Sugar Creek, Oak Grove churches meeting with the young folks of our congregation. A banquet was held on Saturday evening with Dr. Arthur J. Baird, professor of Bible Department, College of Wooster, Ohio, as speaker. He used as his theme, "Every Youth Has a Task of His Own." Jacob Duerksen, who comes from Fernheim, Paraguay, and who is studying at Bluffton College, gave the message on Sunday morning. The afternoon was spent in the various discussion groups. Area leaders were: "Faith and Life," David Schroeder and Mrs. Kathleen Kindle, "Fellowship," Alden Bohn and Helen Neufeld, "Service," Leola Schultz and Don Wismer. Director of the youth choir was Victor Gerber. The workshop was brought to a conclusion with Virgil Gerig, pastor of the Oak Grove Church, bringing an inspiring message on Sunday evening. Thirty-one members of our congregation attended the dedication services at the new Mennonite Home for the Aged at Bluffton, on March 20. Men's Brotherhood met in the church basement on March 8, with Henry Potts, director of Boy's Clubs for the city of Massillon, as guest speaker. Mr. Potts discussed "Our Concern for the Nation's Youth." Mrs. Joel Zuecher passed away on March 12, in Santa Monica, Calif., after an illness of several months. Funeral services were held at the church March 16, where she was a faithful member for many years, with the pastor, James Reusser, officiating. Born to Mr. and Mrs. Charles Sohar on March 26, a son named Norman David. The March relief project for the Sunday school was canned chicken and a special offering was taken on March 13, which amounted to $121.18, which was used to purchase chickens that were canned with the assistance of several of our members.—Mrs. Earl Hofstetter, Corr.

—**Hereford Church**, Bally, Pa.: Our annual spring birthday covered dish meal was held in our church on Sunday, March 27. Ralph Weber, one of our supply pastors, spoke to us on the Love of God and the Fellowship of Believers. Dr. Robert R. Fritsch will conduct a series of pre-Easter sermons from Thursday to Saturday, April 7-10. The Homemakers Class will have the Easter Dawn Service and the serving of the breakfast after the service. A daughter, Norma Jean, was born to Mr. and Mrs. William Phillips. We are looking forward to the beginning of July when our newly-elected pastor, Henry Grimm of Summerfield, Illinois, will take over our church and parsonage.—Mae Latshaw, Corr.

THREE QUESTIONS CONCERNING CHRISTIAN SERVICE

(Continued from page 244)

approach, an approach that is spiritually sound and academically respectable. Truly, the field is the world.

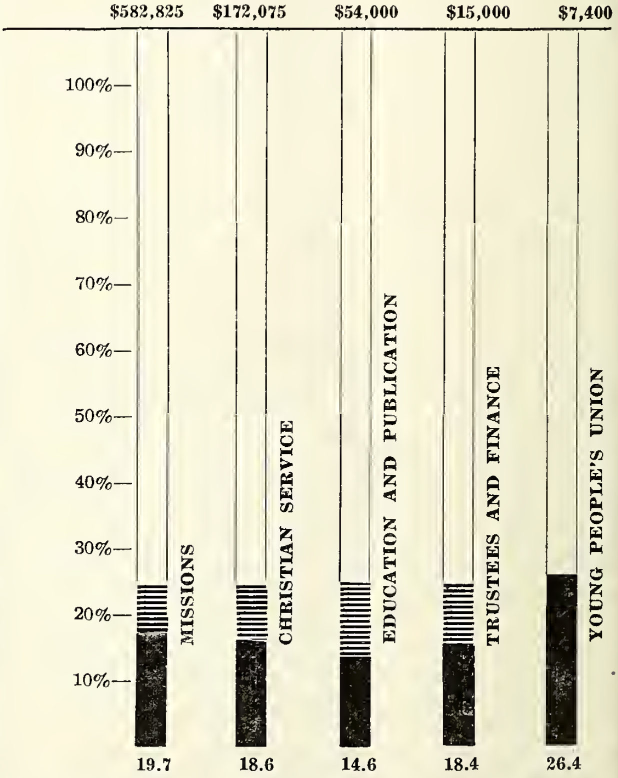
It Is Clear

that the Lord has a place and a plan for every person He has created. Some merely occupy that place, some fill it, some never find it. But any person will be ineffective and a nonentity until he finds the plan God has for him and identifies himself with it. The value of our Christian service depends upon our degree of commitment.

Dwight L. Moody once heard a minister assert that the world had yet to see what God could do through a man fully consecrated to Him. Moody resolved to be that man and his life was a blessing to many. Yet he had no monopoly upon the power and the grace of God. It is still available in overflowing abundance to those who have heard the call and have responded. I trust that this includes each one of us.

Conference Stewardship Chart

March 31, 1955



(Percentage of budgets met as of March 31, 1955)

■ Receipts to Mar. 31; ▥ Short of Budget

☐ Remaining 9 Months of Year (fiscal year ends Dec. 31)

A Look at 1955 Budget Contributions

- PERCENTAGES of the four boards more uniform than ever before. Keep it up!
- TOTAL contributions for this period (first quarter) exceeded 1954 by $7,000.
- BUDGET increase over 1954 for one-fourth year $20,000.
- TOTAL shortage for four boards at end of first quarter approximately $48,000.
- NEED an average of $69,400 per month.
  - —January came within $600 of quota
  - —February fell $28,000 short
  - —March fell some $20,000 short

Let's keep the summer slump at a minimum!

—Edna Ruth Mueller, Asst. Treas.
General Conference Headquarters

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

NATIONAL FAMILY WEEK, May 1 to 8

Recruiting for Christian Service

Don. E. Smucker

Come Now, Let Us Take Council Together

Harry Yoder

Not Ashamed of the Gospel

E. A. Albrecht

Challenge of Christian Journalism

Ava Schnittjer

MENNONITE LIBRARY BIBLICAL SEMINARY

Volume 70 Number 17 April 26, 1955

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CHRISTIAN WRITERS' CONFERENCE

Hesston College Campus
May 3-6, 1955

Leaders: Janice Gosnell, Argye Briggs, Zook, Schrag, Schmidt, Showalter, Rich, and others.

WRITE: Board of Education and Publication for details.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, 4614 Woodlawn Avenue, Chicago 15, Illinois. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Mission Advance in 1954

In a little folder just issued by the Board of Missions, we have described how our work has taken on new dimensions.

If anyone had asked you, would you have guessed it? We sent out forty-one missionaries last year. In 1953 we sent out ten and it looked as though mission interest was shifting to Canada because seven of the ten came from there. In '54 there was a much better representation from our whole Conference. Although Indiana is leading with ten missionaries, we continue right down through the states Pennsylvania, Ohio, Illinois, Missouri, Kansas (second in line with five), and then into Canada, British Columbia in the extreme west, and Saskatchewan pretty far east. Of the missionaries from these states and provinces more than one-half are going out for the first time. In 1953 it was about two-thirds of the group who were first term workers.

Where have all these people gone? Ten of them have gone to the Congo. This is as it should be because in Africa the doors are still open, but they may not be for long. Hence it is important that an indigenous church be well established before the doors close to the white man. Nine have gone to India even though it is still a slow matter to get visas, five to Arizona, two each to Liberia (American Bible Society), Mexico, Paint Rock, North Carolina, Formosa, Paraguay, Oklahoma, and one to Colombia.

Have you thought of Formosa? That is a new field. Our veteran missionaries, W. C. Voth's, have gone there to join the Hugh Sprunger's who are at work on the language. It seems as though it were just the other day when it was a real act of faith to start work in Japan. But today we have eighteen missionaries there. What will we do in Formosa? If we have faith as a mustard seed, may we not expect that the Lord will prosper our work there too? Have I been saying "we"? What I mean was that God has graciously permitted us to be instruments in His hand to do His work, or as Paul puts it, we are privileged to be His co-workers. Wonder of wonders, first God comes in the form of man and then He permits man to be His co-worker. It is ours to accept and measure up to this challenge.

—John Thiessen

Of Things to Come

April 28-May 1—Eastern District Conference, Zionsville, Pa.
May 1—Mennonite Song Festival, Memorial Hall, North Newton, Kansas
May 22—Baccalaureate Service, Bethel College
May 22—Baccalaureate and Commencement, Mennonite Biblical Seminary, Chicago.
May 24—Commencement, Bethel College
June 1-5—Pacific District Conference, Monroe, Wash.
June 5 and 6—Baccalaureate and Commencement, Bluffton College, Bluffton, Ohio
June 10-14—Northern District Conference, Henderson, Nebraska
July 4-10—Junior Retreat, Camp Friedenswald
July 11-16—17-22—Intermediate Retreats at Camp Mennoscah
July 11-17—Intermediate Retreat, Camp Friedenswald
July 18-24—Senior Retreat, Camp Friedenswald
July 25-29—Pre-Junior Retreat, Camp Friedenswald
July 29-31—Sunday School Workers Retreat, Camp Friedenswald
July 25-30 and
Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah
Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah

FARM HELP WANTED

Single or married man for Mennonite farmer. Contact Lloyd Spessard, Arlington, Kansas.

MORE MISSIONARIES RETURN TO THE FIELD

We know they appreciate steamer letters, as well as others. Write:

Rev. and Mrs. John Jantzen,
Passengers,
c/o S. S. Marchovellette
Belgian African Lines
Pier 14 Foot of Fulton St.
New York, N. Y.

They sail May 7. It will mean much to have you praying for a safe journey and a good term. The Jantzens are to serve at Kamayala where there is a home for children of leprous parents, as well as an orphanage and schools. Mrs. Jantzen is a nurse.

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

WANTED! MORE MINISTERS

The number of churches in the General Conference who are looking for ministers seems to be increasing. There simply are not enough young men going into the ministry to meet the needs of our churches. This is a serious situation which is causing real concern. The article this week on "Recruiting for Christian Service" deals with this problem.

One key person to help solve this problem is the present church pastor. If he will prayerfully consider the young men of his church, perhaps of high school age or even younger, he may discover some likely youth who seems to have the qualities of a good preacher. If so, he should have a talk with the youth and lay the cause before him. He may discover that the matter has already been given consideration, but there was uncertainty about what steps to follow. Even if the youth had not given the matter serious thought the very fact that his pastor brings it to his attention may lead him to do so. God may be trying to call the youth through his pastor.

Of course, parents too, have an important influence in this matter. But the pastor is in a specially favored position to bring this to the attention and consideration of our young men. Let each minister consider prayerfully what he may do to recruit youth for this form of Christian service.

"THE FAMILY THAT PRAYS TOGETHER, STAYS TOGETHER"

This is a slogan for National Family Week, observed this year, May 1-8. Is it true that where a family prays together, they can more easily solve their differences and difficulties? Is it correct to say that when we pray for each other and together we are not likely to drift apart? We believe it is, and that this is the best way to hold a family together. For when a family is united with God it is then more easily united with each other.

The old-fashioned method of the Family Altar had a powerful influence in the home and in keeping it together. We need a re-emphasis on this too much neglected practice. The family is the unit of society, and where there is discord in this primary unit, not only do individuals suffer, but the church, the community, and the whole world.

The methods and the times may vary, but certainly there can be found some way by which the family can daily pray together, and bring their problems and their gratitudes before the understanding Father. National Family Week is a good time to check if our family is giving proper attention to the things of the soul.

SAY NO TO U. M. T.!

The matter of Universal Military Training for all our boys is at this writing a very live issue. But there is danger of the general public becoming lax in expressing itself on this subject, thus giving the proponents of the measure a chance to push it through without the opposition needed to stop it. Perhaps too few realize what a calamity it would be if military training became compulsory for all our youth.

We believe U. M. T. is wrong on every count. But primarily we believe it is contrary to the spirit and teachings of Jesus. We hope the measure may be soundly defeated. While there is still time may Christians speak out clearly against it.

CHRISTIAN WRITERS

The Mennonite Writers' Conference to be held at Hesston, Kansas, May 3-6 grows out of the feeling that Christian journalism has not been given the attention it deserves. The field is large and has great possibilities, but so far few have been the young people who have dedicated their full time and energy to this work. Perhaps in the past there were not the openings we now face in this type of service.

People seem to be reading more religious articles today than ever before. Where formerly leading magazines seldom carried articles of a religious nature, today many of them feature such articles quite regularly. The heart of the world seems hungry to read more of the Good News and the right way of life and peace. Many writers are trying to meet this need, but the number is limited, and in our own denomination is quite scarce indeed.

The kind of writing that moves people toward God is not easy. Where some have a natural gift of writing it should be trained and developed that such writing may be done more effectively. There are techniques and principles in Christian writing perhaps wholly unfamiliar to the ordinary person. Where one feels called to be a Christian writer, such a person should be eager to learn of all the best methods and skills that can be developed.

Those who enjoy writing and have the urge to follow in that line would do well to give serious thought to the matter of making it a life work. We need more good Christian writing and hence more good Christian writers. Where God calls we should be faithful to respond.

Come Now, Let Us Take Council Together

HARRY YODER*

During the month of April throughout the Church of Christ we have meditated upon the happenings of Passion Week of our Lord. Among the various events of these days one of the foremost in our minds is the gathering of Christ with the twelve disciples in the Upper Room. He had often gathered them together during the several years of his ministry but this was a unique conference. Christ had planned this meeting with some specific purposes in mind. There was work to be done and loyal workers were needed. As we look into that Upper Room conference many details could be pointed out to our benefit. However, let us consider only a few of the important points which should be meaningful to us at the opening of our Central Conference sessions.

1. First, we notice that some preparation needed to be made for the gathering. Certain ones were designated to go and prepare the room. It didn't take a large percentage of them but thoughtful and trustworthy preparation was a necessity. For a successful conference someone must always serve as host in meeting the common needs of the people. Willing, co-operative hands met the needs of the Lord.

2. Secondly, we notice the representation at the Upper Room conference. I often wondered what Jesus would have done if several of the twelve would not have been present. But this was not a concern. There was the strength and witness of 100 per cent representation. Everyone who was supposed to come was present. What a powerful factor it is when every delegate is at his post of duty when a conference is called to carry on the work of the Lord.

3. Thirdly, what were the points of emphasis in the Upper Room gathering?

a. For one thing, there was much effort put forth to create and maintain unity and oneness among the followers.

There was the human ambition to rank first among men and strife arose as to who was the greatest. Jesus quietly pointed out to them that the one who can humbly serve is the chief among them. Then He demonstrated, in the act of washing the disciple's feet, what He was trying to teach them. When everyone comes with a humble willingness to serve the Lord it makes for unity and strength.

Then, in that Upper Room conference, one was present who had been courting with Satan. That certainly does not make for oneness and unity among Christ's people. Thus, Jesus having pointed out the betrayer and commanding, "What thou doest, do quickly," sent Judas out into the night to be with those of his kind. In order for any gathering in the church of Christ to create and maintain a oneness the subtle ways of Satan must be properly dealt with.

After getting rid of the satanic spirit and dispelling their human selfishness for greatness Jesus gave to that Upper Room gathering the positive steps to unity and oneness. At the center is "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." The work must be planned and carried out under the impulse of love. On top of this foundation of love He stresses a strong note of calm assurance. "Let not your heart be troubled; believe in God, believe also in me." "I am the way, the truth, and the life." "The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things." "Peace I leave with you; my peace I give unto you."

In the parable of the vine and branches Jesus gave a clear picture of the only way that any group can have unity and oneness in thought and action. "I am the vine, ye are the branches; He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." Thus, the only possible way to create unity in the church of Christ is to enjoy a real sense of oneness in Him.

So, we might say that the very hub of the Upper Room conference was an effort to form a strong bond of unity among the followers of Christ. This is to be done by properly dealing with Satan; replacing the selfish ambitions of human greatness with the spirit of humble service; by building on the impulse of divine love and assurance which are found in Jesus Christ.

4. Fourth, and finally, in that Upper Room conference they planned for the future. Jesus said, "As thou hast sent me into the world, even so sent I them into the world." He knew the work was not completed. It was, and is, a continuing program. In order to accomplish the ongoing work Jesus promised the sending of the Holy Spirit which "shall teach you all things and bring to your remembrance all that I said unto you." The work is to be planned and carried on in faith and under the direction of the Holy Spirit. This work is to be done "That the world may believe that thou didst send me."

In this fifty-fifth annual session of the Central Conference of Mennonites I feel sure it is our deep desire to come together in the spirit of our Lord, laying aside all selfish ambitions, casting out any satanic power which may be bidding for our attention, and desiring to build on the positive foundation of Divine Love and assurance centered in Jesus Christ. As we thus plan for the future, under the direction of the Holy Spirit, the world shall believe that our witness is true.

Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. Eph. 4:1-6.

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*Pastor, Calvary Church, Washington, Ill., and president of Central Conference. The above is a condensation of his Conference sermon.

Not Ashamed of the Gospel

E. A. ALBRECHT*

At conference time we come together from the various churches of the district for Christian fellowship and to unite our efforts in a more effective work and ministry in the kingdom of our Lord. One of our concerns is the growth of the Church. Are we growing and increasing in numbers and in spiritual strength, or are we just holding our own or even losing out? How can we move forward in a more effective ministry that will make for spiritual growth and strength? Let us look for the inspiration and challenge that is found in the declaration of the Apostle Paul. First, in writing to the Romans, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek," Rom. 1:16. Then to Timothy at the close of his ministry after much persecution and affliction he again declares that he is not ashamed to be called an apostle of Jesus Christ and, that he had to suffer for it, 2 Tim. 1:11-12. In these verses Paul gives four reasons why he is not ashamed of the gospel of Christ.

I. Because it is the power of God.

Men are often ashamed of weakness and the failures that go with weakness, but very seldom of their power or strength. The athlete who has strength and power to win becomes the hero and idol of the community. He who has mental power and ability, and is able to forge ahead of others, is put on the honor roll. We glory in the strength and power of our country and with deep pride we say this is the most powerful nation on earth.

Paul, too, was a citizen of a great nation, but his glory was not Rome but rather the cross of Jesus Christ. Here was power that was of God; but how would the people of Rome receive it? Would they not laugh at his story of a crucified and risen Christ and a kingdom based on humility and love? They had become masters of the world by the use of military power that crushed and destroyed all that would not yield. Yes, the cross would seem as foolishness and as weakness in their sight. Yet in that great city he knew there would be those who would listen and believe the gospel and the divine power would touch those lives and they would become new creatures in Christ. He would never be ashamed of the gospel of Christ, and it was his fervent zeal in telling others about the power of Christ and what He could do for them that made his ministry fruitful and effective.

Are we ashamed to witness in the face of ridicule or criticism? The world still considers the gospel of Jesus Christ as being totally inadequate and impractical to be applied to modern needs and problems. God wants us to prove Him and to test the power of the gospel and not be ashamed to openly declare it before all men.

II. Not ashamed of the gospel because of it's purpose.

The purpose of the gospel is to save, or as Paul declares: It is the power of God unto salvation. Paul would glory in the gospel not only because it manifested power, but also because that power was directed toward man to redeem him and restore him from death to life. Rome had used her power not to establish peace and tranquility, but fear and oppression among her many subject people. The purpose of the gospel was to save the lost, to lift the fallen and give new hope and peace and joy. Paul would never be ashamed of the Savior who had transformed his life and would do the same for all who would believe in Him. He would not be ashamed of His wonderful Savior and would be glad to preach the gospel in Rome even though it meant ridicule and suffering.

If our churches are to grow we dare not keep the gospel to ourselves or be ashamed to present it to the lost. We dare not hide behind the excuse that it is hard to get people to come in and to join Mennonite churches. Paul did not expect it to be an easy task to win souls to Christ in Rome. Jews and Christians were not popular there and some of the intelligent and informed people of Rome said Christianity was a 'pernicious and detestable superstition.' Are we afraid that our acceptance of the gospel may show too much when we get out in public, and so must be careful to keep it covered? Not that we are to make a show of our faith, but certainly we should not be ashamed to make it known that we are Christians. A restaurant owner who was a Christian kept record, and over a period of three years there were only four times when he noticed customers bowing in prayer before partaking of the meal. Either Christians did not come there to eat or those that did failed to bow and give thanks. Boys going into service have often found it very easy to cover up their Christian faith when thrown in with others who would possibly make fun and laugh at them. But what about the rest of us when we get into that kind of a situation will we have the courage to be identified with Christ? In the time of testing Peter was afraid for his life and denied his Lord. We too in fear of public opinion or fear of ridicule or failure can deny our Lord and be ashamed of Him.

III. Not ashamed of the gospel because it is for all people.

All who would believe it whether Jew or Greek would receive the benefits of its saving and healing power. Judaism had been a national religion. Other nations had their own religion and the Roman people too had their national deities and worshiped them. Although Christianity was born in a small nation and a despised people, Paul boldly preached the gospel to the learned teachers and philosophers of Athens and was ready and anxious now to preach it

(Continued on page 263)

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*Pastor, Bethel Church, Fortuna, Mo., and president of the Middle District Conference. The article condensed from his Conference sermon.

Challenge of Christian Journalism

AVA SCHNITTJER*

Did you ever stop to think of the tremendous power of a thin film of ink, one-fourth of one-thousandth of an inch thick, spread as print over a page? It can carry good news; it can carry the message of salvation to the remote corners of the world; or it can exploit and blind the reader.

What a pity it is, then, that so many readers are almost drugged with the great mass of secular propaganda concerning war, strikes, politics, murder, scandals, finance. One hundred years ago, three-fourths of all the published writing in America was on religious subjects. Today, in a publishing enterprise which boasts a three-billion-dollar business annually, the percentage is less than one-tenth.

There is a desperate need for a school of writers and editors who are full of the Christian faith and dedicated to making it known. What an impact could be made by a thousand dedicated Christian writers who would flood the publications of the land with Christian news, features, fiction, with the aim of reaching America for Christ!

In Roman Catholic schools in one of our large cities 1,000 writers are being trained right now to go out and take positions on the newspapers of the land. It would be wonderful if we could do just that.

There is a market for every kind of Christian writing. Editors, who must make a continuous study of what people want to read, say that there is a greater demand for articles on religion now than there has been at any other time in the past forty years. *Reader's Digest* carries at least one religious article a month, and many other periodicals are publishing religious articles which never did before.

Editors try to give the public what it wants to read, and to fill this current demand, some are writing on religion who don't know much about it. You probably wouldn't agree with their formula for finding peace of mind or their pattern for living victoriously.

To write about the Christian faith, three things are needed. The Christian writer needs first of all an experience with the Lord, then a growing background of knowledge and experience in his subject, and finally, something of the writing technique. Many are writing without the very first prerequisite. Naturally, then, they haven't the second. All they have is the technique.

You, we trust, have the first two requirements and can develop the third. Will you accept this missionary challenge, take time to look into your own background, explore the opportunities of writing about the Christian faith as you know it, and produce some copy? It may prove a real blessing to someone.

I praise God for the great benefits I received from Christian writers, particularly in the early days of my Christian life. The spoken word is carved in air and is soon lost. The printed word is cut in granite, and will live to bless countless souls through eternity. John said, "These things have I written." What if Moses had only spoken and had not recorded the things God did? Suppose Paul had only preached and established churches, but had not written his letters to them—letters we still have to guide us in the practice of a Christian life. Luke said: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed," (Luke 1:3-4). What if these men had thought: "I'm too busy to take time to write. I've got too much to do."

Dr. Ironside enjoyed a great ministry of preaching in his church and won many to the Lord. But how much poorer we'd be, had he not taken time to write down some of his experiences!

God has called you to preach, to teach, to farm, to mother a family, to build, to keep a store. Perhaps He also commands you to "write the things which thou hast seen, and the things which are . . ." (Rev. 1:19).

I'll not try to lure you into writing by saying it's easy. It isn't. Writing is hard work, for most people at least. One doesn't just sit down and dash off a fine article when he has a few spare minutes. And there isn't much of praise, nor the stimulation of the excited response of an audience moved by your message. Your readers may not even remember your name. But if someone has found the Lord, or if someone has been helped to make a decision through the record of your experience, you have your reward.

If you've never written much except English themes and personal letters, you might like a few suggestions about how to go about this activity. We've assumed that you are a Christian and that you know something about your faith. Next, you need to know your reader. As you sit down to write, don't imagine that you are writing to millions of people. Think of a person you know, perhaps in your own church, who has a real need. How would you sit down and talk to her? What doctrine of the Word of God, if applied to her life, would solve her problem? Just a minute; don't give her the doctrine just yet. Perhaps her heart is too full right now for reason to appeal to her. She may say, "Yes; I understand, but. . . ." Can you think of an incident, your own or someone else's experience, where this truth you want her to see has operated—an example of the doctrines of God manifest in flesh? She is living in the realm of emotion right now, so you must meet her on the level of her emotions and then work back to her reason.

A line in the *New Yorker* told the answer of a child to a librarian's question about what he liked best in the library. He said: "The little chairs and the books about fierce things." Try to picture the dimensions of your reader's life. Set him down in a chair that fits and tell him about things that will interest him fiercely. Our reader is a person of mind, emotions, and will, and we need to write to the whole person. God gave us ground for appealing to the reason when He said, "Come now and let us reason together." But reason isn't enough. We must also meet the reader on the ground of emotion. The emotions of the public are being exploited today and channeled into almost everything under the sun except Christian living. We should write, not to exploit emotions, but to seize upon them and channel them for the Lord.

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*Miss Schnittjer is Professor of Journalism, Grace College, Winona Lake, Ind. The above article reprinted by permission from the "Brethren Missionary Herald."

In the Bible you can find some of the best examples of the simple, clear kind of writing you need to do. Remember the answer of our Lord, when a certain young lawyer, willing to justify himself, asked, "Who is my neighbor?" The Lord answered in such a way that the record of this little incident has given us for all time a pattern of neighborliness; "A certain man, a *certain* man, went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him and departed, leaving him half dead." You know the rest. Make your writing flesh and blood. Make abstract ideas interesting by showing them lived out in one's experiences.

Remember, too, you aren't trying to put life into the gospel. It is alive. Be careful not to shackle it, but show the meaning of the gospel for the people and problems of our times.

NOT ASHAMED OF THE GOSPEL

(Continued from page 261)

also in Rome. Its power and benefits were not to remain the exclusive possession of any one race or nation. Christ died for all and His disciples were commissioned to go out into all the world and preach the gospel. He had no sense of guilt or shame in preaching this gospel in places where other religions were firmly established. This is a challenge to us to put away race prejudice and class distinction and not be ashamed to preach and apply the gospel before all men.

IV. Not ashamed of the gospel because of its eternal reward.

Paul was not ashamed of his Apostleship and his suffering. He said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," 2 Tim. 1:12. To stand up courageously, unashamed and witness for Him will bring its rewards. First there will be the fruit in souls won for Christ. Then Christ's reward for faithfulness. But Jesus also warns us of the penalty of being ashamed of Him, "Whosoever therefore shall be ashamed of me and my words . . . of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels," Mark 8:38.

Flashes of Thought

Timely Light

Walter Gering

It seemed so utterly ridiculous—putting on the lights in broad daylight. If it had been one of those gloomy, foggy days one could have understood it. But it was one of those days in which the whole earth seemed to be flooded with sunshine. Except for a few hazy spots there was not a cloud in the sky. Yet in the midst of all this the lights had been turned on.

I had just been reading an article in one of the current magazines telling all about the waste in our modern world. This particular article had been commenting upon the wasteful practices in governmental circles. Example upon example was cited to show that such waste was not mere imaginary fancy on the part of disgruntled politicians. Wasteful practices were more than imaginary.

Apparently it was not only in governmental circles that such practices existed. Right here, as we sped along the rails, was a concrete example of utter waste in other circles as well. Imagine putting on the lights in broad daylight in a railway car with clear, open windows on both sides. Surely there was no purpose in this.

Not many minutes later we approached the city. The train slowly came to a stop at the railway station. There we remained motionless for some time, waiting for the renewal of our journey. Now I understood the reason for these lights. We were in almost total darkness.

You see, it was one of those stations where the cars are hidden away under the vast structures of the city. Looking out of the window I could see nothing; it was dark. Only within the car was there light. The conductor, fully aware of the approaching darkness, had turned on the lights in order that we might not be left in darkness as we waited. Outside it was dark; within it was light.

Such was the experience of the prophet Micah. Darkness covered the land; the storm of life was raging. Then it was that in full confidence he cried out: "When I sit in darkness, the Lord shall be a light unto me." Fully assured that the Lord is able to turn even darkness into light, he was unafraid.

There are times when all of us sit in darkness. The journey seems to be delayed. There is no activity. We become bewildered and even fearful at the shadows which settle upon us. In such moments we too can assure our inner soul: "When I sit in darkness the Lord shall be a light unto me."

LORD, GIVE US THIS FAITH!

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined, Isa. 9:2.

Recruiting for Christian Service

DON E. SMUCKER*

Our Conference faces a real crisis in personnel. The symbol of this crisis is the inadequate size of the Seminary student body. Our graduating class of about ten is divided among local churches, missions, teaching, and Conference executives. The demand far exceeds the supply.

Perhaps we ought to ask the Apostle Paul's question—a query which still has a simple, common-sense logic. Let us ask this question of Romans 10:14: ". . . *and how shall they hear without a preacher?*" Indeed, how shall they be taught without a teacher? How shall they be evangelized without a missionary? How shall they plan conference activities without a planner? How shall they have a church paper edited without an editor? And so the questions arise.

Strangely enough, the questions come at the moment of the greatest opportunity. *Newsweek* for March 28th has the picture of a Presbyterian minister on the cover with the caption: "Resurgent Protestantism—A Special Report." Inside are four pages of exciting analysis of the new Christian orthodoxy. The Presbyterian Church (Northern) has doubled its seminary enrollment in the past fifteen years. The Southern Baptists now have 5,470 students in five seminaries and, in addition, have a long-range building program totaling $24 million.

Life magazine, April 11th, contains a major article analyzing the "religious boom" in the USA. There is a remarkable swing to religious activities especially through Dr. Norman Vincent Peale. But *Life* wonders if all this is taking sin seriously.

Meanwhile, Billy Graham's campaign in Scotland is a daily news item in the American press and our big-time magazines regularly report on every conceivable aspect of Billy Graham's family, background, beliefs, hopes, and plans.

There you have it! Our own Conference lagging behind in the young people entering regular church vocations. Other denominations surging forward—some with a vital Christianity; some with mere religiosity.

II

This requires more specific information on *how* young people do enter some aspect of the ministry. Perhaps we would do well to refer to the study of Prof. Ralph Felton of Drew Theological Seminary; a study of the factors which led 1978 ministerial students to enter the ministry. Consider some of them now.

1. *The pastor more than any other person is the one who can influence young men to enter the ministry.*

To illustrate this, consider the cases of two Mennonite young men. The first one we shall call Charles. Charles told me that his pastor regularly told the congregation: "God is going to call a young man from this congregation into the ministry." Often he looked directly at Charles when he said this from the pulpit. Later he talked to him personally. All this led rather slowly but surely to college and seminary—even though a bit late, starting at twenty-five.

On the other hand, here is another young Mennonite named Peter. His pastor never mentioned the ministry in the pulpit or out of it. This young man felt led toward it. When he went into CPS the church said nothing. When he went into MCC work the church and pastor said nothing. When he went to seminary the same strange silence continued. Later he left these plans for the ministry, feeling that the pastor and the church didn't care what he did with his life.

Charles always felt that the Living God was speaking to him through his pastor. Peter never had this experience. Charles entered the ministry but Peter did not. It shows how crucial the pastor really is!

2. *Young men are not staying out of the ministry because of girl friends, low salaries, or parental objections. Lack of Bible knowledge and lack of guidance are the two main reasons why young men stay out.*

Here is a list of factors which tend to retard young men from entering the ministry:

	Percentage
1. Lack of Bible knowledge and a feeling of unworthiness	32.1
2. Lack of counseling or guidance	19.5
3. Financial obligation at home	11.1
4. Lack of knowledge about the work a minister does	10.9
5. Lack of knowledge about the need of the Church for ministers	9.9
6. Parents encouraged sons to select other work	5.0
7. Low salary of ministers	4.3
8. Discouragement from friends	4.2
9. Parental objection	2.1
10. Discouragement from girl friend	0.9
	100.0

Therefore, with a deeper Bible knowledge and a deeper religious experience plus guidance from the pastor we can expect the highest response. Notice that the first five factors on the above chart are the responsibility of adults.

3. *The call to the ministry is not so much a sudden one as a growing experience of clarity.*

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*Associate Professor of Christian Ethics, Mennonite Biblical Seminary, Chicago.

Here, for example, is the testimony of a young man in Seminary: "I cannot say that I had a definite call. My call has been a gradual process. When I graduated from high school I was not even going to college although I had no other plans. I met a camp counselor who persuaded me to attend college. Ever since I was at that camp, missions and the ministry were foremost in my mind and ever since then the call has continued to grow stronger until now I am sure."

Another young man said: "I mean by a definite call from God a continual urge and an inward feeling of dissatisfaction with any other field of work."

Therefore, young people need not stay out of the ministry because some spectacular experience of call has not come. It usually is a more gradual experience started by loving, concerned brothers and sisters in Christ. As a matter of fact, at our seminary in Chicago I have seen students enter school in order to be sure; in order to gain more insight. A few left feeling it was *not* the answer. Many more find deeper certainty in seminary through classroom, prayer meeting and field work.

4. *The high school years are the crucial years in reaching young people for the ministry—nearly* 63 *per cent make the decision in high school.*

Prof. Felton's study revealed that 40 per cent of the boys were considering the ministry before they were 16 years old, and 69 per cent before they were 19 years. Clearly, *the pastor and the parents hold the key.*

This is not to say that the college experience is not important—nearly 20 per cent decide in college. But the large majority make the decision in high school—and then go to college with this in mind. Therefore, those concerned for a larger number of young people in Christian service, must start in the high school level. Here we will need to recall that the typical high school student is being confronted with the technical, military and business vocations. Only 2.3 per cent of the seminary students studied by Prof. Felton attributed their selection of the ministry to a high school teacher! The YPU begins to look outstandingly important against the background of these facts. Also, retreats, camps, Voluntary Service. But, remember, the pastor and parents under God, have the key role.

III

While this article has stressed recruiting for Christian vocations directly in the church, we must continue to find God's will for the nonchurch vocations. To this end, the Hillsboro conference on April 15-16 on business is laudable. And, also the Wichita conference on April 22-24 for young women. Whatever our vocation it must be a part of God's will. Our special concern is for the Christian ministry. We know the God of Abraham, Isaac, and Jacob, and the God of our Lord and Savior Jesus Christ is calling men to the ministry. What we must do is to help young men and women interpret that call. Otherwise, many will not hear because there is no preacher.

Housewife or Homemaker

MRS. RICHARD BERKY

The term housewife has always sounded rather crude and incomplete. I have been tempted, but have never said anything, just like several weeks ago when the tax collector came around checking up on his records, to say "homemaker" rather than housewife when he came to that blank space listing occupation. He never asked me, just wrote down housewife. Certainly the word "homemaker" would be more indicative of what my occupation really should be.

The most important aspect of Christianity as applied to homemaking is degree and direction of motivation. In almost all homes there is or was at one time a desire to provide a home life conducive of congenial husband-wife relationship and to the growth and development of children. How well the family succeeds will depend upon their motivation. If the family and especially the mother is motivated by the desire to serve our Lord and Master Jesus Christ the chances of success are greatly increased. Statistics could be brought in to verify this point.

What I'm trying to point out is that a Christian motivation is the only one I know of which is strong enough to see the homemaker of this generation or any generation safely through the rough spots of life.

What are some qualities that make a Christian home different from a non-Christian home? Namely, love, understanding, patience, joy, peacefulness, truth, and helpfulness. When some of these qualities are not present in the mother and not passed on to her children, the child is sent into the world sorely lacking with a strong moral background to meet life's problems. Then the school, church, and community become responsible for him.

The homemaker must anticipate and find the strength to meet each new demand of her children. She must learn how to turn each small trial or defeat into victory. When decisions come too thick and fast and there is no time for deliberation it is possible for the Christian homemaker to draw upon Christian experience and discipline. We may not bring to mind the particular verse of the Bible which provides the answer to the specific problem at hand but we are able to draw from a wealth of Christian experience. Then, too, we can gain help through prayer and study of the Bible.

The most important task of the homemaker is, of course, the upbringing of the children. How well she succeeds in this task has an immediate effect upon society in general and the church in particular. The homemaker is really a missionary and as such is probably working in the most fertile existing mission field. For by far the largest number of Christians come from Christian homes. It is also unfortunately true that many of the strongest anti-Christians come from Christian homes. Thus we see that

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Film Review

YEARS OF APPRENTICESHIP, 16 *mm.,* 30 *minutes, rental,* $9.00, *Association Films,* 79 *E. Adams, Chicago, Ill. Available in Canada from General Films Limited,* 810 *Confederation Life Bldg., Winnipeg, Manitoba, rental,* $8.00.

This film begins with Saul's witnessing in Damascus but leaving for Arabia after the people rejected him there. The Bible records this journey into Arabia very briefly in Galatians 1:17; "I went into Arabia." According to Galatians three years were spent in Arabia.

The film graphically portrays Saul's experience in Arabia as he is seeking to get a clear vision of what God wants him to do and to prepare himself for this great work. It presents Saul as having a real struggle physically in Arabia. The Bible is silent concerning the details in Arabia but the film helps to make this period in Saul's life real.

In the final part of the film Saul returns to Damascus. He has matured in his Christian faith and again is anxious to speak in the synagogue. He is disappointed when they refuse to accept his message. The Jews finally plot to kill him. He is let down over the city wall in a basket and escapes.

This film would be helpful for worship, for information, or for discussion and could be used from junior age on up. This is the third in the series of twelve on the life of Paul in the Cathedral series.

HOUSEWIFE OR HOMEMAKER?

(Continued from page 265)

in essence the Christian homemaker must be a missionary to her children and perhaps to her husband and friends as well. The duty of a missionary is primarily to win converts to Christ. This is done first by example and this is probably the most effective method with children. Upon the mother falls the responsibility of getting the children off to church. Engaging in church activities when time permits, serves as an example to children as they learn to accept and enjoy church responsibility.

The importance of this missionary roll can readily be understood if we look about us. Much of crime and unrest which we see in the ranks of the younger generation can be traced back to the difference in meaning implied by the words housewife and homemaker. We have not provided Christian homes for our children. The mother's role as homemaker has been removed from her.

Mothers immigrated to what appeared to be more important and glamorous tasks. The upbringing of the children was turned over to the dictates of psychologists, educators, comic books, movies, and television. Anything learned at home was unimportant. Now, too late, we realize what an important, if not glamorous task, homemaking really is. Certainly it deserves to be a full time occupation. If at all possible it deserves to be glamorized. It is a Christian calling second to none.

A Christian mother's life work need not be all physical work. However, if there is any doubt as to what all she needs to do to provide for the comfort and safety of her family, read Proverbs 31:10-31. But the joys and pleasures to be received from the growth and development of her children far outweigh the work involved. Who does not thrill to the first steps or first words of the little child. And the sometimes seemingly prattle and questionings of the three- to five-year-old provides a link and companionship not easily broken.

The faith and trust of the child surely shows to his parents that God has given them a wonderful gift and he deserves to be returned with the love that God has given to all His people.
(Read in a young people's meeting, Bethel Church, Lancaster, Pa.)

Saskatchewan Youth Conference

North Battleford was host to a three-day conference, March 13-15, which was sponsored by the Saskatchewan Mennonite Youth Organization. The theme of the conference was, "Christian Youth and Living."

The guest speaker was Dr. D. C. Wedel, president of Bethel College. Some of the subjects Dr. Wedel spoke on were: "The Teaching Ministry of the Church," "Planning the Educational Program," "Organizing the Young People's Activities," "Living Life in Security," and "The Challenge of Youth." A tremendous field of work lies challenging for the young people with vision. This was very aptly brought out by our guest speaker. It was also pointed out that Christ must have the pre-eminence at all times if our labors are to be fruitful.

Dr. Wedel challenged youth to invest their lives for Christ, to full commitment to God's will, and to first "seek the kingdom of God and its righteousness."

In conjunction with the conference was the annual business meeting. The president, Rev. Peter Sawatzky, gave a brief resume of the organization and growth, from 1938 to 1955. The SMYO has a total asset of about a quarter million. A budget of $8000 was adopted.

Reports were heard from the various committees: Youth Farm, Elim Gospel Beach, mission stations in northern Saskatchewan, and missionaries supported in Japan—Esther Patkau, and India—Ben Sawatzky.

The board officers are: president, Peter Sawatzky, secretary-treasurer, Edgar Epp; vice-president, Korny Martens; spiritual emphasis—Arthur Wiens, Johnny Sawatzky, Dick Friesen; holdings, Henry W. Friesen, Peter Derksen; Conference representative, Rev. J. J. Thiessen.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Lois Duerksen, North Newton, Kansas

Pacific District YPU Reporting

Elaine Widmer and Clair Bartel

PRAY ONE FOR ANOTHER

I cannot tell why there should come to me
  A thought of someone miles and miles away,
In swift insistence on the memory—
  Unless there be a need that I should pray.

Too hurried oft are we to spare a thought,
  For days together, of some friend away;
Perhaps God does it for us, and we ought
  To read His signal as a call to pray.

Perhaps, just then, my friend has fiercer fight
  Some overwhelming sorrow or decay
Of courage; darkness, some lost sense of right,
  And so in case he needs my prayer, I pray.

Friend, do the same for me! If I unsought
  Intrude upon you some crowded day,
Give me a moment's prayer, in passing thought;
  Be very sure I need it: Therefore, pray.

—Marianne Farningham

Did you pray today for that missionary friend who might need special strength and understanding in order to carry out God's will? Have you found the real blessing and power of the Holy Spirit as you yield yourself as a channel through intercessory prayer? What joy is awaiting each of us who avail ourselves to this service!

"The foreign missionary work is in continual need of more Spirit-filled, well-equipped missionaries and national workers, and there is constant need for increase in funds in many places, but the greatest need is for men and women at home who are filled with the Spirit and on fire for God, to become true laborers in the Master's vineyard, through intercessory prayer." The Apostle Paul wrote to the Christians at Ephesus concerning their Christian privileges and obligations, "Praying always with all prayer and supplication . . . for all saints," Ephesians 6:18.

We, the Pacific District YPU, would like to introduce you to our missionary program. This year the Lord increased our vision to the foreign field. Rev. and Mrs. Earl Roth and Rev. and Mrs. Don Aeschliman, two young couples from our own Pacific District, left for the mission field last summer. Another couple from our district, Dr. and Mrs. John Zook, plan to leave for Africa in August. For these missionaries we have pledged $1200 of our $1935 budget for this year. Since this time, interest among the youth for mission work has increased steadily, and hearts have been challenged to share the responsibility of "going into all the world and preach the Gospel."

After their arrival on the field, both the Roth's and the Aeschliman's have written letters which have been mimeographed and distributed to the YPU's of our district. A greater vision has been realized with this close contact of the mission field, and we desire that the Lord shall continue to send forth more of us into the harvest fields. This has been the testimony of several of our young people. ". . . Pray ye therefore the Lord of the harvest, that He would send forth laborers into his harvest."

Earl and Ruth Roth and Yvonne.

Earl Roth claims the Grace Mennonite Church, Albany, Oregon, as his home. His wife, Ruth Jantzen Roth, comes from the Paso Robles, California, Mennonite Church. Both Earl and Ruth have completed college and Bible school. At the present, they are studying the French language at Brussels, Belgium, in preparation to teach in one of the Congo mission schools. They are serving under the Congo Inland Mission Board. Two children have blessed their home; Yvonne, 5, and Loren Dale, 7 months—who was born shortly after their arrival in Brussels.

In a letter received from Earl and Ruth they say, "The French course is required by the Colonial Department of the Belgian Government for those who will teach in the Congo. It is divided into three parts: 1) A concentrated study of the French language with 15 hours class work per week until Jan. 1; 2) then it will be changed to 8 hours French until June 1, with finals in both courses; 3) the second week in June the Colonial Course with its 18 different aspects, such as history, geography, law, art, etc.,

(Continued on next page)

of the Congo, begins and will be covered in 8 weeks, followed by an oral individual examination in French for each course."

"You see why we must really know French, and be able to speak it without hesitation. Please continue to pray that we may have a clear grasp of the French language; and that our witness to our Belgian friends will be keen and draw them to the Lord."

The Aeschlimans, Don, Gregory, Eva, Evonne Lee.

The Aeschliman's left for South America last September under The Evangelical Alliance Mission (TEAM). Before they left their home church at Colfax, Washington, the Onecho Mennonite Church conducted a commissioning service for Don and Eva Mae. At the present, Don is serving as the house master of the boy's hostel and principal for the Florence Eurafrican School. Eva Mae is kept very busy in the capacity of a nurse and a class instructor.

Look over our shoulder, now, as we read from a recent letter from Don Aeschliman. "Her dispensary practice has grown . . . . It is a rare morning when she does not have from five to a dozen natives at the back door waiting patiently for *unuti,* medicine, or for a bandage. This morning we had a very pitiful time with twin babies about six weeks old who are dying of malnutrition and all the things that go with it. The mother does not have enough milk for both babies and they were just covered with rags. Eva treated their pus-filled eyes, then gave them each a bottle of Vonnie Lee's milk and some of Vonni's clothes to keep them warm. (In April winter begins in South Africa.) Somehow you just can't turn them away when they are so near and so much in need. I couldn't help thinking of our Savior's words, 'Suffer the little children to come unto me, and forbid them not for of such is the kingdom of God.'

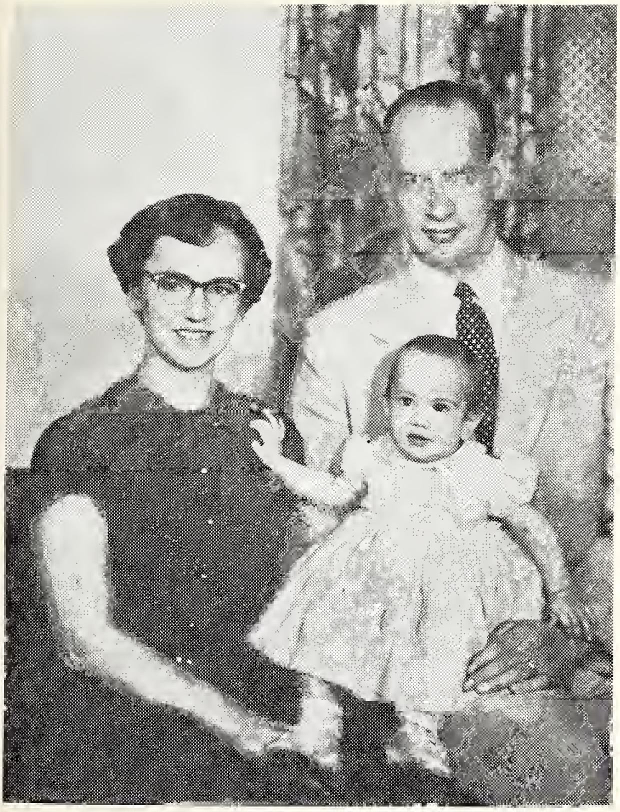
"The opportunities here among the students are many and challenging. We have them for chapel, in the classrooms, and then in the work-periods in the afternoons. As yet we have not gained their confidence to the place in which they will come to us, but we rejoice to see their interest as we read the Word to them before lights out at night, and to hear their own stumbling attempts at prayer. We surely feel this is a fertile field with Africans and colored alike, and we only seek the Lord's guidance in serving Him here."

The Zook family is busy completing final arrangements for sailing to Africa. John Zook first went to South Africa with his parents at one year of age, returning to the United States six years later. He was in the Belgian Congo from 1939 to 1946 during which time he took his high school courses by correspondence from the American School in Chicago. During the next three years he remained in the Congo and served as a missionary with the Unevangelized Tribes Mission. John returned to America at the age of 22 and attended Bob Jones University, and Lewis and Clark College in Portland, Oregon, where he received a B.A. degree in Chemistry. In 1950 he was admitted to the University of Oregon Medical School, and after four years of training he received his M.D. degree. This year he will complete his internship at Emanuel Hospital, in Portland.

Jeanne was born and raised in Hood River, Oregon. After completing high school in Hood River, she attended Cascade College in Portland and Emanuel Hospital School of Nursing. In 1952 Jeanne received her B.A. degree in Nursing.

John and Jeanne Zook are members of the Alberta Community Mennonite Church, Portland, Oregon. They have been active in the various departments of the church and Sunday school. Dr. Zook is a member of the Christian Medical Society and has been actively engaged in trying to reach doctors and medical students for Christ.

At 14 years of age John received a call to mission service and has had the vision of reaching Africans for Christ since that time. He became interested in medicine at an early age, and the time spent in Africa only increased his interest and gave him a greater insight into the need of medical care for the African people—and the wonderful opportunity of using the door of medicine in reaching them for Christ.



Dr. and Mrs. John Zook and Rebecca Claire.

Jeanne made a decision to be willing to go into foreign missionary service during her high school days. God led Jeanne and John together while they were at Emanuel Hospital, and they were married in September, 1952. Rebecca Claire was born in April, 1954, and is a rich treasure in their lives. She will doubtless be a light for Jesus shining brightly in the Belgian Congo.

Dr. and Mrs. Zook will be leaving Portland in early July for a short period of deputation work in the Pacific District Conference churches and other churches as time permits. In August they will be in Chicago for the Missionary Orientation course, and their plans are to sail from New York on August 16, 1955. They will be in Belgium for one year for further study of the French language and courses in Tropical Medicine.

In a recent letter they write, "The Lord has been faithful in many ways during the time of our preparation for service in the Belgian Congo. The blessings increase with each passing day and we are very happy to be obedient to His will for our lives. It seems that the many things to be accomplished will never be completed, but He has given quietness of heart in each problem and has taught us to trust more fully in Him. His promises are more precious and meaningful as we are made to rest heavily upon them. How thankful we are for our many friends who are already praying for God's blessing and leading in our lives."

John and Jeanne request a special interest in your prayers at this time that God will use them in reaching the African people for Christ. "And he sent them to preach the kingdom of God, and to heal the sick," Luke 9:2.

Someone has aptly said, "Young people must go; parents must let go; and others must help go." To *each* of us comes the challenge of the foreign mission field.

The need for more workers in the Lord's harvest field is evident on every hand. The new missionary may often find himself in a place of great responsibility shortly after arriving on the field. Though all of us do not have the call to full time Christian work, each must dedicate his time, talents, and possessions to the Lord. We should respond to God's love-sacrifice for us at Calvary by yielding to His control all that we are and all that we possess.

Yet, we are told by experienced Christian workers that the greatest need in their work is for prayer support. All of the education, experience, and equipment that a missionary can have will be of no avail unless the Spirit of God should work in the hearts of sinful man. Only the Holy Spirit can transform a sinner to a saint.

God grant that we as young people might learn to labor in prayer with our fellow Christians who have answered the call to full time service. "Prayer is not just asking God for something we want, but rather asking Him for something He wants us to have and seeking to find out what that something is. We are told that if we ask anything according to His will—He heareth us. It is His will that matters—not ours." —General Dobbie.

Our Bible

"The just shall live by faith," —Habakkuk 2:4.

The Bible is the most astounding book ever written. The languages in which it originally appeared have long since joined the ranks of the dead, but the words of this ancient book have been reincarnated in the living speech of every continent on earth.

Man must be forever trying his spirit against the spirit of the world. Calamity smites him; confusion overtakes him; fortune smiles and then suddenly frowns on him. Out of these conflicting emotions he cries for a sure word of direction, a solace to his wounded spirit, a light amid his surrounding darkness. These he must have or perish.

With grateful heart he finds them unerringly in the Bible. It speaks his language; it "finds" him where he is, and points him to the place he wishes to go. It thus is born anew as the vivid and satisfying answer to the need of every generation. As long as men desire Reality and seek for God, they will turn wistfully the pages of this Immortal Epic of the soul.

—Selected

Our Schools

BLUFFTON COLLEGE

One of the foremost acting companies of our time, The Dublin Players, appeared in Bluffton's Founders Hall on April 22, at 8:15 p.m. in George Bernard Shaw's play, "Pygmalion."

"Campus Drive of '55" was the theme around the Bluffton campus the week of March 28 through April 1, as both students and faculty made an all-out effore to raise $300 for World University Service, Japanese Christian University, and a Paraguay education project.

Bluffton's Peace Club elected officers at a recent meeting. Chosen were: Karl Klassen, Bluffton, president; Jim Gundy, Graymont, Ill., vice-president; and Myrtella Lehman, Berne, Ind., secretary-treasurer.

Dr. Bland L. Stradley, vice-president of Ohio State University, is scheduled to be the speaker at the commencement program to be held on June 6.

"The Seven Last Words of Christ" by Theodore Dubois, was presented by the Vesper Choir and Choraliers, under the direction of Earl Lehman, on Tuesday, April 5, in the First Mennonite Church of Bluffton.

Student soloists for this cantata were: Nancy Parsell, Forest, Ohio, and Ruth Gilliom, Berne, Ind., sopranos; Luis Torres, Puerto Rico, tenor; Donald Pannabecker, Peoria, Ill., and Tom Reichenbach, Pandora, Ohio, baritones. Marjorie Yoakam of Lafayette, Ohio, was the accompanist.

The annual Work Day is scheduled to be held on Thursday, April 28. Chairman of the Work Day is George Bailey, sophomore from Lima, Ohio.

Official announcement of courses to be offered in this year's summer session was made recently by Dr. J. S. Schultz, director. The First Term, June 7-25 will include Teaching Skills and Native Trees; Second Term, June 28-July 16, Teaching of Reading and Christian Ethics; Third Term, July 19-August 6, Educational (child) Psychology; and Fourth Term, August 9-27, Principles and Management of Education. Other courses which may be offered if sufficient pre-registration warrants include: Bible, Social Studies, and Art Materials and Methods.

CANADIAN MENNONITE BIBLE COLLEGE

The examinations of the winter term are over and the spring term has begun. The week end between the two semesters was taken up with a choir tour of several Saskatchewan churches. The group of sixty-eight students and three instructors left by bus, car and station wagon at 5:30 on Saturday morning. By evening they were at Drake and presented their program in the country church there. The main item on the program was the presentation of the first half of the oratorio St. Paul by Mendelssohn. The choir was under the direction of Mr. G. Wiebe, while Mrs. Wiebe was the accompanist. Dr. I. I. Friesen was the speaker.

On Sunday morning the members of the choir visited the three churches in Saskatoon. In the afternoon they presented the oratorio in the Third Avenue United Church and in the evening in the Rosthern Church. Everywhere they received a hearty welcome.

The following morning the choir was invited to the Rosthern Junior College to have fellowship with the students there. From here they left for Waldheim to give their program for the fourth and last time. Here also the C. M. B. C. students were greeted with the friendliest hospitality. From Waldheim they left for Winnipeg where they arrived on Tuesday morning.

E. G. Kaufman gave a series of lectures to the students on the basic Christian doctrines.

The College Board met recently to discuss some vital issues concerning the future of our Bible College.

FREEMAN JUNIOR COLLEGE

Easter recess began April 7 at 4:15 and school resumed April 12 at 8:00. The College Choir left on their spring tour on Good Friday morning. They gave their home concert at Pioneer Hall on April 19.

In chapel one morning Helen Voth showed pictures taken in Japan while she lived there with her parents last year. She told of the mission work started there. J. Boyd Cressmann who taught English here last year and is now attending the University of Michigan spoke on "The Narrow Gate" on Wednesday.

President Ronald von Riesen spent the week before Easter in Mountain Lake, Minnesota, holding holy week services at the First Mennonite Church.

The *Pioneer* staff expects the 1955 Yearbook back from the printers by the middle of May.

A sixty piece band from the University of South Dakota presented a concert at Pioneer Hall. The band was directed by Roy T. DeVilviss. The concert was sponsored by the College Choir and members of the band were served a supper by the choir.

A two-day "work-day" project was carried out April 21 and 22. Students and faculty members worked at whatever jobs were offered them by people in the community. The amount of money they earned will be used to buy a new piano for the chapel. Any money left over will be turned into the general fund of the college.

MENNONITE BIBLICAL SEMINARY

J. N. Smucker, pastor of the Woodlawn Mennonite Church, was guest speaker at the Grace Mennonite Church of Pandora, Ohio. David Schroeder, a student at the Seminary, served the Bethel Mennonite Church of Fortuna, Missouri, in the pre-Easter services held there.

Three special pre-Easter services were held at the Grace Mennonite Church of the city. On April 6 Walter Neufeld spoke on "Christ in the Garden." "Christ on the Cross" was Levi Koehn's message on the following evening. Norman Bergen's message, "Christ in the Upper Room," was given in preparation for the communion service. All three speakers are students at the Seminary.

(Continued on page 272)

MCC News Notes

ARTHUR JOST GRANTED U. S. CITIZENSHIP

An order on April 6 by the Supreme Court of Fresno County, California, granted Arthur Jost of Reedley, Calif., the right to United States citizenship—a quest which he began in May, 1950.

Although the U. S. Supreme Court had made a ruling on Brother Jost's case last Feb. 1, 1954, which in effect should have granted him citizenship soon thereafter, the order granting citizenship was delayed by numerous technicalities. According to plans, Brother Jost is to be naturalized as a U. S. citizen on April 22.

Born in Canada, Brother Jost was originally denied his petition for naturalization on the basis that an individual cannot claim exemption to military service if the organization to which he belongs does not as a whole teach its members to refuse to perform either combatant or noncambatant service. After unsuccesful appeal attempts in two higher courts, the case was taken to the U. S. Supreme Court.

By its decision the nation's highest judicial body confirmed the intention and validity of the law which makes provision for the naturalization of conscientious objectors.

The petition to the Supreme Court in behalf of Brother Jost's case was prepared by Dean Acheson, former U. S. Secretary of State, and his associates—Graham Claytor and Charles Horsky—whose efforts played a very important part in the favorable decision. The services of Mr. Acheson and his associates were given without charge because of their interest in the principles involved.

Brother Jost, adminstrator of Kings View Homes and the West Coast MCC Regional Office, was assisted by MCC in carrying his case to the Supreme Court. This assistance was provided because of the implications this case had for persons taking the conscientious objector position.

The order granting Brother Jost citizenship is a cause of gratitude to God because of the legal precedent it establishes in cases involving sincere conscientious objectors.

MCC TO AID TACHEN ISLAND EVACUEES

MCC personnel in Formosa are preparing to provide a limited amount of medical aid to evacuees from the Tachen Islands who have been placed in the Hualien area. Dr. Roland P. Brown of Freeman, S. D., reports that about 3,000 such evacuees are temporarily living around Hualien in schools until special villages are ready for them. Hualien is the site of the MCC hospital and clinics. At present these people are receiving food from the government. There may be a need for assistance after government aid is cut off and MCC personnel are watching the situation so aid can be provided if needed.

On an Easter week-end tour, the 18-member PAX chorus in Germany presented four programs in German Mennonite communities.

Traveling with the chorus was Richard Hertzler of Ludwigshafen, head of the German Mennonite Relief Organization who served as a link between the vocal group and the German Mennonites. Brother Hertzler presented the chorus members and explained the aims of PAX.

The Easter tour included two places where PAX served previously—Neuwied and Espelkamp—the Wedel community where a PAX construction project is currently underway. The chorus sang almost exclusively in German. The group now has a repertoire of more than 15 German language songs plus some quartet selections.

DUTCH MENNONITE DOCTOR TO JORDAN

Dr. Alice van der Zwaag, a Dutch Mennonite from Gasthuis, Middleburg, Holland, has joined the MCC personnel in Jordan to aid in the relief program. Like several other MCC workers in Jordan, she has been loaned to a local hospital. Dr. van der Zwang will be working at the Evangelical Hospital at Nablus in company with another MCC worker from the Dutch Mennonites—Miss Grietje Groenveld, a registered nurse.

Jottings

—**Butterfield Church, Butterfield, Minn.:** On Sunday morning, Jan. 30, Holy Communion was observed in a reflective manner. That evening a group from the Gospel Mennonite Church of Mountain Lake presented a fine program through devotion and music. A. H. Schultz brought a challenging message from the Book of Daniel. On Sunday morning, Feb. 13, Fernando Fast, missionary candidate to Africa, spoke of the importance of beginning foreign missions at home ("as my Father hath sent me, even so send I you," John 20:21b). Members of the Gideon International presented their work of distributing God's Word, Sunday evening, March 6. The service showed that we have a greater responsibility since many doors are closed to the organized church. Saturday evening and Sunday morning, March 12 and 13, a group from Grace Bible Institute brought two services. Joseph Schmidt, teacher and practical work director, spoke on "Christian Living," and the girls trio furnished instrumental and vocal music. Sunday evening, March 13, Albert H. Larson and a mixed chorus from the Bethlehem Lutheran Church of Darfur gave a stimulating program.—Corr.

—**Bethany Church, Freeman, S. D.:** Our pastor, Lester Hostetler, has recovered fully from his illness during the Christmas Season and is hard at work in the interest of the church. A number of stained windows were installed on New Year's Day and the rest are ordered. Among the items contributed for relief, during 1954, by our Women's Missionary Society, were 808 lbs. of clothing. Recently another 278 lbs. clothing and 275 lbs. lard were shipped to our relief center. Our churches of the community are now organized for Disaster Relief. The catechetical class is meeting at the parsonage each Monday night. Plans are underway for a 50th anniversary celebration to commemorate the founding of our church, on June 5th. Walter Jost, from the college, is directing our ladies' and young people's choirs. Gloria Hofer is directing our junior choir and Rev. Hostetler the men's chorus. Provision has been made for the care of small children while their parents attend worship service. The Mennonite Ministerium of the community met in our church for a 6 p.m. dinner and a discussion period, on Feb. 1. Joe J. Hofer is once more at home after three years hospitalization. Miss Tina Quiring, on furlough from the Belgian Congo, spoke to us and showed pictures, Feb. 25. The Freeman Junior College Choir, under the direction of Walter Jost, sang for us Sunday morning, March 13. The following were received into the church, Palm Sunday, April 3: Mrs. Hermon Wipf, Mrs. Willis Wipf, Mrs. Andrew G. Pullman, and Mr. and Mrs. Joseph H. Wipf. J. E. Hartzler will be with us for a week beginning April 10th.—Ben. J. Waltner, Corr.

—**Emmaus Church, Whitewater, Kan.:** Rev. L. R. Amstutz's letter of acceptance to the pastorate of our congregation was read to us on January 9. We are happy to have H. J. Dyck of Elbing, Kansas, serving us as temporary pastor. Richard Wolff, Hebrew Christian, of the "Back to the Bible" radio ministry, was our speaker for a week of special meetings in January. Other guest speakers since the first of the year have been Marie J. Regier, former missionary to China from our congregation, who recently returned from two years of service to the Mennonites in South America; Marie Duerksen, missionary on furlough from our India mission field; and Mr. and Mrs. Samuel Entz, missionaries on furlough from the Belgian Congo mission field. In the early part of March, Fremont

(Continued on next page)

Regier left the community for the Belgian Congo, as a missionary assistant under the 1-W Congo PAX Building unit. An interesting week end was spent during March 4-7, when thirty-three European trainees met in our church for their midterm conference. C. J. Dyck of Elbing was the conference speaker. Several of the trainees are staying in homes of members of our congregation for the last half of their 12-month stay in the U.S.A. Other recent events include the participation in the World Day of Prayer services and the Bethel College Booster Banquet, both of which were held in the Grace Hill Church, the birth of fifteen children within the last eight months, the death of Mr. Herman Entz, aged 88, and the sudden death of Mrs. Elsie Regier Friesen, mother of three young children, who together with her husband, Pete Friesen, were serving as missionaries in the French Morocco. Africa.—Corr.

—**West Zion Church, Moundridge, Kan.:** Feb. 13, John Thiessen spoke on India and "The Future of Christian Missions." E. G. Kaufman discussed "Christianity and Religions of India," Feb. 20. On Feb. 27 we had a fellowship supper, following which a film, "Empty Shoes," was shown and Arnold Dietzel spoke on "The Village Life of India." March 13-15, Erland Waltner gave a study of the Book of Ephesians; again we were reminded of our oneness in Christ. In our Bible study we completed the Book of Romans and are now studying the books of the Thessalonicans. March 20 the Hoffnungsau young people gave a program. We welcomed five new members to our congregation March 27. On the evening of the same day we observed Holy Communion; "The Cup of Blessing" was Harris Waltner's text. Olin Krehbiel was the speaker of the Holy Week Union Services.—Mrs. D. J. Huxman, Corr.

—**Willow Creek Church, Paso Robles, Calif.:** Feb. 26, J. J. Esau, our Conference evangelist, now living in Reedley, Calif., brought us a challenging message, based on John 9:4. The revival meetings, sponsored by the Christian Men's Fellowship held in our city March 6-20, have come to an end, but may the words spoken linger on and continue to bring souls to Him. May many yield to Him who loves us and gave His life to save us from eternal death. Theodore Epp, from Back to the Bible Broadcast, Lincoln, Neb., was the speaker presenting the Word in a clear and challenging manner. He also brought us the message Sunday morning, March 20, based on 1 Kings 18. Our midweek Bible study and prayer meetings were discontinued during these two weeks but were taken up again March 24. Mrs. G. W. Dueck, who was seriously sick in the hospital, was able to go home and is doing satisfactorily. Feb. 24, little Cheryl Marie was born to Mr. and Mrs. Herb Scantlin.—Mrs. Frank Hamm, Corr.

—**Alexanderwohl Church, Goessel, Kan.:** A Christian Discipleship Conference for young people with Eugenia Price as speaker was held in Memorial Hall, North Newton, March 6. Communion services and junior church were observed Sunday, March 13. Solicitors were busy canvassing the church membership for funds in behalf of Bethel College during the week of Feb. 20-26. The Tabor and Goessel churches joined our church for a covered dish supper for the doners, March 14, in the Alexanderwohl Church. The young people of the Tabor Church presented the play, "The Crossroads in Your Life," on March 13. On the same evening the juniors of our church gave the play "The Beautiful Garden of Prayer" in the Goessel Church. The Bethel College A Cappella Choir gave a concert in our church March 20. Our Senior Christian Endeavor programs are centering around missions this year. The February program was about India missions with Marie Duerksen as guest speaker. The March program presented American Indian missions in Oklahoma and Arizona, with Bobby Standingwater, a student at Bethel College, and Grace Janzen as speakers. Slides from the Oklahoma mission were shown by Herbert Dalke.—Mrs. T. P. N., Corr.

—**Gospel Church, Mountain Lake, Minn.:** "Pentecost and Christian Stewardship," was the pastor's message on March 6. That afternoon our pastor, A. H. Schultz, brought the message at the missionary farewell service conducted for Fernando Fasts at the North Butterfield Mennonite Church. Missionary Tina Quiring spent the month of March in Canada in deputation work. The P. J. Nickels held services in Northern Minnesota, Kansas, North Dakota, and Montana during the month. "The Church's Influence on the Community" was our pastor's message on March 13. Our pastor conducted two weeks of evangelistic services at the Carson M. B. Church at Delft, Minn., from March 13-25. The Kings Co-Workers sponsored a missionary program on Sunday evening, March 20, with the P. J. Nickels speaking and showing pictures of Alaska. Rev. and Mrs. H. H. Peters presented the work of the Open Door Missionary Fellowship on Wednesday evening, March 16, with a message and with pictures. The last in a series of teacher training classes was conducted Monday evening, March 28, by our pastor. The local Bible School presented an Easter program in our church on March 29.—Mrs. Waldo Stoesz, Corr.

OUR SCHOOLS

(Continued from page 270)

Members of the Seminary Fellowship held a special service of prayer and thanksgiving on Wednesday evening, April 13. The group gathered for a period of fellowship about a simple meal. During the discussion and meditation that followed, special prayer concerns and areas for thanksgiving were brought to our attention; a thank-offering was taken which is to be used for the vacation Bible school work of the summer. The evening closed with a season of prayer, Scripture reading, and a hymn of consecration.

On April 17, Rev. and Mrs. Henry A. Kliewer showed pictures and spoke to the Woodlawn congregation at the evening service. The Kliewers told of their work among the Hopi Indians of Arizona. At present Rev. Kliewer is a student at the Seminary.

Into the Beyond

MRS. PAUL G. KREHBIEL, of Halstead, Kansas, and member of the First Church, Halstead, was born December 25, 1886, and died February 6, 1955.

ADOLPH P. GERING of Soap Lake, Washington, died at his home March 8, 1955, at the age of 76 years. Funeral at the Menno Community Church.

REV. JOHN F. MOYER, a member of the Bethel College Mennonite Church, was born near Fortuna, Missouri, March 1, 1885, and passed away at North Newton, Kansas, March 13, 1955. He held pastorates at Deer Creek, Oklahoma, and Pandora, Ohio, and was a teacher at both Freeman Junior College and Bethel College. Later he became assistant treasurer of Bethel College.

DIETRICH V. WIEBE, of Sacramento, California, and member of the First Mennonite Church, Reedley, California, was born January 1, 1888, and died March 25, 1955. As a physician and surgeon, he practiced thirteen years in the Reedley area. He was also medical director of Bureau of Indian Affairs of the State of California.

MRS. KATIE EICHER, a charter member of the Wayland Mennonite Church, Wayland, Iowa, was born February 15, 1869, and passed away at her home March 26, 1955.

MRS. JACOB B. GRABER of Pretty Prairie, Kansas, and member of the First Mennonite Church, Pretty Prairie, was born July 26, 1883, and died March 30, 1955.

THE Mennonite

MENNONITE BIBLICAL SEMINARY LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.

—Photo by Philip Gendreau, N. Y.

NATIONAL FAMILY WEEK, MAY 1 - 8

One Hundred Twenty Visitors
Maynard Shelly

Ye Are the Epistle of Christ
Frank S. Harder

Meditations in the Night Watches
Mrs. Alvin Elliott

Volume 70 Number 18 May 3, 1955

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MISSION CONFERENCE PLANNED FOR SASKATCHEWAN

The Home Mission Committee is planning a provincial mission conference to be held June 3-5, in Saskatoon.

Various missionaries and missionary candidates will be present. Evangelistic services will be conducted in the evenings. Further details of the program will be announced later.

—H. H. Penner

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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A Mother's Prayer

I wash the dirt from little feet,
And as I wash I pray,
"Lord, keep them ever pure and true
To walk the narrow way."
I wash the dirt from little hands,
And earnestly I ask,
"Lord, may they ever yielded be
To do the humblest task."
I wash the dirt from little knees,
And pray, "Lord, may they be
The place where victories are won,
And orders sought from Thee."
I scrub the clothes that soil so soon,
And pray, "Lord, may her dress
Throughout eternal ages be
Thy robe of righteousness."
When many hours shall pass, I know
I'll wash these hands again;
And there'll be dirt upon her dress
Before the day shall end.
But as she journeys on through life
And learns of want and pain,
Lord, keep her precious little heart
Cleansed from all sin and stain;
For soap and water can not reach
Where Thou alone canst see.
Her hands and feet, these I can wash—
I trust her heart to Thee.

—**Christian Witness**

The Motorist's Prayer

The Australian Road Safety Council is making every effort to lessen the toll of road accidents. In issuing the following prayer, composed by the well-known Australian sociologist, F. Oswald Barnett, it says: "All too often we try to solve our problems by purely secular means, and while the Australian Road Safety Council does not intend to slacken its endeavors in other directions it nevertheless welcomes this opportunity to carry its life-saving campaign into the spiritual sphere."

O ever-present Lord, I pray,
Be with me at the wheel today.

Fill every corner of my mind,
That wandering thoughts no lodging find.

And take control of my two eyes,
That I may be alert and wise,

Of Things to Come

May 22—Baccalaureate Service, Bethel College
May 22—Baccalaureate and Commencement, Mennonite Biblical Seminary, Chicago.
May 24—Commencement, Bethel College
June 1-5—Pacific District Conference, Monroe, Wash.
June 5 and 6—Baccalaureate and Commencement, Bluffton College, Bluffton, Ohio
June 10-14—Northern District Conference, Henderson, Nebraska
July 4-10—Junior Retreat, Camp Friedenswald
July 11-16—17-22—Intermediate Retreats at Camp Mennoscah
July 11-17—Intermediate Retreat, Camp Friedenswald
July 18-24—Senior Retreat, Camp Friedenswald
July 25-29—Pre-Junior Retreat, Camp Friedenswald
July 29-31—Sunday School Workers Retreat, Camp Friedenswald
July 25-30 and
Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah
Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah
Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah
Aug. 19-21—Young Family Retreat, Camp Mennoscah

MOTHER

She stretcheth out her hand to the poor, yea she reacheth out her hands to the needy.

Strength and honor are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up and call her blessed; her husband also, and he praiseth her.

—Book of Proverbs

And take my feet, and take my hands,
That they react to quick demands.

Give me thy guidance, Friend Divine,
For other folk as well as mine.
Then, when we come to journey's end,
My prayers to Heaven will ascend,
To utter thankfulness to thee,
Who kept the wheel all day with me.

—The Church Chronicle in Covenant Weekly

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

CHRISTIAN HOME SUNDAY

Sunday, May 8, is Christian Home Sunday, formerly called Mother's Day. The two designations are very similar. Where there is a Christian home there is also a Christian mother, and where there is a godly mother there is likely to be a Christian home.

There is no doubt but that the mother is the key person to the Christian home. A good mother knows her God and loves her children with a sacred love. Her love is a picture of the love of God. It continues on even if it is ignored or rejected. Fathers may turn against their children, brothers and sisters may become enemies, husbands and wives may separate, but a true mother's love follows her children wherever they go. We do well to pause in honor of the Christian mothers of the world and to give thanks for the mothers who have guided us heavenward.

The mothers themselves may well take stock to see if they are as faithful as they could be; whether they are showing the children the right way of life and the right Guide. Mothers are human and make mistakes; but at heart they feel the tug of the divine and long to have their children become worthy men and women.

But it is the task of the entire home to create the Christian atmosphere which will produce godly characters. Fathers dare not shirk their responsibilities in this great task. They cannot delegate their responsibility to the mother. Parents must stand together guiding the home over the dangerous places and inspiring children to commit themselves and their ways to God. God bless our homes.

THE MIRACLE OF SPRINGTIME

At this writing nature is gradually showing forth the beauty of a transformed earth. The trees are unfolding their leaves, flowers are sharing their beauty and fragrance, the grass is turning from a brownish deadness to a deep green. The warm rains and the bright sun are bringing forth new life. It is the time of the annual miracle in transforming a dull, dead earth into a picture of beauty and wonder. This cannot just "happen." There must be a mighty power and a noble design back of it all. The springtime speaks eloquently of God.

It is a picture of what God can do with every soul. Out of the disappointments, broken hopes, cold affections may come new beauty and grandeur by the warmth of God's love and His rains of providence. The sun alone will not do it, the rains are also important. As nature responds to the pull of divine forces upon it so may our lives respond to the power of the divine upon our souls!

MAKING MEDICAL HISTORY

The week of April 12 will go down in medical history as a world event. At that time the results of the polio tests were released. To an anxiously awaiting world came the news that "the vaccine works." It is claimed that it is up to 90 per cent effective.

Never had a medical development been such big, instantaneous news around the world as this announcement. People were called to prayers of thanksgiving. An awful enemy seems to have been practically conquered. It is thought that in due time polio, that dread disease, will be as scarce as smallpox.

The final discoverer of this important vaccine is the forty-year-old Jonas Edward Salk, who has been working on this project for five years. Already his name is added to that list of other medically great who have done so much to conquer various diseases.

For this progress we honor the youthful scientist, and give thanks to God who has led men to discover this secret. One after another of the mysteries of science are discovered as men give themselves devotedly to the solutions needed.

NO RELIGION BY PROXY

There are many things that we may receive by proxy. We may hear of people around the world whom we have never met, but whose existence we do not doubt. The same holds true for places; we accept the fact that certain cities and countries exist even though we have had no firsthand contact with them. We accept many scientific conclusions without performing the experiments ourselves.

But there are certain other matters that must be experienced first hand. We can hire no one to eat for us in our stead. No one can do our sleeping for us. No athlete can hire someone else to do his training for him. No one can become a skilled pianist by having a proxy practice for him. These matters cannot be received secondhand.

Religion belongs to the latter class. No matter how good our parents may have been, their religion will not suffice for us. Many a man tries to carry his religion in his wife's name. Others seem to feel that their parents or friends have laid up a surplus of religion upon which they may draw in case of emergency. Religion cannot be borrowed from someone else. We can not be Christians by proxy. God must be experienced direct and first-handed.

Ye Are the Epistle of Christ

FRANK S. HARDER*

The Scripture declares through the Spirit-breathed word of Paul in 1 Corinthians 3:2, 3: "Ye are our epistle written in our hearts, known and read of all men: manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (Italicized portion omitted). Of particular concern for us is the phrase "Ye are—manifestly declared to be the epistle of Christ" for we have an undeniable responsibility for furnishing (being) the credentials by which a lost world will receive the salvation which Christ died to give.

The custom of furnishing credentials or references is universal. Sometimes the letter is merely one of identification such as the FBI representative may present when he comes to seek information regarding the validity of a young man's request for 1-W or even 1-A-O status. Or the letter may be one of endorsement such as a duly-appointed solicitor for some welfare agency will produce before presenting the cause for which he has been chosen.

"Do you have any references?" The question is repeated scores of times. Why is it necessary? Simply because man has demonstrated himself to be unworthy of trust. The wise employer will require at least three sources of references from reliable agencies to vouch for the character and abilities of the applicant. However, although such references are a means of assurance for the employer, they are by no means a guarantee. They are necessary but their value is relative. Understandably so, for the applicant will seek reference from his best friends because their word is likely to be in harmony with his desire.

The world is hearing hundreds of voices today—all of them heralding gospels, so-called. There is a veritable clamor for the attentive ear, both the individual and the mass. Yet there is only one gospel worthy of the name for the gospel is the "good-news" that God has provided salvation for lost man. The gospel is the good tidings of saving grace through our Lord Jesus Christ. Why is it then that the world pays so much attention to every cult and ism of the day while the gospel of Jesus Christ so often goes begging for lack of earnest inquiries?

Beloved, the world is confused, lost! The world knows not which way to turn! nor whom to believe. True, many people don't even seem to care but millions are bowed down with care and distress. What credentials can you and I produce to convince this groping, dying populace that we are not another cult, that we offer not just another message but that we have THE MESSAGE which saves both soul and life for God!

We have the Word of God, the only message the unregenerate world needs—"that Christ died for our sins according to the Scriptures and that He rose again." We have the word of God's redeeming grace "for by grace are ye saved, through faith, and that not of yourselves; it is the gift of God, not of works lest any man should boast." We know the way, for Christ said: "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me." We know the consequences of man's failure to appropriate the gift of God's salvation because the Bible declares: "He that hath the Son hath life, but he that hath not the Son shall not see life but the wrath of God abideth (already and forever) on him." We know—if only we would literally believe it—that the end of man's way is death, everlasting, in the "lake which burneth with fire and brimstone, which is the second death." And we should know that the individual who ultimately is lost because of his failure to receive Christ the Savior may well be justified in pointing his finger at us professing Christians saying, "they misrepresented Christ to me."

Beloved, we have the gospel and must realize the need. Our problem is to find a means of access. It is our responsibility—but how? "Ye are the epistle of Christ, known and read of men." We are God's credentials by which He presents His Word and His Son. Has God failed? No. Has Christ? No, we all agree. The lack, then, lies at our feet. We have proven to be faulty references. As God's credentials we have not measured up to the standard which He requires and the world expects. The world may be (and is) ignorant of the way of salvation, but the world is not ignorant. They know what they have a right to expect of us. They also know what God's standard of righteousness is for you and me. As long as we fail to convince the world of the reality, the joy, the peace, the consistency of our hope and satisfaction in Christ, we fail to accomplish the very purpose God has for leaving us in the world. Further, as long as we fail God in this, the greatest responsibility of all time, we aid the wicked devices of Satan and promote his scheme to gain more residents for hell. We need to keep in mind constantly the fact that when we fail in God's purpose we enhance the devil's program. And the frightening reality of it all is, we act so unconcerned about it while we barter the souls of men for whom Christ died in order that we may continue to live our lives without sense of responsibility toward those who are dying in sin.

The pastor of a certain mission church had placed a board above the auditorium clock reading: "83 every minute." After some weeks a delegation of members came to him with the request that he remove the board. It haunted them, they said. It might well haunt all of us for the simple explanation is that 83 souls go down into a Christless eternity every minute of every passing day.

We agree it is not God's fault; it is not a flaw in the finished work of Christ, not unfaithfulness or inability on the part of the Holy Spirit; it is not the

(Continued on page 281)

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*Pastor, Emmanuel Church, Pratum, Oregon

One Hundred Twenty Visitors

MAYNARD SHELLY*

(This article deals with "Objective 5" as listed on Editorial page)

You are pushing your chair back from the supper table when you hear a knock at the door. You try to think who could be coming to see you at this time, but you are hardly prepared for what you see. For you find a great crowd of people standing on the porch and on the steps and on the lawn. You see a few white folks in the crowd, but most of them are colored. There are men, women, and children. But they make no noise. They just stand there silently, and look at you.

You blink your eyes, and gulp.

"Well, who are you?" you say.

No one makes a sound. But a brown man wrapped in a rumpled sheet pushes his way through the crowd and hands you a folded piece of paper.

You take the paper and unfold it in a hurry. On the paper you find these words written: "We are 120 people who are your share of the 6,000,000 people in the General Conference Mennonite Church's mission fields. We have come to see what you Mennonites have to offer us."

You don't know exactly what to say, but you know they expect you to be polite, so you say, "Come in, won't you?"

But just as soon as you've said that, you feel you made a mistake. The floor creaks and groans as the folks file into your small living room. Fortunately, the children stay outside on the lawn. But the others pass silently in until there are people everywhere, in the kitchen, the dining room, and the living room. When you think they are all in, you look out the door, and find the porch still crowded.

But everybody seems to feel at home, as they sit on the chairs, on the stairway, and on the floor. You start to wonder if they are going to stay overnight. Even if you had ten bedrooms, that would mean twelve to a room, and that would be a little crowded. Since your house is smaller than that, maybe some will have to sleep in the barn. But you don't feel quite right about asking anyone to sleep out there.

And then there is breakfast. It looks like over half of these folks come from the rice-bowl countries of Asia. You feel you ought to send somebody out for a couple sacks of rice, but you can't think of any store that has that much rice on hand.

But now the folks start talking a little bit among themselves. A man sitting over there on the steps says he is from China. He says that he and thirty-nine others come from those parts of China where for forty years our General Conference missionaries used to work. There are no missionaries there now, but they still remember the work that the missionaries did. He reports that some of his friends are holding services and teaching others.

He pauses, and then he asks, "Do you still remember to pray for us?"

You try to think of just what to say to this man when someone on the floor begins to speak.

"Twenty of us come from India," says a brown man with a small beard. "We have a man with us who is getting leprosy, and I am the only one who is a Christian. Some of the others are very suspicious of this Christianity. They do not like some of the things they hear about America. Can you tell them something to change their minds?"

You wrinkle your brow as you look around at the brown men from India. You wonder if any of them have been listening to the Communists.

But then a man standing behind the easy chair in the corner tells you he is a farmer from Japan. Right away you want to ask him to come with you to see your farm, but he doesn't give you time.

He says, "There are twenty of us here from Japan, too. None of us are Christian, although we hear your missionaries live near us. Some people go to their classes, but we don't go. What are your missionaries teaching them?"

These people are asking a lot of questions. Perhaps it would be a good idea to call the minister. He'd like to see all these folks anyway, and could perhaps answer these questions better.

You look toward the telephone, and there beside the stand sits a dark woman holding a baby. When she sees you looking at here, she smiles.

"I am a Christian," she says, "but the others from the Congo are not. My baby was sick once, and I took him to your hospital. That is where I heard about Christ for the first time. But a lot of the other folks don't believe."

You count all the black folks from the Congo, and counting the baby there are ten. They look very strange sitting huddled in that corner of your living room. But there are quite a few folks who look like they come from the United States.

A pleasant young fellow says, "I go to a mission church in the big city. But most of the other folks who are your responsibility in the United States and Canada don't. They live nearby, but they don't pay any attention to the services. There are eighteen of us who live in the cities and farms of our country. We need more workers who will dedicate themselves to working in these missions."

A fellow wearing overalls looks around the doorway, and says, "My wife and I are the only Indians here, but we live in the United States too."

So he's an Indian, you think. You wondered where he came from.

The Indian continues, "But there are Indians who live in Mexico and South America. We hope more of your missionaries go to our people there."

"I'm from South America too," says a little Spanish girl. "Ten of us come from Colombia, and I'd like

(Continued on page 281)

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*Associate editor; Assistant Executive Secretary, Board of Education and Publication.

Meditations in the Night Watches

MRS. ALVIN ELLIOTT

The other day a dear friend remarked, "When I can't go to sleep at night, I just get up." The thought of getting up in a cold room is not very inviting to me, so I said to her, "When I can't sleep I can think." Another friend remarked, "That is just the trouble, we sometimes think too much!"

What I really meant was that we can meditate and pray. As in Psalm 63:6 "When I remember thee upon my bed and meditate on thee in the night watches." So a wakeful night has proved a blessing to me many times.

In a radio talk by Dr. George W. Crane, an answer given to an inquirer's problem of spending many sleepless nights he said this, "Just lie still and do not worry about not being able to sleep, but think about something constructive. Because when you are lying down you rest your heart and in that way you can feel rested in the morning."

Taking this advice the other wakeful night, I thought about the interesting reports by Andrew Shelly of their airplane trip visiting our different mission stations. Then I decided to take a trip too, not having any way of travel at my disposal except my memory (a God-given faculty). I first landed in Colombia, South America, where the Gerald Stuckys (now on furlough) are working. Having seen pictures of their work in bringing order out of chaos and giving health and hope to many, I was inspired. Of course I couldn't enjoy their friendly smiles and handshakes, like a real visit would make possible; nevertheless I left with a prayer for them and their work.

Then quicker than you could blink your eyes, I was in Paraguay where Miss Marie Regier had been working. I had enjoyed her article about "The last days at Neuland," and I could just see some of the beauties of nature that she described. Memory sometimes plays tricks, so I am not sure whether this is the place where R. G. LeTourneau, the great industrialist, and ten PAX men, had begun with machinery to build roads. However, I know it was in some South American community where they are helping the people which I am sure was a blessing to them. I left a prayer for this country and the next moment landed in the Congo Inland Mission in Africa.

Having just recently re-read the "Life of David Livingstone," and recalling the many hardships he endured to bring Christ to Africa, I was amazed how this great work is going on, and how "light is shining out of darkness" as the reports and pictures by Tina Quiring and Rev. Enns' informed us last year when they visited our church.

This work is an inspiration and a challenge to us at home, as well as a blessing to the laborers and the natives who are transformed by God's grace.

Then on to India! Yes we truly have a lot of interests there. As Melva Lehman, who has recently returned to India, is a native of our community, her visit with us last summer meant a lot to us. Also Drs. Harvey and Ella Bauman, with their son, Kenneth and family, seem close to us, as Dr. Ella is a former member of our church and community. I thought of their devotion to their work and accomplishments and thanked God for their consecrated lives and prayed that their work might continue to be blessed.

As I passed by China I left a prayer for the Christians that have remained true to the faith, in the face of many trials and testings. Miss Kuyf, a former missionary to China, was at our church last summer as a speaker for the young people's retreat. Her interest in ALL mission work was very inspiring.

On to Japan I go, which is one of our newer missionary ventures. However the number of workers going there has been increasing quite rapidly. One of the missionaries, Verney Unruh, was leader in our young people's retreat several years ago. I always enjoy reading about their work in Japan, and pray that many souls may be saved.

Now back home to USA. And as I think of the many faithful workers in our homeland and elsewhere, that covet our prayers, I say, "Let us take more time to pray! In the night watches, at our work in the home, or in the field or whatever our chores may be." United in prayer with each other and God, great things can be accomplished.

Now a short nap after this long trip and I feel rested and ready for another day.

If God should see fit to send you a sleepless night, why not use it by praying or singing praises in your heart to Him, who has made us and given us all things. If some of these wakeful nights could be used for constructive thinking and prayer, we surely would be aroused out of our complacency, and would take a keener interest in all of God's work.

Film Review

THE STONES CRY OUT. 16 *mm., color,* 45 *minutes. Rental* $20.00, *Moody Bible Institute,* 820 *N. LaSalle, Chicago* 10, *Illinois.*

This film presents the results of an archaeological study of Palestine where "the stones cry out" proving the accounts of the Bible. It emphasizes the marvels of fulfilled prophecy. In excellent color photography it shows scenes of Jerusalem; Petra, the ancient city of the Edomites which God said would be a place of desolation; Babylon, the city of Nebuchadnezzar; and Tyre, the Phoenician city which prophecy declared would be made a bare rock. It has been publicized as a "projected sermon." It presents the challenge for all to respond to the eternal verities in the Bible by accepting Christ as Savior and Lord.

A Little Parable for Mothers

The young mother set her foot on the path of life. "Is the way long?" she asked.

And her guide said, "Yes. And the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning."

But the young mother was happy, and she would not believe that anything could be better than these years. So she played with her children, and gathered flowers for them along the way, and bathed with them in the clear streams; and the sun shone on them, and life was good, and the young mother cried, "Nothing will ever be lovelier than this."

And then night came and storm, and the path was dark, and the mother drew them close and covered them with her mantle, and the children said, "Oh mother, we are not afraid for you are near, and no harm can come," and the mother said, "This is better than the brightness of day for I have taught my children courage."

And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the mother was weary, but at all times she said to the children, "A little patience and we are there." So the children climbed, and when they reached the top, they said, "We could not have done it without you, mother." And the mother, when she lay down that night, looked up at the stars, and said, "This is a better day than the last, for my children have learned fortitude in the face of hardness. Yesterday I gave them courage. Today I have given them strength."

And the next day came strange clouds which darkened the earth—clouds of war and hate and evil, and the children groped and stumbled, and the mother said "Look up, lift your eyes to the light." And the children looked and saw above the clouds an everlasting Glory, and it guided them, and brought them beyond the darkness. And that night the mother said, "This is the best day of all, for I have shown my children God."

And the days went on, and the months, and the years, and the mother grew old and she was little and bent. But her children were tall and strong, and walked with courage. And when the way was hard they helped their mother; and when the way was rough they lifted her, for she was light as a feather. And at last they came to a hill, and beyond the hill they could see a shining road and golden gates flung wide.

And the mother said, "I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them."

And the children said, "You will always walk with us, mother, even when you have gone through the gates."

And they stood and watched her as she went on alone, and the gates closed after her. And they said, "We can not see her, but she is with us still. A mother like ours is more than a memory. She is a living Presence."

—Temple Baily

Flashes of Thought

Eyes That See

Walter Gering

It suddenly dawned upon me that I had not seen a single one in all those miles. We had been traveling through some of the finest farming sections in the whole area; over 300 miles had been counted off on the speedometer since early morning. The visibility was perfect; we could see for miles in every direction, yet I had not seen a single one.

There had been everything else that belongs to a farming area. The inevitable chicken suddenly making up its mind to get across to the other side of the highway was encountered on every hand. There was the usual dog crouching in the grass, pouncing out at the car as we sped by. The farm yards were full of cattle, standing almost knee deep in the mud.

But horses—no, not a single one. I could hardly believe it, three hundred miles of agricultural country and not a single horse. Tractors had been evident on every hand. They had been seen crawling up and down the Wisconsin hillsides. Others were standing in the yard, as evidence of modern farming equipment. The old faithful horse, loyal through the years, as man's beast of burden, ever ready to dig in for the pull was gone. We had not seen a single one.

Somehow it left an ache in my heart. It was another evidence to the fact that the good old days were rapidly disappearing. We were living in a mechanized age in which the machine was soon to become the important thing. Where would all this end? How much further would all this go? To be sure, all these things are for the convenience of man. Think of the time, the effort, the wear on man saved by these modern inventions. Yet from a sentimental point of view even the passing of the old farm "plug" was a fact to be bemoaned.

Yes, of course—then it happened. While I was bemoaning the fact that life was growing cold and mechanical—the good old days were gone—I saw them. There on the side of the road, plainly visible to all who would but see, were two white horses. They were not the kind that would take prizes at the State Fair. They were simply two common farm creatures. Not far from these two was another horse. I suddenly realized that there were horses; I simply had not been seeing them.

The words of Jesus flashed into my mind. "Simon, seest thou this woman?" Of course Simon saw the woman. Had she not rushed into the presence of the whole group at dinner in his house? Was not she even now clinging to the feet of Jesus, wiping tears with her hair? Yes, he saw this woman.

Or did he? Was it the woman he saw or the sin of her past life which he saw through the eyes of prejudice? How little did he realize the truth. Had he only been looking for a soul cleansed and forgiven, he too might have been able to see this woman

(Continued on page 281)

Evangelical Work at Gulfport

Orlo Kaufman and Elmer Ediger

The name "Gulfport" came into our church circles ten years ago. What began as a CPS public health sanitation project to conquer hookworm has become a unique mission project.

From the services of about two years of CPS and eight years of Voluntary Service has come a program which is coming to a new fruition in the missionary sense at present. In this our General Conference has a particular interest. The General Conference provides at present one-half of the finances needed for the operation of the camp with the Board of Christian Service and the Board of Missions sharing equally in this.

In a recent report Orlo Kaufman summarizes a portion of this Christian Service work as follows:

"Activities here at Camp Landon include recreation and Bible classes in six grade schools, Bible classes in two high schools, and kindergarten and recreational activities for children of all ages at the Christian community center. The recreation and Bible classes taught by Harold Regier of Burrton, Kansas, and Edith Zehr, of Roanoke, Illinois, reach approximately 830 children each week. In some cases this is all the religious instruction these children receive. About 40 youngsters ranging from two-and-a-half to six years attend the kindergarten class each morning. Ethel Krehbiel daily assists for about an hour the regular teachers in activities such as Bible lessons, crafts and recreation. The high school age young people meet at the center Wednesday and Saturday nights. The newly elected service committee of this group is planning to sing for the aged and ill in the community. We request your prayers in behalf of those who are not Christians that they might become Christians and for those who are Christians, that they might grow."

In addition to supplying portions of the regular operating costs of the Gulfport unit the Board of Missions has also been helping to finance a Christian retreat program with a clearly missionary emphasis. At these retreats some young people become Christians, some have felt the call to enter full time church work and others have determined to live more consecrated Christian lives.

It has been a real joy to hear from Orlo Kaufman that "some of the negro young people who were in the grades when we started working in the community are now graduating from high school and some of these have a vision of the needs of their own people as well as of the world." He listed the names of four young people. One became a Christian at the first General Conference retreat and wants to be a missionary nurse. Another consecrated potential individual is a boy whose father is in jail for murder. Orlo Kaufman states further "These young people with a sense of call to Christian service will probably not realize their ambition unless they receive help because of their tremendous odds that they face."

Although the Gulfport community is a rather well-churched area yet the physical and spiritual needs are great. The General Conference together with the MCC is finding a unique way of serving with these other churches in the community to make a real Christian impact upon individuals and the community.

Although we do know the term "Gulfport" we need to hear it increasingly more to make this work a matter of serious prayer and concern. Whether this will lead to the eventual establishment of a General Conference mission to the colored people has been considered frequently. Thus far we have been lead in this approach of helping the MCC to be missionary in its program until perhaps there is need and opportunity for starting a congregation.

At the Community Center there are various forms of recreational activity and Christian teachings.

At the Camp and in retreats a wholesome program is bringing Christian fruit.

An Unusual Experience

BENNO TOEWS

It is gratifying how the interest and, I believe, intercession in our church for our Indian people in this land grows. The more we get acquainted with our Indian people, the more we think of them and remember them before the throne of grace. Here is an experience one of our workers has had with a father of one of our school children in Oraibi mission school. Let us pray for this man, and also for our missionaries. —John Thiessen

It is not often that I go down the ravine near our house—. One day after school I followed a strong inclination and went down the winding path. Coming back, I left the path, deciding to climb up some other way. Suddenly I noticed a man kneeling on the ledge of a rock. He may have seen me, for he was soon gone. After I had climbed up, however, I saw him sitting on the doorstep of a small building. His face was bloody, his countenance sad. He told me his name was Farmer and that he was the father of one of our Mission School pupils. When I told him that she was a good girl, he began to weep. Again and again he said, "I am sorry," but for some reason he did not reveal why he was sorry, that is, not audibly. Realizing his drunken state, I thought perhaps he was sorry he had yielded to temptation. It had been he, whom I saw kneeling in prayer—likely asking God for strength to withstand temptation henceforth. When I talked to him about the Savior, he said he believed in Him.

After I had taken him home, I decided I would visit him again when he was sober, for I felt sure God had led me to him.

This time I found him raking his yard. He had remembered the incident and thanked me for a small favor that I had been able to show him. Soon the talk turned to spiritual matters and I found to my disappointment that he did not believe in the Savior. "Farmer" said he believed in a God who made everything and told of an answer to prayer he had. This seemed to satisfy him. He promised he would come to hear Rev. Nyce and he kept his promise—but he came only once. A conversation with our visiting minister, when the latter visited him revealed nothing more. He was still an unsaved man who appeared satisfied with his condition.

Will you please pray that "Farmer," his wife and four children will give their hearts to the Savior.

FLASHES OF THOUGHT

(Continued from page 279)

in all her beauty. With right Jesus asked. "Simon, seest thou this woman?"

How blind can you and I become? It is more than mere horses that we fail to see. There are beauties of life, there is winsomeness of character, radiance of holiness round about us which we never see because we are not looking. Our eyes have become blinded.

"LORD, OPEN THOU MINE EYES."

YE ARE THE EPISTLE OF CHRIST

(Continued from page 276)

inadequacy of the inspired Word of God for it is "quick and powerful—." Beloved, the simple but tragic fact is: THE CREDENTIALS HAVE PROVED THEMSELVES LACKING IN ACCOMPLISHMENT. And, we are the credentials whom God has chosen to do the work! We are the epistle of Christ, the letter read by this poor lost world. If our lives and our testimony give forth a conflicting or uncertain sound, if we confuse the world by our inconsistency of meeting God's standard of Christian living, if we fail in our responsibility of presenting the Lord Jesus Christ to people who neither own nor know Him as Lord and Savior—then they are lost but God will require their blood at our hands! Strong words. these, and quite unpalatable for an easy-going Christian constituency, but true as the Word of God is true.

Beloved, if we are in Christ then we are not of the world. We are in the world simply to represent Christ to the world. We dare not compromise, we cannot delay; we must prove ourselves to be Christ's credentials so above reproach and with such godly concern that the world will believe the gospel and be saved.

ONE HUNDRED TWENTY VISITORS

(Continued from page 277)

to go to the church services that your missionaries hold in our town. But my mother won't let me. She's afraid of what the priest would do to her. Could you give me a Bible so that mother and I could read it?"

Why sure, you have a Bible right here in the bookcase. You go over and pull it off the shelf, and turn to give it to the girl. But she is gone. You look around for the others, but all of them are gone.

As you stand there with the Bible in your hand, you think about these folks. You are responsible for 120 folks and so is everyone else who is a member of the General Conference. That makes about six million people. These are the millions who are waiting for us to give them the gospel of our Lord Jesus Christ. If we don't no one else will. But how are we going to do it?

Let us pray for these folks entrusted to us. Pray also for the missionaries now serving, for they are few compared to the millions confronting them. Talk to others about this great need, and this great challenge. We need more missionaries and more people to support them, so we can answer the question these six million ask, "What are you doing for us?"

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. Psalm 125:1-2.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Northern District Y.P.F. Purchases Retreat Grounds

In 1951 at the district conference session in Munich, North Dakota, the Northern District young people for the first time began to think seriously about obtaining their own retreat grounds. Upon recommendation of the YPF retreat committee a new committee was appointed for the purpose of investigating the possibilities of purchasing a camp site.

In the days and months immediately following various scenic and suitable sites were considered in light of their potentialities. Problems and questions began to mount and advice and information were sought from other districts which had had similar experiences. Financially, most youth organizations have their limitations and we were keenly aware of ours. In view of this, the matter was brought to the attention of the various church delegates and pastors at the conference session in June of 1954. It was our hope that they would be sympathetic with our intentions and would be willing to help us, and make this a conference project, which they did.

In the meantime a most significant opportunity was realized. A retreat camp within short driving distance from Freeman was now available for purchase from the Baptist Church. As a result of this development the Northern District Conference authorized the conference executive and camp site committee to negotiate for satisfactory terms and proceed in completing this transaction. After much deliberation, re-evaluation of the future of our district retreat program, and a careful study of our financial backing, the decision for final settlement was made. Thus the Northern District now has its own retreat grounds.

Obviously this is only the initial step in our camp building program. Matters of organization, camp policy, maintenance, camp rent, finance and support are but a few of the other important matters which have to be considered. Our greatest problems, however, are to set up a workable retreat program which will most adequately meet the needs of all age groups, and the payment of our debt. A considerable loan was made so that final payment for the camp was possible. At present we are engaged in a campaign among our churches to raise the necessary funds to erase this obligation. Some churches are already soliciting funds; others are making plans to do so in the near future. Our goal is to raise $10,000 within a period of six months.

A committee is at present preparing a system of retreat-camp organization. This is to be written in recommendation form and presented for approval at the June conference session. Once proper authority and responsibility have been established more effective means can be employed to meet the demands of the various aspects of a worthwhile retreat.

With district-owned grounds we will be able to sponsor a series of retreats each summer, accommodating various age groups. Already interested groups have expressed a desire to rent the camp for the coming summer. Perhaps there are other groups who wish to do likewise. If you are interested in renting the camp you may write to Palmer Graber, Marion, South Dakota, giving some information about your group and the dates you wish to have reserved.

Since this is to be a Christian camp we encourage religious groups to avail themselves of this opportunity for their summer camp. Should you desire additional information concerning the camp we shall be happy to comply with your request.

It is our sincere prayer that the retreat program of our conference may provide our people, young

SWAN LAKE
Christian Camp
NEAR
VIBORG S.D.

and old, with an opportunity in which they are encouraged to think seriously about their relationship to Christ and the way of life demanded by Christ of His followers. —Palmer Graber,
President of Northern District YPF

Meditation

What has the past Easter season meant to us? Let us think of it in terms of the cross. What has the story of the cross and the man who died on it meant to us? Let us look at the cross—from both sides. As we meditate upon the meaning of the cross, we can see that one side shows the extent to which man will sin and the other side shows the extent to which God will love. Man's deepest sin can be forgiven because God in His infinite love has given His only begotten Son to sacrifice His life. Oh, the greatness of our sin! but oh, the greatness of His redeeming grace! —Gloria Hofer, Editor

News

News from our various Young People's Fellowships is always welcomed. As we share our ideas for programs and projects, we can help one another a great deal. In this will come our unity as a Conference YPF.

Bethel Youth Have Sunrise Service

Mountain Lake, Minnesota—The Youth Fellowship had an Easter sunrise service. Willard Unruh of Freeman, South Dakota, was the speaker. One special project is aiding in the support of a native missionary in the Belgian Congo.

Donald Harder, President

Salem Youth Active in Church

Munich, North Dakota—The Salem Youth take part in the adult Christian Endeavor. They also take their place among the church's Sunday school teachers and in the choir.

Elvira Hoffman, Secretary

Freeman Youth Peace Club Sponsors Henry Hitt Crane

Dr. Henry Hitt Crane, well-known Methodist pacifist from Detroit, was the speaker at the Peace Institute held on April 1, at Freeman Junior College. Dr. Crane's lectures drew large audiences from surrounding communities to the morning, afternoon, and evening sessions. The Peace Club had an informal dinner with Dr. Crane previous to the evening meetings.

The morning lecture, "The Paradox of Power," was drawn from the great paradoxical teachings of Jesus which have such great truths. The evening lecture, "The Fate We Face," was a look at the situation of the world and what part pacifists have in it. The reference to the great accomplishments of Gandhi certainly serve as a challenge.

Bethany Youth Sponsor Hartzler Lectures

Freeman, South Dakota—The Bethany Young People's Society sponsored Dr. J. E. Hartzler of Goshen, Indiana, in a series of Post-Easter lectures. Dr. Hartzler is well known in the Freeman community since 1918 and is always warmly welcomed. He showed slides each evening of his recent round-the-world tour. Dr. Hartzler's provocative lectures proved again to be inspiring.

Lester Hostetler, Minister

Bethesda Youth Print Newsletter

Marion, South Dakota—The Bethesda Youth Fellowship regularly prints a newsletter for their congregation, which contains news and articles of interest. The Fellowship sponsors evening meetings and exchange programs.

Erma Ensz, Secretary

Woodlawn Endeavor Support Waldstegds

Warroad, Minnesota— The Woodlawn Christian Endeavor has taken as one of its projects for 1955, the partial support of the Carl Waldstegd family. The Waldstegds are doing DVBS work in Ireline, Kentucky. The Endeavor also makes monthly contributions to Voluntary Service.

Katherine Fast, Correspondent

Munich Fellowship Purchases Organ

Munich, North Dakota—The young people purchased an organ for Miss Verna Janz, missionary to India. Other projects have been participation in the donation of hymnals to the church and supplying a file for church material.

Mrs. Alvin Bartel, Secretary

Needed: a name for the

NORTHERN DISTRICT YPF RETREAT

If you have any suggestions send them to:

Mr. Palmer Graber
Marion, South Dakota

by June 10 or before the 1955 Conference sessions.

Program Helps -- May

J. Herbert Fretz

"Being a Christian in the Home"

Program No. 1

PURPOSE:

To stimulate every young person to think through the powers and pitfalls of being a Christian in a Christian home.

WORSHIP:

Hymn—"For the Beauty of the Earth," No. 51 in the *Mennonite Hymnary.*

Scripture—Ask everyone to repeat Psalm 23 together by heart. Follow this by all turning to Reading No. 75 "Family Life" in the *Hymnary* and reading it unitedly.

Prayer—

(Continued on next page)

PROGRAM: Debate

Simple rules for debating—(1) Have the affirmative team (two speakers) sit at a small table on one side of the platform. Have the negative team (two speakers) sit at the other side behind a similar table. Have the chairman of the debate sit in the middle. (2) It is best to choose speakers who personally favor their side of the debate, though this is not necessary. (3) The chairman introduces the speakers in the following order: No. 1 affirmative speaker, No. 1 negative speaker, No. 2 affirmative speaker, No. 2 negative speaker. (4) A timekeeper is chosen who will sit in the front row of the audience where the speakers can see him. (5) Each speaker is allowed exactly five minutes for his main speech which should be worked out (see suggestions below.) After the four speeches have been given, the teams are allowed to retire to separate rooms where they may prepare their rebuttal speeches. During this intermission, special music or something else may be given. After this is over or five mintues, the teams are called back by the timekeeper and the rebuttal begins and follows this order at the call of the chairman: No. 1 negative speaker, No. 1 affirmative speaker, No. 2 negative speaker, No. 2 affirmative speaker. Each rebuttal speech is two and one-half minutes long. The timekeeper will give a one minute warning by raising his hand. At the end of the time he will stand until the time the speaker stops and is seated. Following this the audience is asked to be the judge of the debate and by ballot vote they choose the winning team.

THEME:

"Resolved: That it is harder to live a Christian life in the home than in the world outside."

Suggestions for Affirmative Speakers:

I. True, because our personal lives are more exposed in the home. Text: Matthew 20:20-24. Explain this story and draw lessons.

1. Home people know the little weaknesses and habits we have.
2. Hard to pray at daily family worship after we have failed.
3. Home people know our past lives and failures.

II. True, because our Christian family standards are higher. Text: Ephesians 5:22-25 and 6:1-4. Draw lessons.

1. Christianity begins at home, like charity.
2. Frustrations in home living make some humble and other bitter.
3. Companionship in the home helps, but also challenges us on.

Suggestions for Negative Speakers:

I. False, because there are more temptations out in the world. Text: 1 John 2:15-17. Draw lessons.

1. Give pointed modern illustrations of the lust of the flesh, eyes and life.
2. It is easy to lose oneself in the world and let go of standards.
3. Complexity of life in world greater than in the home.

II. False, because the world is less friendly to Christianity. Text: John 15:18-19. Explain text.

1. Show how worldly people "hate" Christians.
2. Explain why many Christians compromise with the world.
3. Show how persecution in the world drives Christians into strong home life.

Suggestions for Debaters:

1. Look for weaknesses in reasoning or material of opposite team.
2. Point out inconsistencies between other team members.
3. Keep debate on Christian level—generate light—not heat!
4. Be positive, not just negative.
5. In rebuttal, don't attempt to bring in new ideas. The purpose of rebuttal is to answer the other side.

Suggestions for the Audience Judging:
(To be given by the chairman)

1. Do not favor your own personal view. The purpose of debate is to determine who did the best job.
2. Judge on two counts: Who had the best material? and, who had the best presentation?

CLOSING:

Hymn—"O Happy Home, Where Thou Art Loved" No. 358 in the *Hymnary.*

Prayer

PROJECTS:

1. The Chairman asks each to think over the debate and come to next meeting with one outstanding impression learned from the debate about Christian living in the home.
2. The Service Committee can look for spring jobs to be done for some needy family or widow home in the community, such as painting, putting up screens, etc.

Program No. 2

PURPOSE:

To learn from those with experience the kind of home I should some day want to have.

WORSHIP:

Piano or organ playing softly while youth arrives. Perhaps subdued candlelight. Call to worship in the form of Scripture by the Leader: Prov. 3:1-7. Hymn 361—"Happy the Home When God Is There" first read aloud by the leader and then sung by the group.

Prayer

PROGRAM: Talk with Question Period

Ask an older parent or husband and wife in the congregation or community who have successfully reared a Christian family to speak on the following topic. Choose those who are with experience and yet those who have a sympathy and understanding of modern youth, and can face frank questions with openness and a ready answer.

Topic: "The Home God Meant"

Stress that the speaker or speakers are to use Scripture, but that they are especially urged to relate it to modern homes, using illustrations from their own experience. Especially stress that they are to feel perfectly free in using an abundance of their own observations and experiences and anecdotes. They dare not be too reserved and "humble."

Scripture suggestions: Any of the texts quoted in the First Program. Proverbs, or Psalms, or 2 Timothy, etc.

Thoughts: Christian Faith in the home, Christian courtship and marriage, jealousy and conflicts in the home life, family worship, stewardship and budget, relationship of church attendance and family life, school problems, etc.

Source Material:

The Mennonite, August 24, 1954, page 523

The Mennonite, October 19, 1954, page 644

The Home God Meant, book by G. N. Luccock, Westminster Press, Philadelphia

The Recovery of Family Life, book by Elton Trueblood, Harper and Brothers, New York

(Alternative Programs)—Instead of a speaker or speakers, carefully select a Christian film, filmstrip or slides from your nearby supply store, or from the Religious Film Association, 206 S. Michigan Ave., Chicago 3, Illinois. Send for complete catalog with suggestions on family films).

Question Period: Following talk or film, allow for questions to be asked. It is best to stimulate questions by asking several ahead of time to be prepared to ask a question of the speaker.

Close meeting quickly: with sentence prayers, spontaneous, or planned, emphasizing dedication and renewal of zeal.

PROJECTS:

1. After meeting, or on another evening have social hour with light refreshments. While seated in circle during lull in laughter and conversation, probably while munching on a sandwich, ask group to share one impression gained from the debate at last meeting. Seek to get every one to share something. Have Fellowship Committee take care of details of social hour. This sharing of dominant impressions is important even though done during social hour in a relaxed mood. Everyone should carry away for the rest of their life, one dominant impression from every sermon, concert, or youth program. One is enough.

Our Schools

BETHEL COLLEGE

Ruby Woelk, sophomore at Bethel College, has been chosen as Bethel's exchange student to a teacher's college in Wuppertal, Germany.

Ruby, daughter of Mr. and Mrs. Henry Woelk, of Newton, is a graduate of Walton High School where she was editor of the school paper and valedictorian of her class. A member of the Walton Mennonite Church, she is a leader and active church worker, especially with young people.

At college, Ruby is a member of the Student Christian Fellowship, the Future Teachers of America and has written for the "Collegian," student newspaper.

The Student Christian Fellowship at Bethel raises the funds to finance the stay of a German student in America, while the student body of the teacher's college in Germany finances the stay of a Bethel student in Germany. Each institution has found this to be an enriching experience.

The business office of Bethel College reports a March income of voluntary contributions of over $15,000 realized primarily through college Fellowship organizations in constituency churches.

The local booster banquet has become a popular approach through which contributions have been made. This past year six banquets were held in centers of Mennonite churches in Kansas, with 33 churches participating. The activity of these churches plus the efforts of some 30 other Mennonite churches in Kansas, Nebraska, Colorado, and Oklahoma accounted for the contributions of $15,000 in March.

Promoting this program of community and church organization in the interest of Bethel College is Erwin C. Goering, director of public relations at the college, and Ernest Bachman, assistant.

After having spent the month of March in various churches and educational institutions in Manitoba, Dr. E. G. Kaufman will spend the latter half of April and part of May in the Pacific District, speaking in various churches.

In Canada Dr. Kaufman visited some 25 congregations besides a number of high schools and the Canadian Bible College. In all he made 47 addresses.

Approximately 100 trees on the Bethel College campus, which had died as a result of the draught the past few years, have been cut and removed, according to Earl Koehn, director of the maintenance department at the college.

Most of these trees were American elm trees and had been planted at various Arbor Day occasions soon after the turn of the century. To replace the trees removed, various hardy varieties of trees such as oak, hard maple, ash, hackberry, locust, and sycamore have been planted. In addition, some flowering crab, red bud, and ponderosa pine trees have also been placed. In all, about 100 trees of various varieties have been planted to beautify the campus.

BLUFFTON COLLEGE

The Bluffton College Board of Trustees met on the Bluffton campus April 15. Members of the board who were re-elected for another one year term include: E. W. Baumgartner, chairman; W. H. Mohr, vice-chairman; Jerry Sauder, secretary; Carl Lehman, treasurer; and Dr. J. S. Slabaugh, member at large, who was re-elected for a three year term.

The most significant move of the board was to approve a concerted campaign in 1956 to (1) eliminate the present indebtedness of $23,127.00 on Founders Hall; 2) to begin raising funds for additional dormitory space; (3) to begin construction of the dormitory space as soon as half of the needed funds are available. This move was made in the light of an expected increase in enrollment as a result of a national increase of 600,000 students who will probably go to college by 1961.

(Continued on next page)

OUR SCHOOLS

(Continued from page 285)

Additional board action included the adoption of next year's budget. This proposed budget is based on an income of $259,525, which is the largest budget in the history of the college. The board also approved the action of the Administration Committee in establishing four additional scholarships for freshmen which would offer $50 above the present honor scholarships in special cases of need, and three of the same type for the upper three classes.

Rev. Andrew Shelly, Director of Public Relations at the Mennonite Biblical Seminary in Chicago, who recently returned from a trip to various Mennonite mission fields, will be the speaker for the Missionary Emphasis Week to be held May 3, 4, 5, 6 and 8, at Bluffton College and the First Mennonite Church.

CANADIAN MENNONITE BIBLE COLLEGE

On the morning of April 5, Rev. F. Sawatzky, of Gnadenthal, Manitoba, who was holding a series of evangelistic meetings in the city, visited the college and gave the chapel message.

Some of the students spent the Easter week end at their respective homes. Those of the college family remaining in the city attended an Easter sunrise service. At 5:30 on Easter morning we gathered on the bank of the Assiniboine River to watch the sunrise while we took part in the service, the theme of which was "The Empty Tomb." On Monday afternoon some of the students went to Assiniboine Park for a ball game. Classes were resumed on Tuesday morning, April 12.

MENNONITE BIBLICAL SEMINARY

A group of nursing students and their sponsor from Bloomington, Illinois, came to Chicago for a weekend work camp on April 15 to 17. The work camp was sponsored by the Seminary and Voluntary Service. On Saturday they were joined by the young people and their sponsors from Wayland, Iowa, who were attending a work camp at the First Mennonite Church of the city. Some young people from the Grace and First Mennonite Churches also attended.

As their work project, the two groups joined together to help prepare a mailing to the Seminary constituency. Included in the mailing is a folder giving interesting information about the Seminary and its 10 years of operation. Friends of the Seminary are urged to continue praying and giving so the Seminary can continue to grow in the future.

William Gering and Leola Schultz, students at the Seminary, were guest speakers at the First Mennonite Church of Berne, Indiana, the evening of April 17. Miss Schultz spoke to the young people and the young adults on Voluntary Service. "Young Disciples Face the Modern World" was the subject of Brother Gering's message to the congregation as he presented the work of the Young People's Union.

Mrs. Jacob J. Enz led the Seminary women's class the evening of April 19. "Singing with Children" was the subject under discussion.

MCC News Notes

EUROPEAN PAX MEN ENTER TWO NEW PROJECTS

At Bielefeld, about 50 miles west of Hannover, a unit o five men has begun to aid in the building of 30 houses for 60 Mennonite refugee families—some of whom are still living in lagers. When more PAX men are available, the unit will be expanded to 15. PAX men are working alongside an 11-man German crew in the building of these two-family dwellings of red brick construction with stucco exterior.

In Kaiserslautern, a city of about 90,000 in Germany's southwestern Palatinate province, 12 PAX men from the Enkenbach unit are helping construct an MCC-sponsored Mennonite community center. This community center is an outgrowth of relief work of the past and will be a focal point for Mennonite activity in the area. When the two-story, block structure is completed in late fall, it will provide offices and living quarters for MCC personnel as well as facilities for community use. Chapel and library will be open to the public. A full basement is to house equipment for printing Christian education materials.

Children's and young people's work will be important functions. Along with weekly Bible classes for community youth, a children's center is to be set up, providing supervised recreation and Bible instruction for local youngsters who can attend school only half the day because of crowded conditions. MCC worker Milton Harder of Butterfield, Minn., is in charge of the center.

VIET-NAMESE SAY "THANK-YOU"

Letters of thanks from individuals in Viet Nam, Indochina, indicate that the contributions and services of American Mennonites through their Mennonite Central Committee are valued and appreciated.

A missionary writes: "On behalf of the refugees and the needy peoples of this tribal area, I wish to express our hearty appreciation of the food and clothing that have been distributed so abundantly. The forest folk who inhabit the mountainous, jungle regions of south-central Viet Nam face famine every year. It has meant a great deal to them to have the many articles received in the food packages (from U.S. government surplus). The clothing came when most needed. The refugees had just come to this area when the cold weather was setting in."

WORKSHOP CONSIDERS CHURCH SERVICES TO 1-W'S

A workshop to study and consider ways in which Mennonite and Brethren in Christ Churches can better assist and serve their 1-W men in their witness for Christian love and peace was held at MCC headquarters, Akron, Pa., April 19, 20 and 21. Participants included 1-W services personnel from MCC and the Mennonite Relief and Service Committee, Elkhart, Ind.

A major consideration was the new approach in the 1-W program of integrating groups of men into local churches and church institutions in the interests of making them feel a greater part of the total church program and witness. A great deal of discussion was devoted to how local church leaders can aid 1-W's by giving them sufficient opportunities for worship, service, recreation, and personal development.

The group of 12 persons participating in the workshop decided an educational agent is needed to work with 1-W's to encourage them to utilize their two years in government service to their best interests. This possibility will be discussed with the Council of Mennonite and Affiliated Colleges. The workshop also agreed that more emphasis must be placed upon pre-service orientation.

The workshop was addressed by Mr. Victor Olsen of the national Selective Service headquarters who expressed general satisfaction with the 1-W program. He did say, however, that "too many fellows are going into the program to get it over with" and suggested that 1-W's should be more concerned about the importance of their work "contributing to the maintenance of the national health, safety, and interest."

Jottings

—**Bethany Church, Kingman, Kan.:** On the evening of Jan. 23, Erland Waltner and Cornelius Krahn, both of Bethel College, and H. B. Schmidt, pastor of the Tabor Church, spoke on Heritage, History, and Church Discipline. Jan. 26, Dr. and Mrs. Frank R. Mann of Newton, director of Child Evangelism Fellowship of Kansas, presented Mr. and Mrs. Herman Zinke, missionaries from Germany, who were on their way to do work in Pakistan. Newcomers to our community are: a daughter born to Mr. and Mrs. Clifford Kaufman, a son to Mr. and Mrs. Floyd Krehbiel, a daughter to Mr. and Mrs. Robert Caykendall, now of Wichita, a daughter to Mr. and Mrs. John Gaeddert, now of Chicago, and a son to Mr. and Mrs. Robert Forese, the present caretaker of Camp Mennoscah near Murdock, Kan. For our Bible Conference, Feb. 22-24, we were fortunate to have Herman Centz of Winona Lake, Ind., who spoke on prophecy, and Arnold Epp of Meno, Okla., who spoke on doctrinal themes. The evenings were of an evangelistic nature. Feb. 25-March 5, Rev. Tschetter gave a series of messages about Jesus over radio station KJRG Newton. March 13 the funeral services of Mrs. Andrew Schroeder were held in our church; burial in the Bethany Mennonite cemetery. Marie Duerksen, missionary of India, spoke to us March 20. In the evening Mr. and Mrs. O'Ray Graber gave an illustrated lecture of their work among refugees in Germany. March 24, our pastor left for Huron, S. D. to attend the funeral of his uncle. J. J. Voth served in his absence. April 3, Florine Dirks spoke to us of her work in Africa. The Lord's Supper was observed in connection with our Easter service.—Willard M. Voran, Corr.

—**First Church, Beatrice, Neb.:** Universal Week of Prayer services were held with W. F. Unruh as speaker. He brought inspiring messages. Jan. 16, Jacob J. Wiebe told of his experiences in Europe. Jan. 30 Arthur Isaak of Henderson, Neb., had charge of the morning service, at which time our pastor served in Reedley, Calif. Feb. 20, installation services were held for our newly elected deacon, Fred Claassen. Jan. 12 was the golden wedding anniversary of Mr. and Mrs. Cornelius Jantzen, and on Feb. 16 that of Mr. and Mrs. John T. Claassen. March 20 the Men's Chorus presented its spring concert. March 27 Harry Yoder of Washington, Ill., began our pre-Easter services. He brought inspiring messages. April 3 a panel discussion on the subject of Avenues of Christian Service with former 1-W and VS workers was given at our adult C. E.—Helen G. Jantzen, Corr.

—**Tabor Church, Newton, Kan.:** Our pastor, H. B. Schmidt, was in the east Feb. 7-17. He spent several days in our nation's capitol speaking in protest against Universal Military Training. Feb. 14-15 he attended the joint meeting of peace committees in Chicago. Harry Jantz of Hillsboro gave the morning message the Sunday of Pastor Schmidt's absence, Feb. 13. Feb. 20, the Tabor Women's Sewing Society sponsored a program at which our VS groups presented the play, "Life's Crossroads." The offering of $133.25 was taken to purchase handbooks for native Indian missionaries in India. Feb. 20 the men's chorus presented a program at the Lorraine Ave. Church, Wichita. The men's chorus members and their families enjoyed a family night at the Newton YMCA, March 10.—Mrs. Roland Schmidt, Corr.

—**First Church, Halstead, Kan.:** Rev. and Mrs. Roland Goering came to us Oct. 1, 1954. The men's chorus of West Zion Church of Moundridge gave a sacred program, Feb. 6. Sunday, Feb. 13, Rev. and Mrs. Ross Goodall, who represent the "Ontario Hebrew Mission" and "The House of Friendship," Kitchener, Ont., were here to tell of their work. Feb. 14 Miss Marie Regier, missionary to China and Paraguay, talked to the women of our church. Feb. 23 men of the Presbyterian, Methodist, and Mennonite churches sponsored a father and son banquet. Among the 200 attending were two sets of fathers representing three generations. A. R. Ebel of Tabor College was the speaker. World Day of Prayer union services were held in the Presbyterian church. Quite a number attended the Bethel College banquet in the First Church, Newton, March 18. Sarah Li, student from Formosa attending Bethel College, spoke at our C. E. Sunday, March 20. Twelve women attended the W. D. Women's meeting in Hoffnungsau, March 22. "The House of Sand," a religious play, was presented by the Earnest Endeavor Society, Sunday evening, March 27. —Anna V. Lehman, Corr.

—**Zion Church, Donnellson, Iowa:** Feb. 14 the Women's Missionary Society gave a program at our Country Home. The four churches of Donnellson took part in the World Day of Prayer services in the Clay Grove Methodist Church, Feb. 25. Feb. 27, Loris Habegger of Wayland, Iowa, brought the message in a pulpit exchange. In the afternoon open house was observed at the church in observance of the golden wedding anniversary of Mr. and Mrs. E. J. Krebill. Otis G. Carnes of Iowa Wesleyan College spoke at a banquet of the men of the Iowa Mennonite churches, March 18. Our pastor and choir presented a program at the County Home, March 20, they also gave a program over radio station KXGI. In the evening the young people of the four Iowa churches met in our church for fellowship, supper, and a program. The Women's Mission Society sponsored a luncheon and program for all women of the church March 24. Pre-Easter union services were held on Sunday evenings of the Lenten season in the four churches of Donnellson. J. E. Hartzler was in our community for a series of union meetings held in the E. and R. church. He also brought the morning message, "Christian Foundations," in our church and later spoke at a men's dinner attended by about 140 men of the community. Corr.

—**Inman Church, Inman, Kan.:** March 13 was a milestone for our church when our new church building was dedicated to God's service. In the morning a homecoming service was held with our local pastor, Ben Rahn, giving the sermon. In the afternoon Erland Waltner was the speaker. The church was dedicated in that service. Neighboring churches combined with our church to give an excellent musical program in the evening with Rev. Richert from the Buhler Church giving a sermonette. Floral offerings and congratulatory messages from friends added to the joy of the day. A beautiful noon meal was served to several hundred. The C. E.'s presented their program March 20. Marlo Ediger told about his PAX experiences in Jordan, and showed pictures. March 27 the men's chorus of the Zoar church gave a fine evening program.—Corr.

—**First Church, Nappanee, Ind.:** A week's meeting March 27-April 1, with Don Smucker of Mennonite Biblical Seminary as the speaker, gave us a feast of spiritual blessing. Ronald Kirkwood is home after three years relief work in Jordan and Europe. Sun. p.m., April 3, he spoke of his work in Jordan. At the Easter sunrise service he told of Easter as he experienced it in the Holy Land. April 17 he told further of his work in Europe. A quartet from the VS unit in the hospital in Portland, Maine, gave a program of testimony and song March 9. Wendell Metzler, who is working for MCC at Akron, Pa., was home for vacation and spoke to the Youth Fellowship on March 20.—Elva May Schrock, Corr.

—**Carlock Church, Carlock, Ill.:** A series of pre-Easter services were held at our church March 27-April 1, with Hugo Mireau of the North Danvers church as the speaker. April 3 the choir from the North Danvers church presented a musical program. Candlelight communion services were held on Thursday evening, April 7, in charge of R. L. Hartzler and Stanley Bohn. The Cherub junior and senior choirs presented "The Story of Easter According to St. Matthew" on Easter

(Continued on next page)

Sunday evening. The choirs were assisted by two readers, Nancy Litwiler and Laurence Arras, and a speaking choir directed by Richard Baum. Mrs. Karl Ernat is director of the Cherub Choir, Doris Fry of the junior choir and Mrs. J. H. Stutzman of the senior choir. Mrs. Tom Larson is organist.—Corr.

—**First Church, Monroe, Wash.:** Our congregation is busy with plans for the Pacific District Conference in June. A new roof is being put on the church. Our Women's Missionary Society met at the home of Mrs. Fiene, where bandages were rolled for Africa, and tea towels embroidered for the church kitchen. March 26, Dr. and Mrs. John Zook of Portland, Oregon, brought us the messages and showed pictures of Africa, where they will go for missionary work soon. Union Holy Week services were held by the churches of Monroe. Dr. Donald E. Demary was the guest speaker.—Mrs. Ella Saner, Corr.

—**Eicher Church, Wayland Iowa:** March 18 the men of the four Iowa churches, Donnellson, Pulaski, Wayland, and Eicher, met together at the Eicher Church for a banquet and a message by O. G. Carnes, professor at Iowa Wesleyan College. The men decided to co-operate with the men of the Middle District in building a hospital at Charlesville, Belgian Congo. The churches of the Wayland community co-operated in having union Passion Week services: Monday at Eicher with J. J. Pritchard speaking; Tuesday at Finley Methodist with O. G. Carnes; Wednesday at Wayland with H. E. Nunemaker; Thursday, communion at Wayland Methodist with Paul Textor; Friday at Eicher with L. A. Habegger.—Mrs. Erwen Graber, Corr.

—**Walton Church, Walton, Kan.:** Henry Hege of Geary, Okla., was our evangelist, March 25-April 1. The tenth anniversary of the dedication of our church was celebrated on April 3. Erwin Goering of North Newton, a former pastor, brought the morning message. There was a noon fellowship meal. Peter Goering of Lehigh, who helped with the very early beginnings of our church, brought a message in the afternoon. In the evening Harry Martens of North Newton showed pictures of the work of the Mennonites in Mexico. Curt Boese, our pastor, exchanged pulpits with the pastors of the Alexanderwohl and Tabor churches on Wednesday evening and Friday morning of Holy Week.—Harold Peters, Corr.

—**Salem-Zion Church, Freeman, S. D.:** "The Seven Last Words" by Dubois was presented by the mixed choirs of the Salem and Salem-Zion churches on the evening of Palm Sunday. We have three young people from Europe in our midst who are working in the home and farms of some of our church members. They are here under the European trainee program. They are Peter Goertz from Germany, Coenrad Fonk and Miss Lieske van Reeuwijk from Holland. The church library is growing constantly and the number of readers that avail themselves of these books are increasing with the volumes. Evening work meetings are being planned for the young women of the church. These are for girls of high school and college age, also for young mothers with small children who find it impossible to attend the regular afternoon meetings of the Women's Missionary Society. H. J. Brown and John J. A. Schrag conducted the morning services during the absence of our pastor, Russell Mast, who was on a speaking engagement in Kansas.—C. Schrag, Corr.

—**Immanuel Church, Downey, Calif.:** In the evening services our minister has been giving a series of messages on the Seven Last Words which have been extremely helpful and inspirational. Our Missionary Conference was held March 23-27. Speakers obtained were: Edward Case, (Cuba); Gordon Howser, (Costa Rica); Lubin Jantzen and Aaron Jantzen (India). These fine missionaries gave us a most inspiring week. The services were very well attended and the week was brought to a close by a social hour, by the Women's Missionary Society, following the Sunday evening service. Mrs. Lubin Jantzen spoke to the Women's Miss. Soc. at their last meeting. A fellowship dinner was enjoyed by the Adult Bible Class this past month. The monthly Junior Craft and Recreational program was held in our Fellowship Hall. In this way many children attend who don't regularly attend Sunday School. Our pastor held pre-Easter services for a week in the Aberdeen, Idaho, Mennonite Church. On the sick list have been Fred Kuemerle, Sr. and Ben Bookwalter. They both are on their way to recovery by God's grace. Our YPCE elected new officers and are now getting new committees together and planning for the coming term. We have had two picnics this month held on Sunday afternoon. In a beautiful wedding ceremony, Lila Jane Pearce and Max Morgan, were united in holy matrimony on March 18, 1955. A successful bridal shower for Bessie Park preceded the marriage of Bessie Francis Park to Orlando Robert Schroeder on March 26, 1955.—Elsie Heer, Corr.

—**Deep Run Church, Bedminster, Pa.:** Members of the Women's Missionary Society brought feed bags as their special offering for the month of March. Mrs. Mabel Strouse, who was in the Abington Hospital with a broken hip has returned to her home. Pastor Claude Boyer held special meetings at Bethany for three evenings. Pre-Easter services were held here Mar 27, 28, and 29. Robert Landis, Elmer Hess, and Wilmer Shelly were the speakers. A son, David Allen, was born to Mr. and Mrs. Harold Meyers, Mar. 17. Baptism was observed on Palm Sunday when eight young people were received into the church by baptism. They are Claudia Mae Crawford, Mary Jean Derstine, Nancy Marie Meyers, Edith Mae Mill, Mary Ann Swartz, Laverne Moyer, Edward James Smith, and Eli Dale Wismer. Leonard R. Lewis was received by right hand of fellowship.—Corr.

—**Calvary Church, Barlow, Ore.:** The Barlow girls are playing in the Canby church volleyball league. Mrs. Don Robe is the leader. Dr. and Mrs. John Zook presented a missionary program at the evening service March 6. Mr. and Mrs. John Berkey celebrated their 50th wedding anniversary at the church the afternoon of March 20. Mr. and Mrs. James Howard are the happy parents of Jennie Lynn born March 20. The Oregon Men's Fellowship banquet was held at the Barlow Church March 24 with Gerald Dill as speaker. Approximately 115 attended. Pastor and Mrs. Paul Roth left March 21 for the east. They will visit their daughter and son-in-law, Mr. and Mrs. Wayne Camp, at Tulsa, Okla., and then go to Newton, Kans., for the Church Unity Committee meeting. Harry Howard, seminary student at Cascade College, is taking Pastor Roth's place. Mr. and Mrs. H. Howard have a new baby daughter born March 2. A fellowship dinner preceded this monthly Sunday school teacher training class March 27. —Mrs. F. J. Kauffman, Corr.

Into the Beyond

ALLEN M. SCHROCK, Goshen, Indiana, a member of the Silver Street Mennonite Church, Goshen, was born May 9, 1877, and died April 11, 1955.

MRS. P. H. PENNER was born in Grosswiede, South Russia, January 11, 1879, and died at North Newton, Kansas, April 4, 1955. She was a member of the Bethel College Mennonite Church.

HENRY E. ALBRECHT, of Hutchinson, Kansas, and member of the Pretty Prairie First Mennonite Church, was born October 4, 1897, and died April 10, 1955.

FREDERICK A. ERTMOED, of Cayucas, Calif., and member of the First Church, Reedley, California, was born July 1, 1896, and died April 15, 1955.

MISS ANNA BAERGEN, of Hutchinson, Kansas, and member of the Buhler Mennonite Church, was born January 30, 1894, and passed to her reward April 10, 1955.

THE Mennonite

LIBRARY
BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Christ's Prayer for Us
Arthur S. Rosenberger

How Would You Meet a Wild Indian?
Walter and Martha Dyck

The Seven Petitions of the Lord's Prayer
Frank R. Mitchell

Volume 70 Number 19 May 10, 1955

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SEVENTY-FIFTH ANNIVERSARY

Booklet—The pictorial story of our Arapaho and Cheyenne Missions is still obtainable from Mennonite Publication Office and Bookstore, 720 Main St., Newton, Kansas, at 25 cents.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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Of Things to Come

May 22—Baccalaureate Service, **Bethel** College
May 22—Baccalaureate and Commencement, Mennonite Biblical Seminary, Chicago.
May 24—Commencement, Bethel College
June 1-5—Pacific District Conference, Monroe, Wash.
June 5 and 6—Baccalaureate and Commencement, Bluffton College, Bluffton. Ohio
June 10-14—Northern District Conference, Henderson, Nebraska
July 4-10—Junior Retreat, Camp Friedenswald
July 11-16—17-22—Intermediate Retreats at Camp Mennoscah
July 11-17—Intermediate Retreat, Camp Friedenswald
July 18-24—Senior Retreat, Camp Friedenswald
July 25-29—Pre-Junior Retreat, Camp Friedenswald
July 29-31—Sunday School Workers Retreat, Camp Friedenswald
July 25-30 and
Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah
Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah
Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah
Aug. 19-21—Young Family Retreat, Camp Mennoscah

MCC News Notes

AILSA CRAIG BOYS FARM MAY OPEN IN JUNE

Good progress in the renovation of Ailsa Craig Boys Farm in Ontario points to the possibility of opening this Christian home for neglected and delinquent boys early in June.

In preparation for admitting boys, the Waterloo MCC office, which administers the Farm, has conducted a survey to determine which age youngsters in Ontario need help most urgently. The majority of replies from 50 children's aid societies and officers of juvenile and family courts report the 10- to 15-year-old group to be in most urgent need of assistance. Almost all of the responses were emphatic in expressing a need for the services Ailsa Craig plans to provide.

Ailsa Craig Boys Farm represents a new field of church service for Mennonites and is the Christian response of Mennonites in Ontario disturbed by an alarming increase in juvenile delinquency in this province. This home is being established on a 135-acre farm donated to MCC by the Ailsa Craig Mennonite congregation. The Farm is the responsibility of the Ontario Conference of Historic Peace Churches which has asked MCC to administer the project.

UMT BILL MOVES TO HOUSE

The Reserve and Universal Military Training Bill has been adopted by a 31-5 vote by the House Armed Services Committee and reported out to the U. S. House of Representatives which was expected to vote on the bill sometime during the week of May 2.

This bill provides for six months of basic training for 100,000 to 250,000 youths under 19 years of age and an obligation to follow through with 7 1/2 years of ready reserve instruction. In addition, a provision has been added which would authorize the President to recall to active service up to one million reservists, if available, without specific Congressional approval if a major emergency should arise. The Administration's request for authorization to draft men into the six-month training plan was not approved.

Certain minor changes were made in the bill as received from the Subcommittee No. 1 of the House Armed Services Committee. These were apparently made with the view of moving as far away as possible from the appearance of universal military training while retaining as much of the UMT idea as the Committee thought could be passed in the House.

TO ESTABLISH VS PROJECT IN DENVER

A Voluntary Service project is being established in Denver, Colo., in cooperation with the First Mennonite Church in the interests of extending and intensifying the witness and service of various Mennonite activities in the city.

One phase of this new project will get under way around May 16, with the construction of a service center near the church by the Denver First Mennonite congregation. To be built with the assistance of VS personnel, this center represents the desire of the Denver Church to serve the young people of the city. The center will provide recreational and workshop facilities for 1-W's and local young people as well as housing for VS personnel.

As the unit expands, plans are for VS personnel to enter such Christian service activities as child care, home visitation, Bible school instruction, and institutional work. Another aspect of the VS project may be related to 1-W "plus services." A maximum unit of 10 volunteers is planned.

Editorials

A NEGLECTED POWER

The continuing monthly articles on prayer by Frank R. Mitchell should bring us all into a deeper understanding and appreciation of the need and power of prayer. Truly, here is a power so mighty and deep that it can change the world, and yet it is too little used by the very ones who should be specialists in its use.

Sincere Christians have always felt the deep need and power of this special form of communion with God. In recent years much is being written about prayer, and a number of books have recently been published on the subject. In some respects there seems to be a new awakening to the possibilities of this too little used power. No doubt there is a feeling that here is something we have not quite understood nor fully developed. The heart longs for fuller communion with God and is restless because of the limited way in which we have availed ourselves of this power.

Might it be that we are too anxious to achieve the results prayer might bring without being willing to meet the conditions of being good pray-ers? God's great power and might is available, but can come only as we are ready to receive it on His terms and conditions.

THE PURPOSE OF A CONFERENCE

Now that district conferences are under way for the year it might be well to consider again the real purpose of such conferences. Is it merely to relate the various business transactions by way of giving reports and having the conference give its approval to what has been done and what is proposed? Should this take the major portion of time? Shall reports be mimeographed and handed to delegates before the meeting? How much "detail" and how much "in general" should then be reported to the meeting? Should the reports be read word for word?

Or should the main portion of the conference time be spent in listening to challenging and inspirational messages, presenting various phases of Christian life and obligation? Do we need new courage for the present, new hope for the future, and new inspiration and zeal for Christian living?

The usual pattern seems to be to try to combine the two phases. Sometimes this is done fairly successfully, other times not. During the last three years the Central and Middle Districts have tried a somewhat unique pattern. Each holds its own business sessions in nearby localities, and then both meet for the inspirational meetings, usually about two days in length. This plan seems to be working quite successfully. Attendance at the business sessions of each conference is made up largely of delegates, but the inspirational meetings are largely attended by people both far and near.

Might some such pattern work well in other districts? Perhaps two districts could not meet together—although this, too, might be possible occasionally. But would it be better to have all the business sessions grouped together in as short a time as necessary, and then have a day or two of inspirational programs where everyone would be urged to attend? It might be worth giving a trial. The experience of the Central and Middle Districts seems an argument for such an arrangement.

MUST THERE BE A SUMMER SLUMP?

It is often stated that Easter is the high point of the church year both in interest and attendance. Perhaps this is as it should be. The Resurrection comes as the great climax in the life and death of our Lord. It is the voice of a great hope.

But this hope, once kindled, should be kept burning brightly. If it is but a yearly flare that dies down to smoldering dullness as soon as it has burned to brightness there must be something wrong. Hope, to be kept alive, must be fed with the oil of devotion, gratitude, and service.

Why should there be a letdown in spiritual interest after Easter? Why should church attendance fall off? To be sure the summer days are busy, but should busy-ness be an excuse for indifference in the eternal things? It is possible to be both busy and spiritually alive; to have many interests and yet not lose the supreme interest.

Ours is more than an Easter religion. It is a religion for every day of the year and through every season. There should be no summer slump. In fact many devout Christians find that the busier they become the more need they have for the revitalizing experiences of a truly worship service. Our Christianity should not be a spasmodic affair, now warm, now cool. It should be kept at a steady glow, at midsummer as well as at Easter and Christmas. For it is an every day religion not reserved merely for special days of the year.

UNITING NOT DIVIDING

This seems to be an age when various religious groups are moving closer together instead of further apart. There are still some unfortunate divisions both locally and on larger scales, but there is also present a spirit of co-operation and union. The latter seems stronger than the former. We hope it is in answer to the prayer of our Lord, that we may all be one in Him.

For some years there has been a gradual growing together of the Central and Middle Districts of the General Conference. Committees have been doing long and hard work in arranging details for a full merger. Each year progress is being made, although somewhat more slowly than many would wish. But two such groups with somewhat different backgrounds and practices cannot be forced together prematurely; there must be a gradual growth into oneness. The advancement has now developed to the point where a common constitution is to be worked out and it is hoped that perhaps within another year, or at least within two years, such a union may be completed.

The Seven Petitions of the Lord's Prayer

FRANK R. MITCHELL

The petitions of the Lord's Prayer are related and should be taken together. Their significance comes from their relationship. It is quite possible to utter all seven of the petitions and miss the spirit and meaning of the prayer. There is a true progression here and each sentence grows naturally out of the preceding.

The prayer begins with the invocation. The very first words of the invocation arrest attention. There are no ornate or endearing adjectives used in connection with the Father. The words are quiet and strong in their simplicity and sincerity. Immediately an attitude of trust in God is established. Gathered up in these six words lies the faith of the Christian concerning God. God is a Father, wise and tender in heart and high as heaven. Out of this faith which is alive and moving, is born the first petition. So closely, related and knitted is the invocation and the first petition that both are included in the first sentence of the prayer.

'Hallowed be thy name.' This first petition is really an outburst of adoring praise as one contemplates the true nature and character of God. There is more. The spark of faith grows. That God loves man is a precious find which is pressed close to the heart. Such heart knowledge inspires a deep reverence, love and awe. A yearning springs up to know more about God. It is, then, an expression combining joyful praise and earnest prayer to be made fit for such a fellowship.

'Thy kingdom come.' There is no standing still in the spiritual life. To pray 'Hallowed be thy name' calls for the next step. These three words are heavily freighted with significance. They are words of surrender. They have an intimate and personal meaning. They are an invitation for God to come into the human heart taking over the rule of mind and heart and will. But they mean even much more. These three words embody the most important truth in the whole universe. They imply that God always was, is now, and ever shall be the absolute ruler of the universe. They are words of praise and trust and confidence in God. They are words of spiritual insight, looking beyond the powers of evil that seem to be ruling the world today, to the great God who controls and directs all, bringing honor to His name. They are words of faith and hope concerning the rightful place of God in the world. They are then, words of prayer for the present and the future; words of confidence for the individual life and for the world.

'Thy will be done.' This is the third great expression of confident trust in God. It develops in practical detail and direction just how the kingdom comes. The petition reveals that God has a great purpose which He is performing. There is a calm and trustful willingness to go along with that great purpose of God. But it is more than a statement of faith that God's will shall eventually predominate in the world. Jesus indicated that all heaven even now lives by the will of God. Only man has been the exception. It is a prayer that we may pray, that God's will may prevail now in human lives. It is a searching personal prayer that yields all of my present life to God's will and control. It is thus the greatest prayer in the world. All human prayer becomes significant when it becomes subject to God's will. To pray that God's will be done, is to believe that God has anticipated all our askings. To ask His will first concerning our petitions, is to give Him a chance to give us His best gifts, the gifts which are according to His plan and His kingdom. To do so, is to yield to an implicit trust that for us His purpose is always best.

'Give us this day our daily bread.' But if His purpose is best, why should we ask? Does not our asking only interfere with His best giving? But He urges us to ask. He feeds the birds but He does not put it in their mouth. We are to pray for our daily bread. It is because we do not pray for our needful daily portion of bread that more than half the world is hungry. All our food and clothing and shelter come from God. We cannot provide it ourselves. We must carefully prepare the ground, but we must depend upon Him for the seeds and to make them grow to the harvest. When we pray 'Give us this day our daily bread,' we acknowledge that the surplus may not be used on ourselves, but must be shared with others. That is, we are not only praying for our own need but we are acknowledging in our prayer to God that the surplus belongs to God for others. We are praying that His name might be honored, that His kingdom come and that His will be done in reference to the surplus passing through our hands. We may claim only that which we need for our life and must see that the rest gets to where God intends it. It belongs to Him.

'Forgive us our debts as we forgive our debtors.' This petition is very closely related to the preceding one. Our obligations and our acknowledgments concerning the surplus in our hands are truly closely related. We pray for forgiveness and we pray for the spirit of forgiveness, so that God can forgive us. We become agents of the love and forgiveness of God, and as we do so, God's forgiveness begins to operate in our lives and in the lives of others. When peace comes to the earth, it will come through the sincere praying of the Lord's Prayer. It begins with us as individuals. It will reach out to the members of our families and to our fellow Christians in the Church. It will spread to our neighbors and to our enemies. It will be so because that is the only way that we may share God's forgiving love.

'Lead us not into temptation.' Again we recognize our dependence upon God. We may not presume upon our ability to stand in our own strength, as did Peter. We pray 'Do not allow us to be led into temptation.' This petition also grows out of the preceding one. When we pray forgive us, we must hate and shun our sins and look for His leading as we

(Continued on page 304)

Christ's Prayer for Us

ARTHUR S. ROSENBERGER

Outline of the conference sermon preached on April 28, 1955, at the Eastern District Conference held in the Upper Milford Church, Zionsville, Pa.

In the high-priestly prayer of Jesus as recorded in John 17 our Lord prays for all His disciples, then and now. His prayer applies to the church today, and to our conference. In verse 9 He says, "I pray for them," and also, "I pray not for the world." Certainly He was interested in the salvation of all but at this particular time He had in mind those who were His followers. He is praying, "for those whom thou hast given me." It is our earnest desire to be numbered among those who are His. It is assuring to know that our Lord is praying for us.

In His prayer for His disciples our Lord first of all commends them to God's keeping, (verse 11). They are to be kept as one. We need this sense of God's keeping, and that we are dependent upon Him for guidance in all of life's problems. As we meet again in conference we need to come together with a sense of our dependence upon Him. "The arm of flesh will fail you, ye dare not trust your own," says the hymn writer, but rather, "we need to stand in His strength alone." We need the wisdom that is from above. We need His every grace. Jesus prayed that His disciples should not be taken out of the world but that they should be kept from the evil. May it be our prayer that we as Christians be kept from evil and by God's grace stand for righteousness and purity.

Then again our Lord prays that all may have His joy made full in themselves (verse 13). Jesus was a man of joy, and this in spite of all the suffering through which He went. His joy came from doing the Father's will. The joy that comes in this way cannot be exceeded. How wonderful that we can experience something of the very joy that Jesus had when we do the Father's will. Christian service brings its peculiar problems and demands its particular sacrifices. We say this with the realization that most of us are not called upon to sacrifice unduly. But such as we do we are amply rewarded by being permitted to experience the deep joy that comes with being in God's will. As a conference, too, may we be in God's will and radiate Christian joy.

Christ prayed that His disciples might be sanctified in the truth (verse 17). God's Word, He said, is truth. We are among those who are set apart for God's truth. Christ sanctified himself to this end. May He also so set us apart and consecrate us. Being so consecrated there is that which it is our part to do. We need to spend much time in prayer and in the study of God's Word. God's truth must be ours before we can give it to others. It must vitalize our lives before we can lead others to a vital and saving relation with God through Jesus Christ. Jesus wants us to be set apart for God's truth. May this be our prayer as well as His.

Even as Christ was sent into the world by the Heavenly Father, so Christ sends forth His disciples (verse 18). In His prayer He is mindful of their going out to spread the gospel. A tremendous task is theirs to do. They are to carry on the work for which Christ came. In our day too, this is the supreme task. There is none greater. Jesus has the answer for all of life. God has offered Him to all as the way, the truth, and the life. Without Him it is chaos and condemnation, with Him it is order and life with its highest and finest values. Christ is counting on us. We as individuals and as a conference dare not fail Him.

Four times in His high-priestly prayer, Jesus prayed that all may be one, (verses 11, 21, 22, 23). To this end He prayed for His disciples and for all who should believe on Him through their word. He prays that through that oneness the world may know and the world may believe. Our testimony is weakened today by our many divisions. I believe that God has to withhold many blessings and victories from the church because we are so divided. Our impact upon the world has suffered just as Jesus knew that it would. May this prayer of Jesus become effective today. Let us set ourselves in the direction of drawing closer together and becoming more one. So often we see the things that divide rather than the things that unite. In drawing closer together we will both give a better testimony of our faith and also experience a richer fellowship.

It is also the prayer of Jesus that the reward of eternal life will be given to His followers, (verse 24). Our fellowship with the Lord is not only for this life, it is for all eternity. There we shall behold His glory. As we think of faithful Christians who have gone on, what a joy to know that they are with the Lord forever. And so someday, by God's grace, will we be.

Then finally, Christ's high-priestly prayer ends with the petition that the love with which God loved His son might also be found in the followers of His son, (verse 26). Supremely, God is love. Christ loved to the uttermost. That love is to be in all His followers today. As the apostle Paul states it in 1 Corinthians 13, no matter what else we have or are, if we have not love, we are nothing. Of the early Christians it was said, "Behold how they love one another." The prayer of Jesus was answered in them. Is it answered in us today? If we meet together in love, every problem arising out of our human relationships can be solved. There is a tradition that the brethren of the early church would ask the aged apostle John to speak of the Christ whom he had known. But the old man refused to say anything more than, "Little children, love one another." When pressed to say more, he answered, "There is nothing more." May we above all love one another.

We meet in conference with the sense that Christ is praying for us. May His spirit so guide that His prayer can be answered to the greatest possible degree.

How Would You Meet a Wild Indian?

WALTER and MARTHA DYCK

For twenty-five years our brethren in the faith living in the Paraguayan Chaco have been rendering a distinct service to their Indian neighbors. Not only has their standard of living been rising since they have gainful employment with Mennonite farmers, but through this daily contact with them, the Indians have gained a medium—the low German language—by which the Chulupi and Lengua tribes, for instance, are now able to understand each other.

A common language is, of course, a basic requirement for proclaiming the Christian gospel. We, too, are learning their languages. An active missionary program is now being carried on among several Indian tribes. Several hundred of the Chulupi, Lengua, and Toba Indians are radiant Christians today. Most of the Indians are grateful for the coming of the Mennonites.

But not all the Indians in the Chaco are friendly. On February 12, 1955, a party of what are assumed to have been Morro Indians raided two Mennonite villages in the Fernheim colony, injuring two men by the names of Bergen and Sawatzky. On a previous occasion, you will remember, that fierce Indians brutally killed several members of the Stahl family.

How would you try to make contact with a wild Indian tribe? Wouldn't you think it wise to bring them food, clothing, and other things they need? This has been done. During the past several years missionaries have made two trips into Morro territory but no Indians were sighted. On their second visit they found these gifts untouched.

It was our privilege early in March to spend a week in Fernheim, to see these crude, deadly weapons, and to speak to one of the injured men. We also attended a retreat of MCC workers in Paraguay in which an hour was set aside for a discussion of "the Morro question." We asked and pondered the question, "What would Jesus have done?" in the face of an Indian attack.

Historically, we know that friendly gestures have won the confidence of enemies. The Syrians attacking Israel were fed and befriended, (2 Kings 6:8ff). William Penn won many Indian tribes through the method of love.

Biblically, overcoming evil with good (Rom. 12:21) is admittedly God's method of dealing with the evildoer (Prov. 25:21; Matt. 5:43-45; 1 Peter 2:19-21). It was "while we were yet sinners" that "Christ died for us" (Rom. 5:6-8).

Practically, we are faced with soul-searching questions. Are the Morros simply and blindly fierce or have these attacks been provoked? Is the settlement of the Mennonites in the Chaco being regarded by the Indians as an infringement on their property rights? No doubt, they have watched Mennonites carrying weapons used against the jaguar and other wild animals. No doubt, they have heard shots. How do the Morros feel toward the Mennonites in the Chaco? Have they reason to be fearful of them?

A reward has been offered by the colony for the capture of a living Morro Indian. We would like to communicate our goodwill to this tribe. Can firearms be used at all in securing "a catch"? We have heard of captured Indians biting their own wrists and bleeding to death. We still need a practical, nonviolent method of disarming the Morro Indian.

Let me repeat, it was a time of soul-searching. We could not speak for the MCC nor for the Mennonites of Fernheim. We recognized our weakness of faith and courage. We admitted a difference between what we know to be the right method and what we might do under test of an actual surprise attack.

Of three things we were confident: (1) That God has not promised nor always granted physical safety to all heroes of faith (See Hebrews 11:35-40); and (2) He can and has overruled and restrained evil forces so that under other tribes their languages have been learned and their hearts brought under the sound of the saving gospel of Christ. Also, that (3) God wants to do this through men and women wholly yielded to Him and unafraid of losing their lives.

"Who can harm you if you be followers of that which is good?" This calls for a thorough self-examination. Is my life (physical) worth more to me than the eternal salvation of a Morro Indian is worth to God? What can I offer to the Lord—safely offer and entrust to Him—whereby He can gather in the first soul of another tribe? Paul said, "Brethren, my heart's desire and prayer to God for Israel (the Morros) is, that they might be saved," (Rom 10:1). Moses prayed "Blot me, I pray thee, out of thy book which thou hast written," (Ex. 32:32). While dying. Jesus prayed, "Father, forgive them for they know not what they do."

This is a *Call to Prayer* for the Morro tribe, for our missionaries trying to contact them, and for ourselves and others whom the Lord may some day be able to use to be "the straw that breaks the camel's back" of opposition to making contact with them. "God is not willing that any should perish but that all come to the knowledge of repentance."

This is a *Call to Real Heroism*. God has someone whom He will use to make this contact. He has done it before; He will do it again. But this is also a *Call to Humility*, so that we will not overestimate our own strength, nor unduly criticize those who act differently under test, than we feel we might have done.

Visiting with Wilhelm Sawatzky one evening, the man who had gotten an arrow into his abdomen, head injuries, and a broken arm, I was pleased to find him calm. He told of a method of which he had once read, and wondered whether it might be applied here, that is, that pictures in which a white man is extending his arms toward an Indian, might be placed at various places along the Morro Indian trails, in a continued effort to contact them.

How would you meet a wild Morro Indian?

Revival in Volendam, Paraguay

Bruno Epp

"The Lord hath done great things for us; whereof we are glad," Ps. 126:3. "And there was great joy in that city," Acts 8:8.

The last days of special evangelistic services in Volendam had come. Early in the evenings, the heavy *trossa* wagons (wagons used to haul specially sized logs, called *trossa,* to Puerto Mbopicua on the Paraguay River (loaded with people, young and old, made their way to the center of the colony in order to partake of the blessing of the evening. A month before there had been some difficulty in starting on time at any evening service; now such problem did not exist. One and a half hours before the service was to begin, people would assemble for prayer. Half an hour before the set time to begin, the auditorium of the local Zentralschule was filled to capacity and many standing outside. It was as though the whole colony had turned out. Already for a month the Spirit of God had worked in the hearts of believers and unbelievers and yet we hoped the Holy Spirit might work even mightier. The faith of the prayer warriors was not let down. Showers of blessing poured forth on the assembled crowd. When the last souls of those evenings had found peace with God in Jesus Christ, Volendam, too, could rejoice and speak of a mighty revival within its very boundaries. God be praised!

On February 15, the evangelist, Rev. Abr. G. Neufeld, of Margaret, Man., Canada, arrived in Volendam. Wednesday, February 16, the meetings of special evangelistic work began. Volendam consists of 14 villages and in each village services were to be held. Even before the work began, people had been praying for rich blessings from above. These prayers were not in vain, for after every service, people would remain behind for consultation and salvation. People with an unsettled past, church members lacking real faith, young men and young women, the middle-aged and old, of all classes and ages gave their hearts to the Lord in repentance and faith for time and eternity.

Brother Neufeld visited many homes. Daily he went into the houses, in some villages into every house, to have people pour out their hearts in confession and remorse. The blessings of these visits in the heart of our South American sun, cannot be underestimated. Tuesday, March 15, workers assembled to hear from Brother Neufeld how the work was to be carried on.

We regret the early departure of Rev. Neufeld. Yet we want to rejoice with the other Mennonite colonies in Paraguay, that they, too, will have the privilege of hearing the Word of God out of the mouth of this Spirit-controlled witness. The Lord send them a revival also.

The Lord bless you, Brother Neufeld, in your labors for the Master. May He protect your family who is dispensing with the priest of the household these eight months.

Flashes of Thought

The Hard Way

Walter Gering

That steady, insistent thumping at the window in the other room—who could that be? Why did not they use the door bell and announce their presence? What did they want at such an early hour in the morning? After all, this was hardly the time for visitors. Could it be that some one was in trouble? The mystery became all the greater when it was discovered that there was no one at the window.

For days the same thumping at the window could he heard. There were even marks on the windowpane. As the days went by those marks increased until the pane was streaked with lines. This was no trick of the imagination; something was striking against that window.

The mystery was cleared as I stood in the background and watched the window. Suddenly there was a flutter of wings, a dashing figure and the resounding thump against the window. This was it; a robin was crashing into the window with full speed. Time and again she would fly into the window, recklessly throwing herself against it as though in combat with an enemy. It seemed incredible; surely she would stop. Yet on and on she recovered from the blow against the window; pausing for a few moments in the limb of a nearby evergreen, she sailed into it again. I feared for her life. How long could she continue to pound herself against the pane?

When I left, the procedure was still the same. At noon, returning to the room, I heard the familiar thumping. For days it reappeared early in the morning. Would this foolish robin never learn that you cannot dash against an object without coming to grief? Sooner or later she would fall, never to rise again. What was it that kept driving her into that window? Was there some reflection in the pane which attracted her? Was there some unexplainable inner urge which prompted her to fly at it?

I shall probably never know. The day came when she no longer appeared. The regular thumping against the pane ceased and we returned to normal life in the parsonage. But the thought of that robin, foolishly dashing against the window haunted me. Why dash headlong into that which would only cause pain and distress when the whole wide heavens were open for flight?

Yet was it so much different from that which we all do? What foolish things we all do; what headlong flights we all take which can result only in both bodily and spiritual harm. We know that we ought not to do these things; the experience of the human race has constantly proven that these do but lead to ultimate destruction. Yet we continue to dash ourselves against the rocks of sin and destruction. How much we must seemingly learn the hard way. Then it is that we realize the truth of God's Word: "God is not mocked: whatsoever a man soweth, that shall he also reap."

Report of Central and Middle District Conferences

THE CENTRAL DISTRICT CONFERENCE

The 1955 business sessions of the Central District Conference were held April 22-23 at the Silver Street Church, near Goshen, Ind., with the president, Harry Yoder, presiding.

For the most part, work of the conference was confined to the routine business of hearing reports, holding elections, and making appropriations. The group made available $3,200 for the carrying forward of its affairs in the current year. Officers elected included: Harry Yoder, president; Lotus Troyer, vice-president; Theodore Sommer, secretary. The treasurer, Earl Stuckey, elected in 1954 for a two-year term, remains unchanged.

The one matter of general interest before the conference had to do with the proposed merger of the Middle and Central districts. After long and prayerful consideration the Central District voted what amounted to full commitment to the effort, authorizing the continuing committee to proceed with the development of a constitution, to be submitted to the conference next year.

—Robert W. Hartzler

THE MIDDLE DISTRICT CONFERENCE

The business sessions of the Middle District Conference were held in the beautiful remodeled First Mennonite Church of Nappanee, Indiana, April 21-23. The usual reports and items of business were carefully considered. A fine spirit of unity prevailed throughout, and, under the able leadership of E. A. Albrecht, the program at times even moved somewhat ahead of schedule.

The report of Bluffton College showed that there is keen awareness of the population growth of young people and plans are under way to meet the almost certain rise of the number of college students in the near future.

The Seminary is finishing its tenth year of service. Lately there has been some interest in exploring the possibilities of some inter-seminary relationship with other groups of Mennonites. The study of this question is being continued.

The Home Mission Committee has plans to consider mission work in the southwest suburban area of Chicago, which the Conference approved. It was also suggested that the Mission Committee study the proposal of the General Conference Board of Missions that district conferences assume more responsibility for the mission work in their areas. This matter is to be studied and a report brought to the next Conference.

The various sectional groups; Men's Brotherhood, Women's Missionary Society, and Young People's Union, all brought encouraging reports to the whole body as well as holding their own group meetings.

The plan for a union with the Central Conference is moving forward. This merger has been worked on for some time and it is hoped may be completed within the next year or two.

The executive committee for the coming year will be: Earl Salzman, president; Earnest J. Bohn, vice-president; Howard Baumgartner, secretary; and Wilbur Gerber, treasurer.

THE JOINT INSPIRATIONAL CONFERENCE

The Middle and Central District Conference had their business meetings separately. But for the third time then had a joint Inspirational Conference when the two groups met. The motto of the conference this year, "That in All Things He Might Have the Pre-eminence." There were six sessions; two held in the Eighth Street Church, and four in the high school auditorium. The attendance was very good. Various applications of the main theme were stressed: keeping Christ pre-eminent in our personal life, in the home, in our occupations, in the church, in missions, all with the purpose that the world might believe in Him. (For details of subjects and speakers, see the April 12 issue of *The Mennonite.*) On Sunday afternoon a strong missionary program was presented with A. E. Kreider and Andrew Shelly as the speakers. The youth program was also very impressive.

Those in attendance could not help but feel the great importance of keeping Christ pre-eminent in every phase of life and work, and many no doubt resolved to live more faithfully unto Him.

YOUNG PEOPLE'S UNION

April 23rd was an active day for the young people at the joint Inspirational Conference, Goshen, Ind. The Middle District young people saw Mrs. Kathleen Kindle become their new president. Ernest Neufeld was elected vice-president with Danita Amstutz as the new secretary. The Central District voted to have Burdell Roeschley as their new president with Betty Yoder as secretary. The other officers are carried over for another year. About 100 young people gathered for the youth banquet held during the supper hour. This was followed by the regular evening conference meeting which was in charge of the young people. We were again made aware of the young people's interest in our Conference and their desire to make Christ pre-eminent in their lives.

—Wm. Gering

So man has split the atom. Can he *make* an atom? No, he can only split it, and with it destroy himself and all his works! He is only following in Adam's footsteps, promoting death.

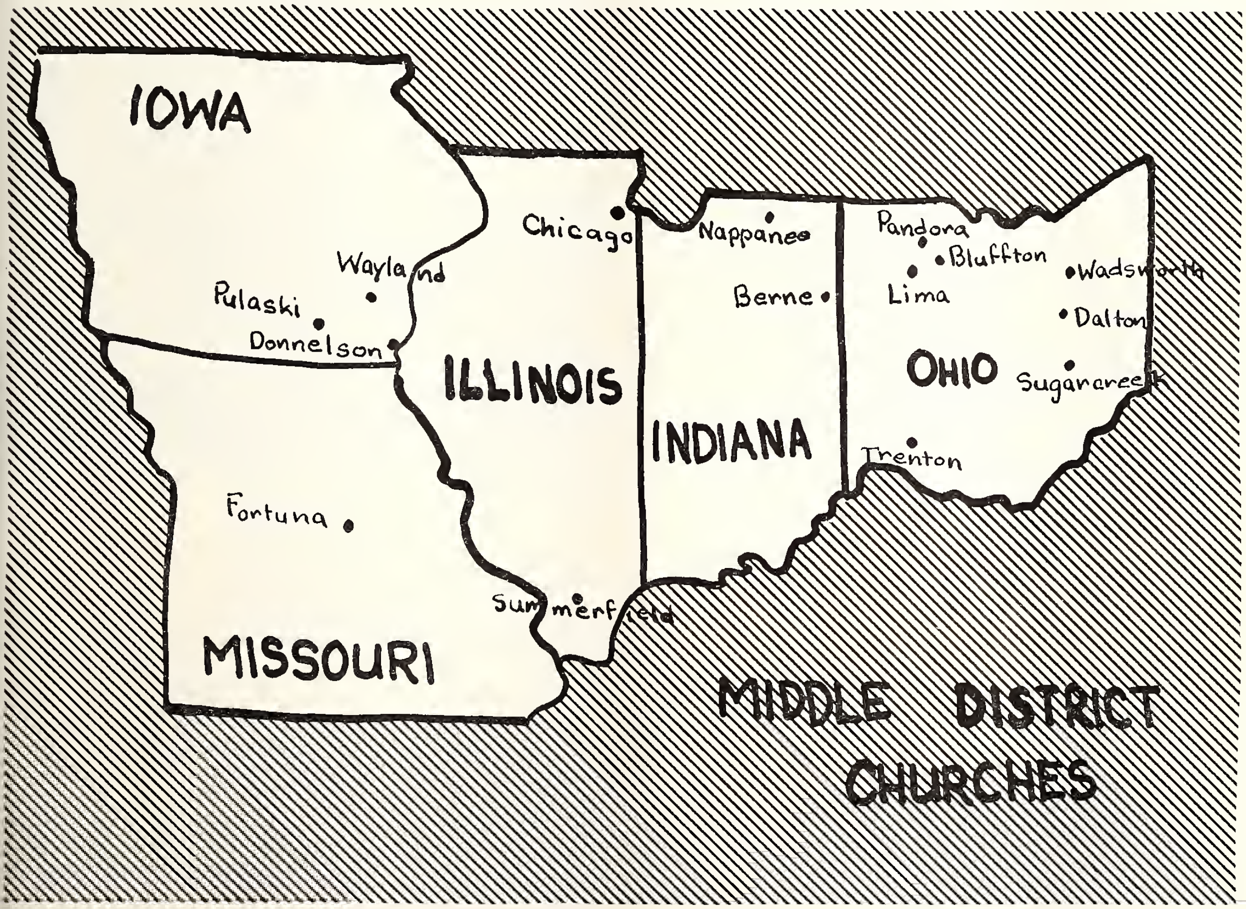
It sickens me to hear America brag about its atom bomb. What security is there in *that?* It is a wicked instrument, and it can mean the end of all of us. We are wicked when we put our faith in it. We need to turn back from the atom to the Almighty . . . .

From MY SPIRITUAL DIARY
by Dale Evans Rogers
(Fleming H. Revell Company)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Middle District YPU


IOWA
Wayland
Pulaski
Donnelson
Chicago
ILLINOIS
Summerfield
MISSOURI
Fortuna
Nappanee
Berne
INDIANA
Pandora
Bluffton
Lima
Wadsworth
Dalton
OHIO
Sugarcreek
Trenton
MIDDLE DISTRICT CHURCHES

May We Introduce Ourselves?

Our churches are located as follows:

Illinois

- Chicago
  - First
  - Grace
  - Woodlawn
- Summerfield—
  - Summerfield

Indiana

- Berne—First
- Nappanee—First

Iowa

- Donnellson—Zion
- Pulaski—Pulaski
- Wayland—
  - Wayland
  - Eicher Emmanuel

Missouri

- Fortuna—Bethel

Ohio

- Bluffton—
  - Ebenezer
  - First
- Dalton—Salem
- Lima—First
- Pandora—
  - Grace
  - St. John
- Sugarcreek—First
- Trenton—Apostolic
- Wadsworth—First

Middle District YPU

Our district is truly located in mid-America. However we often feel the twenty churches and the young people of our district are quite widely scattered, considering they are located in five states. We also believe we have definite advantages because of our central location. We are grateful for the access our young people have to the two church schools in our district, Bluffton College and Mennonite Biblical Seminary.

Oftentimes the work of Middle District seems to be largely one of supporting a financial budget. However when we analyze it and realize the importance and helpfulness of the projects it supports, it gives a feeling of accomplishment. For only by working together in a larger organization than the individual church youth fellowship could these projects be possible.

THE BUDGET for 1954 is broken down in the following manner.

Travel	$ 125.00
Vine Press	75.00
Incidentals	10.00
Gen. Conf. YPU	600.00
Missionary Project	500.00
TOTAL	$1310.00

Mission Project

We in the Middle District have had different mission projects over the past few years, however our present project is helping support the Verney Unruh family now serving in the southernmost island of Japan, Kyushu. We feel the mission project is an extremely important part of our church. Not only because it is a means of helping the Unruhs but it is a way of reminding us as young people of our responisbility in helping spread the gospel of Jesus Christ. It teaches us in a practical way that we as young Christians are responsible in sharing our material possessions and that it is also our duty to remember and support our Christian workers through our prayers.

District Paper

Our district paper published bi-monthly is called the *Vine Press*. The familiar caption "I am the Vine, ye are the branches" at the top of each publication reminds us what our status with Christ should be. As a branch abides in the vine so we are to abide in Christ. And only in so doing can we produce the good fruit of true Christian living. The paper serves as the connecting link between youth fellowships and between the officers and churches. The local youth groups report news periodically which of course gives everyone the opportunity to share the good things of each individual group. It is also a medium by which district officers can reach the various youth groups with district and General Conference news.

Workshops

The special work of individual churches in our district over the past few years is the week-end workshop. Churches located within easy driving distance of one another oftentimes co-operate with the host church in planning and directing the workshop. This in itself helps provide fellowship between groups and to fulfill one aim of the workshop. Discussion groups are formed around the three areas of Christian Faith and Life, Christian Service, and Christian Fellowship. Following the discussion some definite project is used in each group to put their discussion to practical use. With the faith group planning devotional periods, service groups going out on an actual service project, such as giving a program at a local old people's home, city jail or orphanage, and the fellowship group planning the fellowship hours for the workshop itself.

Workshops not only provide for fellowship between groups but also a real opportunity in deepening our spiritual lives and in forming solid convictions concerning our Christian faith and life. It is also a means of discussing our mutual problems as Christian young people, and in finding new ways and opportunities of serving the Christ we love.

EVERY YOUTH

Every youth has a quest to make
For life is the King's Highway,
And a joyous heart is the script we
Take, of the road of every day.

Every youth has his gift to guard
As he starts to a far-off goal;
A body pure, a mind unmarred,
And the light of a lovely soul.

Every youth has a task of his own,
For the Father has willed it so.
Youth seeks the way, but He alone
Can show him the way to go.

Every youth has a lovely Guide
From the vale to the mountain crest
For the Unseen Friend, who walks beside,
Is the Way and the End of the quest.

—Mary S. Edgar

Now that summer is almost here many of you are eagerly planning on VS, others on retreats, some on jobs and some may even be thinking of a vacation at home. Wherever you are, you will be having some interesting experiences. Why not jot down the things which might be of interest to others, write them up in good form and send them in to the Youth Section. It would be wonderful to hear from you, in this form. (Ed.)

Editorial

Those of you who have seen your gardens growing this year and many years past will understand the importance of the gardener's work.

As we watch the gardener we learn many things about him. He has a certain intimacy about the soil and with all of nature. His hands are very strong, yet they are very gentle. They are brown hands whose color blends with the rich brown soil they know so well. These hands know how to manipulate the tools deftly, caring for them, using them well. The gardener's hands are gentle as he plants the tiny seeds. The young plants which he puts out in his garden are carefully placed in the soil. Their roots are able to dig deeply because the soil has been prepared by the gardener. The gardener's hands are working hands, loving hands, beautiful hands.

The gardener is not only a good workman, he is an artist. When he lays out the rows of vegetables, plants the flowers, cares for the shrubs, he envisions the beauty of his garden as each plant reaches its peak. He sees the early spring flowers in their places with their own special pattern. He can see his late spring flowers and the blossoms of summer as they lend their color to a beautiful pattern. He understands the usefulness of his flowers. He also knows of the pleasure their beauty may give.

For each kind of planting, the gardener has a purpose. He will never neglect his shrubs, his fruit trees or his lawn. Each part of his land will receive the same watchful care. We can see without being told that the gardener loves his plants and is concerned about each one regardless of the function or purpose it fulfills.

Christ is our divine gardener. He cares for us and nurtures us as we grow; as we send our roots deeper and stretch our shoots higher. Mr. Devenesen, an Indian poet, has expressed the thought of the Divine Gardener in his poem of the same title. His final lines are said by Christ to the poet

" 'I sow my spirit-seed
in the hearts of men
and rejoice when they blossom forth
in soul-flowers.' "

(Note: Credit for the thoughts here expressed is given to Mr. Devenesen whose book of poetry, "The Cross Is Lifted" has been most enjoyable and inspirational to me. The book is published by the Friendship Press, New York.)

Something to Think About

We often talk about the young people being a part of the church. Has the question ever been raised as to how much responsibility we really have? When all facts are considered, we don't have as much to do in the total work of the church as we think. We are limited to only a few responsibilities outside the regular work of the young people's group. These consist of services such as singing in the choir, serving as an usher, or serving as a substitute Sunday school teacher. Would it be too bold to suggest that various young people take charge of the morning worship service while the minister is absent? Or what about one young person elected for about six months to sit in on the church council meetings or various committee meetings to gain an insight as to how the church really operates? Other things could be suggested such as taking charge of the choir several Sundays during the year, or serving as assistant Sunday school superintendent. One could continue with a list of this kind. Assuming then that the older members of the church would give opportunity for this serivce, a further question must be asked. Would we be ready and willing to accept this added responsibility? Why don't we spend some time in deep thought about this kind of program?

A. Menno Knight

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Psalm 121:1, 2.

Our Schools

BLUFFTON COLLEGE

Adele Bertsche, senior from Pontiac, Ill., was elected by the student body to reign as May Day Queen at the annual May Day activities scheduled for June 4. Elected as Popular Man to escort the Queen was Dave Tice, senior from Perkasie, Pa., and Joan Gratz Slotter, senior from Bluffton, Ohio, will be the queen's attendant.

Officers of the 1955-56 Student Council were elected by members of the council recently. These include: John Basinger, president; Jim Gundy, vice-president; and Romaine Clemens, secretary.

Six Bluffton students and Dr. Howard Raid attended the International Student Conference held at Tabor College, Hillsboro, Kansas, on April 15, 16, and 17. Jakob Duerksen, Ike Qutub, Evelyn Suhweil, Lore Andres, Els van Lier, and Jean van Dijk were among the sixty-nine students from various Mennonite colleges who attended.

Dr. Howard D. Raid, economics and business professor, was elected president of the Men's Brotherhoods of the Middle District Conference during its recent session held in Goshen, Ind. Dr. Robert Kreider was re-elected to the Historical Committee and Rev. William Keeney was elected to the Educational Committee.

A new look was given to the Bluffton campus as a result of the clean up day held on Friday, April 22. Students were released from classes for the day to work on such tasks as whitewashing rocks and posts, cleaning the lawns, fixing bridges and paths, putting screens in windows, cleaning buildings and other jobs to improve the looks of the campus. Reldon Schirch was chairman of the day's activities.

MENNONITE BIBLICAL SEMINARY

A number of the **Seminary Fellowship attended** the sessions of the Inspirational Conference of the Middle and Central Districts held at the Eighth Street Mennonite Church, Goshen, Ind., April 22-24. "Keeping Christ Pre-eminent" was the theme of the conference. Rev. Andrew Shelly spoke at the Sunday afternoon meeting on "Keeping Christ Pre-eminent in the Work of Missions." The closing message was given by Rev. J. N. Smucker. He spoke on "Keeping Christ Pre-eminent That the World May Believe."

Bruno Penner gave the morning message at the Woodlawn Mennonite Church on April 24. His message, "In the Light of Eternity," was based on the Book of Revelation. Brother Penner is a post-graduate student at the Seminary coming to us from Mountain Lake, Minnesota.

Rev. Jacob J. Enz had charge of the regular Wednesday evening prayer service on April 27.

The annual spring retreat for the Seminary Fellowship was held Friday, April 29. The group went to the Maple Lake Forest Preserve for an afternoon and evening of recreation, fellowship, and spiritual upbuilding.

A consecration service for children was held in the Woodlawn Mennonite Church Sunday morning, May 8. This is an opportunity for Christian parents to dedicate themselves and their children to the Lord.

FREEMAN JUNIOR COLLEGE

Word has been received that Dr. and Mrs. Earl F. Rose have established a Lecture Fund for Freeman Junior College honoring Mrs. Rose's parents, Adolph and Nettie Preheim.

For this purpose they have made an initial donation of $1,000. The interest accrued from investments of this and subsequent donations they plan to make are to be used for lectures at Freeman College by persons who have distinguished themselves as scholars. The lectures are to be on subjects of general religious, historical, philosophical, and scientific interest—emphasizing spiritual values without sacrificing scholarship.

Although donations honoring relatives have increased in recent years this is the first time that a gift has been received honoring living parents. Besides the spiritual and cultural good that such a lecture fund can do it is a wonderful gesture on the part of children to show appreciation to their parents while these are still living.

Dr. and Mrs. Rose could not have selected a more fitting project, for the Preheims have for many years been deeply interested in the welfare of Freeman Junior College. Mr. Preheim was a member of the Board of Directors from 1931 to 1949. For a year he served as secretary and for two years as president of this group. Mrs. Rose (Marilyn Preheim) herself graduated from Freeman Academy in 1944. After graduating from Bethel College she returned to Freeman where she taught Science and Chemistry until she enrolled at the University of South Dakota to take advanced work in bio-chemistry. Dr. Rose, who is a graduate of Yankton College, took his first two years of medicine at the University of South Dakota. He is a graduate of the University of Nebraska School of Medicine. After interning at Denver General Hospital, he established a private practice at Lemmon, South Dakota, where he and Mrs. Rose and their two children live.

CANADIAN MENNONITE BIBLE COLLEGE

The Literary Society presented a debate on Wednesday, April 14, in which four students participated. The topic of the debate was "Resolved: that the Mennonites should not become Union members." The following night the annual student elections were held. After the business meeting the old student council entertained the students with a mock council meeting.

The guest chapel speakers during the past week were Rev. D. Buhler of the Gospel Union Mission and Rev. F. Phillips, pastor of Bethany Baptist Church.

The theme of the prayer meeting on Saturday night was "From Darkness Unto Light." The speakers for the evening were Rev. D. P. Neufeld, an MCC worker just returned from Europe and Rev. G. Groening, president of the Mennonite Pioneer Mission Board.

Jottings

—**Lorraine Avenue Church, Wichita, Kan.:** The Tabor Church Men's Chorus presented a program of music in our church on the evening of Feb. 20. The evening's offering was given to the Mennonite Men's project of printing equipment for South American Mennonites. Recent Sunday evening activities of our young people included a visit by the C. E. Gospel Team on March 20, and on March 27, a visit by the Voluntary Service Band from Bethel College with a challenging message for all. Our young people joined with the local C. E.'s in plans for an Easter Sunrise Service. Ten of our young people were baptized and joined our membership on Palm Sunday morning. These included Ralph Armand Frey, James Jantz, Charles Kinder, Jr., Jerry Mack Plenert, Diana and Dwight (Skippy) Edward Rempel, Clark Willard Richert, Lary Dale Riesen, Harold Wayne Schmidt, and Robert Unrau. The parents of two of these young people, Mr. and Mrs. Art Plenert form the First Mennonite Church of Hutchinson, and Mr. and Mrs. Herman Schmidt, from the First Mennonite Church of Newton, also joined our congregation during the same service. After the reception of the new members, we all observed the Lord's Supper together. During the month of March two new babies were born to members of our congregation. Douglas Bobo Buller, son of Mr. and Mrs. Elvin Buller, was born March 5; and Stephanie Ann, daughter of Mr. and Mrs. Andrew Sheffler, was born March 29.—Corr.

—**First Church, Burns, Kan.:** The evening of Feb. 20, Miss Marie Duerksen returned missionary from India spoke to the congregation. A group of students from Berean Academy presented the C. E. program for us March 13. On March 16 a group of 11 men gathered at the Albert Hiebert farm near Cassoday to prepare the seed bed, drill oats, and did other jobs that needed to be done. Mr. Hiebert has been confined to his home because of a heart ailment and has not been able to do his work. We are happy to report that he is improving at this writing. On Sunday morning, April 3, we observed Holy communion.—Corr.

—**Bethesda Church, Henderson, Neb.:** On March 20, John Thiessen was the guest speaker both morning and evening. The evening service served as a booster for the financial drive sponsored by the Men's Brotherhood, when a house to house canvass was made for missions, relief, Voluntary Service, and the South American bulldozer project. Receipts of nearly $6,000 were realized, for which we are grateful. Edmund Miller of Moundridge, Kansas, concluded a series of pre-Easter services on Good Friday, which were very well received. The concluding service on Good Friday evening was followed by a mixed chorus rendering the "Seven Last Words," with Rev. Miller serving as narrator. The Bethel College Choir members were our guests over the Easter week end. They sang during our morning services and presented a sacred concert in the evening. Word has come to us that Mr. and Mrs. John Gaeddert have accepted the call as assistant-to-the-pastor, after which the Arthur Isaaks plan to further their studies at the Mennonite Biblical Seminary in Chicago. May the Lord richly bless them.—Mrs. Ruben Friesen, Corr.

—**Bethel Church, Hydro, Okla.:** The last week of Jesus' life was dramatized and recorded on tape and was shown in church on Good Friday evening. Characters were Jesus, Pilate, Roman soldiers, the angel, and the crowds, and the narrator. As the characters spoke, colored slides were flashed on the screen. Music was furnished by Rev. and Mrs. Kaufman, the Ladies' Trio, and mixed quartet. The Bethel College Vocal Ensemble, with their director, Elvera Voth, gave us a very fine program Sunday evening. The church was filled to capacity.—Wilfred Ewy, Corr.

—**First Church, Hutchinson, Kan.:** We had a little different arrangement on Easter Sunday. The adult and junior choirs sang, but before each song the minister read a part of Scripture from the crucifixion to the resurrection. It was appreciated very much. Our sunrise service at 6 o'clock featured a pantomime, "Scenes at the Sepulcher," accompanied by a duet. The Bethel College Choir gave an excellent concert in our church, March 13. The C. E. featured colored slides in March, of the children's home in Colombia. It was inspiring to see these children and to hear them sing. Men's Brotherhood work night was held March 1. Folding chairs were repaired and small chairs painted. Refreshments were served. In our Mission Circle some of the women quilt, some make comforters, some look through relief clothing. During Lent in our Bible study our minister discussed with us evangelism and prayer.—Mrs. J. H. Epp, Corr.

—**Goessel Church, Goessel, Kan.:** George Stoneback, of the Lorraine Avenue Church, Wichita, conducted evangelistic meetings April 3-8. An Easter sunrise service was held by the three churches, Tabor, Alexanderwohl, and Goessel, which was very impressive. On Easter morning the cantata "King Triumphant" was presented by the choir under the direction of Roland Krause. April 8 the young people of our church went to Wichita to visit a service in a Jewish synagogue. Mary Ann Banman and Milford Bartel from Drake, Sask., were united in marriage March 13. Rochelle Fay was born to Rev. and Mrs. Leo Miller, Feb. 4. Courtney Dean was born to Mr. and Mrs. Marvin Banman April 9.—Mrs. Theodore Schmidt, Corr.

—**Arlington Church, Arlington, Kan.:** Special services for Easter Sunday were a baptismal service and observance of the Lord's Supper. Those baptized and welcomed into the church were Carol Ewy, Sandra Schmidt, Nedra Spessard, James and Kenneth Dun, and Howard Schmidt. A son, Donald Dean, was born to Mr. and Mrs. Jasper Dunn, March 20. New equipment purchased recently includes a slide projector, steel wardrobe for choir robes, and base cabinets for Sunday school materials, and kitchen supplies. Mr. and Mrs. P. R. Linscheid will go to Canton, Okla., for the celebration of the 75th anniversary of Oklahoma missions. Mrs. Linscheid's parents, Mr. and Mrs. H. J. Kliewer worked in the Hammon mission station forty years ago.—Lois Kopper, Corr.

—**Bethel Church, Inman, Kan.:** The Bethel College fellowship banquet and program was held here March 29. Our choir of about 80 voices rendered the cantata, "Hosanna," on Easter Sunday, April 10, under the able direction of Aaron F. Toews. The Charity Society had their mission program in the afternoon of April 13. Our speakers were Mrs. Sam Entz, who told us of her experiences as a missionary nurse in the Congo Belge, Africa. The second speaker was Mrs. Cornelius Krahn, who, with her husband and family, had spent some time in Holland, observing and studying Mennonite history there. She also showed some slides in connection with her message. Three little newcomers have joined us since the last writing. A son, Ronald Eugene, came to brighten the home of Mr. and Mrs. Edwin Neufeld on April 3. A baby daughter, Marilyn Kay, came to bless the home of Mr. and Mrs. Adolf Neufeld April 6. A son, Jonathan Willard, was born to Mr. and Mrs. Vern Jantz of Chicago, April 12. The last two are grandchildren of our pastor and Mrs. P. J. Neufeld.—Corr.

—**Immanuel Church, Delft, Minn.:** A brass trio, the Jubileers, of Grace Bible Institute of Omaha, gave an interesting program on the evening of March 13, with Brother Schmidt giving a challenging message. Our pastor and his wife enjoyed a few days of the missionary conference at GBI March 22-25. C. P. Klassen of the Gospel Missionary Union brought the morning message March 27, and in the evening he showed slides taken on his recent evangelistic tour in Ecuador, South America. Passion week was a heart-searching one when our congregation joined with that of the Gospel Church in Mountain Lake for evening services. The first four evenings pastor McDowell brought the events that led to our Lord's Calvary. The last four evenings concluding on Easter Sunday, A. H. Schultz continued with the messages in our church. We were greately strengthened and blessed through these services. April 17, Merle Christiansen filled the vacancy here while our pastor was holding meetings at Madrid, Neb. Our Sunday school has just finished their contribution of thirty Christmas bundles to MCC.—Corr.

—**Johannestal Church, Hillsboro, Kan.:** The young Mennonite Matrons had Mrs. P. W. Penner as their guest speaker during their March meeting. The Varsity Chorale of Hesston College and Bible School presented a program in our church the evening of March 13. This program was sponsored by our YPU. A son, Nathan Glenn was welcomed into the home of Mr. and Mrs. Floyd Bartel, of Woodlawn Ave., Chicago.

(Continued on next page)

A group of ladies attended the vacation Bible school workshop March 26, at the Bethel College campus. The Mennonite Men had Tony Unruh, who recently returned from Europe, show pictures on PAX work in Germany. The YPU had H. B. Schmidt, the Kansas draft counselor, speak to them and other young people of the surrounding churches. Rev. Schmidt recently returned from Washington, D. C., where he had worked regarding the UMT proposal. The relief project for March was men's clothing. We commemorated the Lord's Supper on Thursday evening, April 7. Peter Goering from the Lehigh Church was in charge of the service. Good Friday services were also observed. On Sunday evening, April 10, the Easter cantata, "King Eternal," was given by the mixed choir, directed by Mrs. Wesley Bartel. Miss Arlene Brandt was pianist, Albert Ewert, organist, and Delton Franz was the reader. A large audience was present.—Corr.

—**First Church, Aberdeen, Idaho:** Marvin Linscheid attended a meeting of the Christian Service Board in Chicago. At a congregational meeting, March 6, it was decided to increase our church budget by $35 per month to assist the group in Filer, Idaho, who are in the process of organizing a new church. Some men of our church helped renovate the building purchased by the group for their church. The World Day of Prayer service was held in our church. Presbyterians, Assembly of God, and Methodists met with us. The King's Daughters Mission Society sponsored a mission program with pictures from the Colombia mission in South America. J. J. Esau, who is traveling in the interest of the Board of Missions, held three services in our church. His messages of inspiration and encouragement were much appreciated. Rev. and Mrs. Ted Veer, accepted candidates for the Africa mission field, also held a service in our church recently. April 3-10 was a week rich in spiritual blessings for our church when John D. Graber of Downey, Calif., brought us a series of messages. He was also the speaker at the union Good Friday service. Our pastor spoke to a full house on Easter Sunday and the choir rendered a cantata, "Memories of Easter Morn," in the evening.—Corr.

—**Friedensfeld Church, Turpin, Okla.:** April 3, the front of our church was beautifully decorated with about 40 pots of blooming hyacinths. Each pot was designated to a family and donated by Mr. and Mrs. Menno Ediger in appreciation for what has been done for them during their service here with us. April 10 Mr. and Mrs. Ediger, with the help of the teachers of the four youngest Sunday school classes, gave a delightful Easter party on the church grounds. In the evening we had a good Easter program. April 13 and 14 we had two blessed days in our church. The first day we had Mrs. Carl Voth, Mrs. O'Ray Graber, Mr. and Mrs. Gerhard Friesen, and Mrs. Goertz, with us. Each one gave some very good instructions for daily vacation Bible school and Sunday school teaching, and also how to help a child make his personal relationship with Christ practical. The second day we were happy to have H. B. Schmidt, W. F. Unruh, and C. Krahn with us. They spoke on "Peace and Discipline in Our Churches," "Our Great Mennonite Affirmation," and "Trends in Our Church Life." We had representatives from the Kismet, Montezuma, Greensburg, and Waka churches with us. We, as the host church felt this a great privilege.—Mrs. Chester Windsor, Corr.

—**Eighth Street Church, Goshen, Ind.:** William Kenney was guest minister at the morning service on March 20. In observance of Lent, special services were held. Earl Salzman, pastor at Nappanee, was the speaker on March 20. Howard Charles, professor at Goshen College, spoke on March 27, and Paul Brosy, pastor of the English Lutheran Church, on April 3. Holy Communion was observed Thursday evening, April 7. The pastor spoke on the sixth word at the Union Good Friday service. An Easter film, "I Beheld His Glory," was shown April 10. The Freeman Junior College Choir presented a program on April 12. The congregation has authorized the purchase of a property for use as a parking lot.—Susanne Friesen, Corr.

—**First Church, Clinton, Okla.:** April 3, Palm Sunday, Rev. and Mrs. Delahaye and son were with us; missionary Delahaye brought us the morning message. Good Friday morning a group of Bethel College students gave us a program and message. A noonday meal and fellowship was enjoyed by all. Good Friday evening the church choir gave "The Life of Christ" in songs and pictures. We had a very happy Easter, since we had a nice rain, and the Easter service was very inspiring. Praise the Lord for our wonderful Easter season. Monday, April 11, the young people had a wiener roast and workshop at the Mr. and Mrs. Ewold Schmidt home. The young people worked on signs for the church and also on their monthly newspaper. An enjoyable time was had by all.—Mrs. A. P. Schmidt, Corr.

—**Woodland Church, Warroad, Minn.:** Mr. and Mrs. Alvin Harder moved to Hasting, Minn. Alvin is employed at Hudson, Wis. Ladies' Aid met April 1, at the church basement. Mrs. Dave Fast was hostess. One hundred and fifty-two pounds of old and new clothing were packed and sent for relief. April 10, pastor Ortmann brought us a very interesting message. The services were welcomed by many visitors. In the evening we had our Easter program of songs; one to be volunteered from each Sunday school class. Our small church has seven large Sunday school classes. There were 34 enrolled in the beginners class through the winter. Rev. Friesen from Pitt, brought the evening message April 11. Mr. and Mrs. Norbert Fast are the proud parents of a baby boy, Jonathan Wayne, born April 13. They are employed in Internatnonal Falls, Minn. William Metzler of Turlock, Calif., with his two oldest daughters, Rochelle and Lynda, who were visiting his parents, Fred Metzlers, and sister and brother-in-law, Mr. and Mrs. Nick Fast, left for his home.—Mrs. Nick Fast, Corr.

—**First Church, Allentown, Pa.:** Maynard Shelly resigned as pastor to become assistant executive secretary of the Board of Education and Publication at Newton, Kan. Henry Poettcher a teacher at the Canadian Bible College, Winnipeg, Man., and presently a graduate student at Princeton Theological Seminary, is supplying our pulpit. The guest ministers at our Wednesday evening services during the Lenten season were Elmer Friesen, Lansdale; Freeman Schwartz, Schwenksville; T. Robt. Brewer, Germantown; John Sprunger, East Swamp; Lester Jansen, Perkasie; Claude Boyer, Bedminster. Robt Landis of Springfield, conducted the preparatory service and Wilmer Shelly the Communion service. Miss Marie Duerksen, a missionary from India spoke to us on Tuesday evening, April 26, telling of her work—Mrs. Francis Geisinger, Corr.

—**First Church, Hillsboro, Kan.:** Palm Sunday twelve members were added to our church, five by baptism, two were reinstated and five received by letter. The evening of Jan. 30, the Women's Missionary Association had as their guest speaker Miss Marie Duerksen. She showed pictures and told of her work in India. March 6, our pastor had as his sermon topic "Church in Thy House," admonishing us to have daily family worship and also to enter into our closet for individual worship. Feb. 13, when our pastor, Elbert Koontz, was in Washington, D. C., W. F. Unruh preached here.—Mrs. Walter M. Lindteigen, Corr.

—**Springfield Church, Pleasant Valley, Pa.:** On Jan. 30, the service of ordination was given for our pastor to the eldership. The ordination sermon was preached by Lester Janzen and the ordination service by A. S. Rosenberger, former elder of the church. Feb. 2, the second anniversary program of the Junior C. E. was given with Miss E. Louise Balduf, a Bible Club worker, as the speaker. The Ladies' Aid rolled bandages for the mission field at their February meeting. Two hundred seventy-five pounds of clothing were delivered to MCC. Special pre-Easter services were held April 3-6, with Ward Shelly bringing the messages. Four new members were received by baptism and joined our fellowship on Palm Sunday. The Vit-Em-In Class presented an Easter play, "Lovest Thou Me," on April 10, at our C.E. meeting.—Corr.

—**Spring Valley Church, Newport, Wash.:** We enjoyed having Erwin Goering of Bethel College, and also Harry Martens who showed pictures of relief work and PAX work in Europe. John Thiessen of the Mission Board was with us in January. J. J. Esau was with us in February for two services. March 20 to 25 W. W. Wiebe of Ritzville was our speaker. His heart-searching messages were a blessing. Early in March, Wm. Hiebert and children lost their home and most of the contents in an early morning fire. We had services on Good Friday. The young people enjoyed breakfast in the church basement after the Easter sunrise service. Easter morning services were well attended, and a special Easter program was given in the evening.—Mrs. Henry Hiebert, Corr.

—**Silver Street Church, Goshen, Ind.:** Our church began the Easter week with the observance of communion and feet-washing on Palm Sunday, April 3. Rev. Allen Yoder, pastor emeritus, officiated. Our pastor, Daniel Graber, was one of the speakers at the union Good Friday service for churches of Clinton and Benton townships, held at the St. Peter's Lutheran Church in Millersburg, Good Friday afternoon. Members of the Youth Fellowship attended the union sunrise service on Easter morning at the Goshen High School Auditorium. The Bluffton College Men's Chapel Gospel Team Quartet presented the morning service on Sunday, April 17. Included in the service, in addition to numbers by the quartet, were a message by a student speaker and an explanation of the work of the Gospel Team. Members of the quartet are Ronald Ropp, Wilmer Sprunger, Bill Schantz, and Robert Coon. The Women's Missionary Society sponsored a "spring cleaning" of the church on the evenings of April 6 and 7. Both men and women participated. We were happy to serve as hosts for the business sessions of the Central Conference which were held in our church Friday morning and afternoon and Saturday morning, April 22-23. We also helped in the entertainment of guests during the joint inspirational sessions of the Middle and Central District Conferences in Goshen, April 22-24.—Corr.

—**Upper Milford, Zionsville, Pa.:** Feb. 4 we enjoyed family night with music, singing, refreshments, and a panel discussion on "The Good and Bad Influences of Radio, T.V., and Magazines in the Christian Home." Following we had a miscellaneous shower for our pastor's family. John Spangler is our new trustee. During March we conducted a "Church Member Visitation" program. J. L. Burkholder, former missionary and relief worker to China, spoke at a Sunday morning service. Swamp Charge Brotherhood presented a splendid program for the men of our church. Eight of our members are attending Leadership Training School. The theme of the annual spring meeting of the Ladies' Aid was "Precious Cups." Miss Grace Moyer was the speaker. Glenn Esch discussed and showed slides on Mennonite Voluntary Service. Communion service was held Easter Sunday and we welcomed into our fellowship Mrs. Harold Shelly. In the evening an excellent film, "I Beheld His Glory," was shown. We are looking forward to entertaining the Eastern District Conference at our church.—Corr.

—**First Church, Wadsworth, Ohio.:** Union Holy Week services were held at our church every noon from 12 to 12:30, with the various Wadsworth ministers participating. The women attending our all-day sewing on Thursday attended in a body. On Good Friday our pastor gave one of the meditations at the three-hour service in the Lutheran Church. In the evening services for our own congregation the following were received into the church by baptism: Merrily Basinger, Larry Fritz, Irene McClure, Mrs. Hannah Shayes, Larry Shoup, Lester Sprunger, and Barbara Urmas. Mrs. Ruth (Whirledge) Conkey was received by letter from the Eighth Street Church at Goshen, Ind. All these services were well attended, as were those on Easter. Mrs. Delpha Straiton, assisted by the choir, presented the Easter Dawn program, which consisted of meditations and appropriate music. Following this a church breakfast was served in the basement. This Easter morning custom has been successfully observed without interruption since 1935, with the adult Sunday school classes alternating in arranging for the program, serving the standard breakfast menu, and decorating the church. The potted plants are taken each year to the sick and shut-ins. The church was completely filled for the communion service at the regular worship hour.—Corr.

—**Tabor Church, Newton, Kan.:** The church choir presented an Easter program the evening of April 3, under the direction of Elvera Voth. Speakers for the Holy Week services were Ed. Stucky, Curt Boese, and P. A. Wedel. In place of a mission sale, this year the three ladies' sewing circles had a church supper and program April 11. The picture "The Call of the Cheyenne" was shown, and the offering of $508.56 was taken for the projects of the moving and repair of a church for the Cheyenne Indians in Oklahoma, and also for mission work at Eloy, Arizona. H. B. Schmidt spoke the week of April 18-23 on the week-day daily devotional program, "Faith and Life" over station KJRG, Newton, Kan.—Mrs. Roland Schmidt, Corr.

—**Apostolic Church, Trenton,, Ohio:** Seven members of our congregation attended the dedicatory services of the Mennonite Memorial Home, Bluffton, Ohio. Miss Lydia Augspurger, a member, is now a resident of the home. Good Friday services were well attended and seven received into the church: Virginia Augspurger, Olga Gingrich by transfer of membership; Marion Augspurger, Virgil Hawkins, Margaret Hawkins, Chas. Reece, Judy Reece by baptism. The Lord's Supper was observed Easter Sunday. There was a large attendance. An organ and piano prelude by Sonja Gingrich and Margaret Stretcher. Under the leadership of Robert Ziegler, chorister, the choir sang "Hark the Sound of Holy Voices." Many lovely flowers and plants in memory of loved ones, graced the altar. The pastor spoke on "Living in Two Worlds." Sunday, April 24, in the absence of the pastor, who with Mrs. Amstutz, were delegates to the conference held at Nappanee and Goshen, Indiana, Earl Gingrich, deacon, brought the message during the worship hour. He spoke on "Co-workers with Christ."—Edna Kinsinger, Corr.

—**First Church, Pretty Prairie, Kan.:** Since our last report we have had several sudden deaths in our congregation, thus being reminded that we must be ready to meet our Lord at any moment. The Sewing Society is collecting articles of clothing for the Christmas bundles. The children help out in this by bringing the toys and smaller articles. Our pastor, Howard G. Nyce, was presented with a new tape recorder which will be helpful to him in bringing some sermons to shut-ins. We will observe infant consecration May 8, and baptismal services. May 22. Gerald Stucky, Colombia, South America, gave an interesting talk and showed pictures. Our church is again planning to do relief canning.—Mrs. P. J. Goering, Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** Rev. and Mrs. Sam Entz, missionaries under the Congo Inland Mission, showed colored slides of their work Sunday evening, April 3. The "Mennonite Singers" of Bethel College, North Newton, gave a program of pre-Easter sacred music in our church April 4, which was well attended. The Mission Workers met April 6 for their monthly program. The topic was "Easter." The Seven Last Words were presented. Good Friday services were held April 8. Our church also took part in the union Good Friday services at the Pawnee Rock New Jerusalem Church in the afternoon. Easter sunrise services, "The Way of the Cross" on historic Pawnee Rock. Many from our church attended. The Sunday school gave their Easter program April 10. A fellowship meal was served at noon. Senior Christian Endeavor was held April 17 when the film "The Call of the Cheyenne" was shown. A group of men from the Hanston Church gave a program for the Men's Fellowship group of this church April 18. A number of men attended the Men's Retreat at Camp Mennoscah, April 23, 24. Our pastor, Victor Sawatzky conducted a series of meetings at the Greenfield Church, Carnegie, Okla., April 24-29. Willard Claassen, executive secretary of the Board of Education and Publication filled the pulpit April 24, during our pastor's absence.—Mrs. LaVerne Unruh, Corr.

—**Inman Church, Inman, Kan.:** On Maunday Thursday we were happy to welcome five new members into our church; at the same time Holy Communion was observed. H. F. Reimer, one of our very faithful members, has been hospitalized for several weeks. At a special service, H. A. Fast spoke on "Our Great Mennonite Affirmations," Elmer Ediger on "Trends in Our Church Life," and C. J. Dyck on "Discipline in Our Churches." Recent missionary speakers have been J. P. Balzer on Mexico, Gerald Stucky on Colombia, South America, and Rev. and Mrs. Peter J. Nickel on Alaska. Kenneth Smoker of a nearby church served our pulpit April 24; Pastor Rahn and several men attended a retreat at Camp Mennoscah that day. The annual Sunday School Convention of the Inman-Buhler area was held April 17, at Inman. Program consisted of a talk, music, and panel discussion.—Corr.

—**Salem Church, Dalton, Ohio:** Pastor James Reusser conducted pre-Easter services at the church on the evenings of April 5—7. The church choir under the direction of C. G. Sprunger presented the cantata, "Christ Victorious" on the evening of April 3. Union Good Friday services were held at the Methodist church in Dalton with our church in attend-

(Continued on next page)

ance. A number of our members also attended the union sunrise service at the Badoja Farm on Easter morn. A. E. Kreider of Goshen, Ind., conducted Baptismal and Communion services on Easter Sunday and also brought the evening message. The names of those who were welcomed into the fellowship of the church by baptism were: Shirley, daughter of Mr. and Mrs. Ivan Moser; Judy, daughter of Mr. and Mrs. Wilmer Baer; Russel, son of Mr. and Mrs. Harry Gregory and James, son of Mr. and Mrs. George Brown. Mrs. Laurence Zuecher was received by transfer of letter. H. A. Kliewer, missionary to the Hopi Indians in Arizona, brought the morning message on April 3, and the Girl's Gospel Team of Bluffton College had charge of the morning service on April 17. Mr. and Mrs. Donald Miller are the parents of a baby daughter born on April 12 and she has been named Barbara Lynn.—Mrs. Earl Hofstetter, Corr.

—**Bethel Lustre Church, Frazer Mont.:** The Youth Fellowship presented a play "Challenge of the Cross" as part of the program they rendered. The group goes to Wolf Point every month for services in the hospital and jail. Pastor Frank W. Loewen has been speaker two different weeks for the morning devotionals over a local radio station, Glasgow, Mont. Recently kitchen cabinets were built into the parsonage kitchen. Two church members did the work. Pastor Loewen has started a catechism class which meets during the Sunday school hour. The Girls' Sextet from Freeman Academy was forced to cancel their scheduled program here because of snowstorm conditions in North Dakota. Missionary P. J. Nickels presented the work of the Minfield Home, Auke Bay, Alaska, in our church Good Friday. Communion was also observed that day.—Mrs. Alvin D. Eitzen, Corr.

VOLUNTARY CONSCRIPTION

Publicity surrounding the present manpower proposals for the armed services make much of words like "voluntary," "enlistment," etc., which are misleading. They should be viewed as options within a universal compulsory military system. Lads of seventeen or eighteen are lined up. They are given the option of jumping into the ice cold sea "voluntarily," but if they do not jump, Selective Service comes along to *push* them in. Or, they may enlist in certain armed services. In the one case they must serve a total of ten years, in the other case, eight years.

Back of it all is a *compulsory* system, a system of *conscription*, even though the options within the compulsory system may appeal to many young men.

—Charles F. Boss, Jr.
The Methodist Church

Film Review

SOUTH OF THE CLOUDS, 16 *mm.,* sound, *black and white,* 35 *minutes, Association Films, rental,* $8.

This film presents a story, filmed in the Near East, in which Suad, an orphaned Christian girl, goes to a woman's college and rooms with Najla, a high caste Moslem.

The story portrays the struggle of Najla to find her place in life. Through the activities of the college including the classroom, folk dancing, sociology field work, and a summer of service, Najla commits herself to a life of service rather than going back to a life of seclusion among her own people.

The film moves a bit slowly but presents in an interesting way the issues of choosing a vocation and choosing a way of life. The film could be a bit more definite in picturing the outcome in the life of Najla, for we are not definitely told that she became a Christian although there is an implication that the Christian gospel may have been the motivation which prompted her to choose a life of service.

The story has a real message for young people of high school age and up and would set the background for a discussion of a number of issues they must face including whether they ought to go to college, what vocation ought to be chosen, ways of witnessing, as well as other issues.

THE SEVEN PETITIONS OF THE LORD'S PRAYER

(Continued from page 292)

watch and pray that we enter not into temptation. Never are we in more danger, than when we underestimate the power of temptation.

'But deliver us from evil.' This is not repetition. We not only pray that we avoid temptation, but we see how deeply we are enmeshed in the sins we have already fallen into. As we go on with God we see all this. Once we were concerned with the sins of commission, now are added to our consciousness, our sins of omission. Once there was the struggle with carnal sins, now also, we see the awfulness of our spiritual sins. This climax prayer is for deliverance from evil. He can deliver us from evil so that we may honor His name.

Our Father,
Thou art our life,
And we trust in Thee.
We pray from our hearts
This perfect prayer,
That Thy name may be praised.

Into the Beyond

FANNY SCHROEDER, was born in Russia, January 28, 1868, and died at Newton, Kansas, March 10, 1955. Internment at Bethany Mennonite Cemetery, Kingman, Kansas.

ABRAHAM D. WIEBE of Lehigh, Kansas, and member of the Mennonite Church of Lehigh was born March 27, 1873, and died April 15, 1955.

PAUL GERHARD KREHBIEL of Woodlake, California, and member of the First Mennonite Church, Reedley, California, was born March 29, 1894, and died April 17, 1955.

Nobody knows the age of the human race, but all agree it is old enough to know better.—Carbuilder

Worry wouldn't be so bad if it were not applied either too early or too late.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

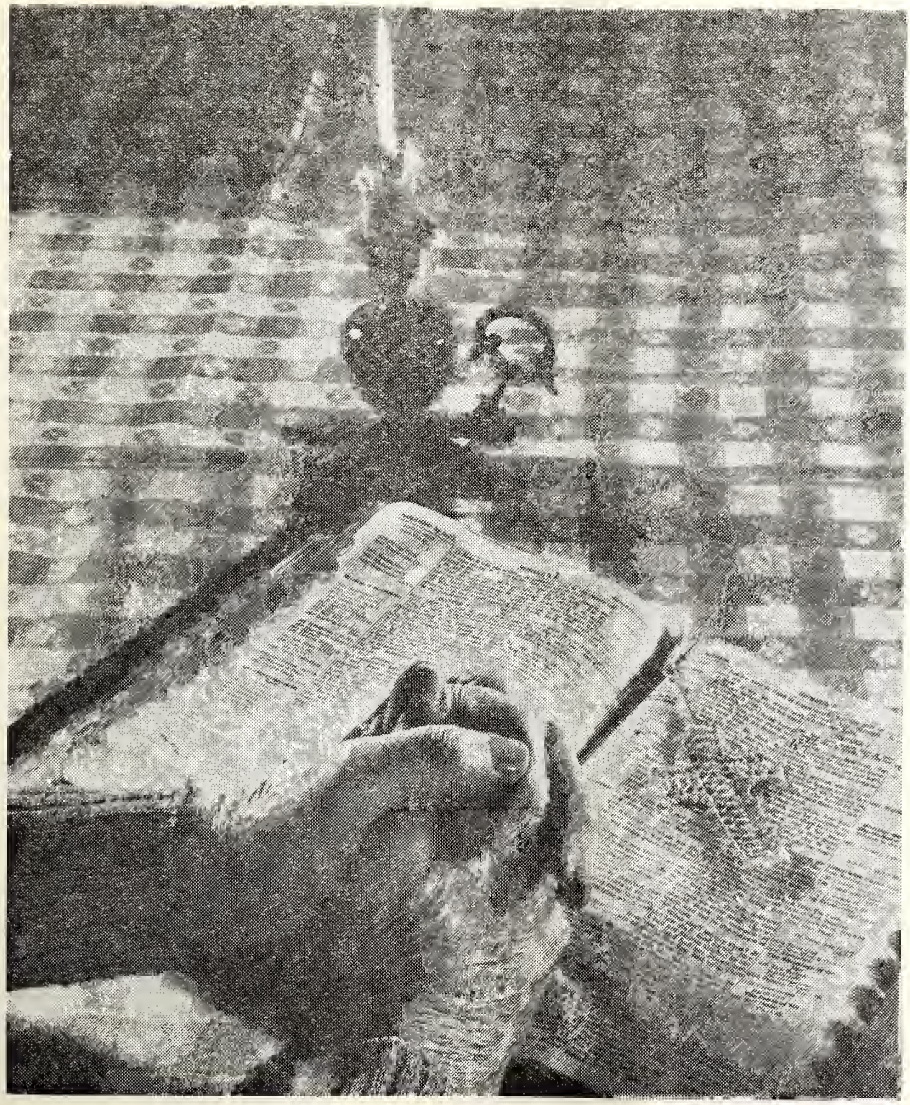


Photo by Waltner

Moving Ahead in Evangelism
Elmer Ediger

The Work of the Holy Spirit
Erland Waltner

Volume 70 Number 20 May 17, 1955

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CPS REUNION

The Lincoln unit 138-1 will have a reunion Sunday, May 22, 10:30 a.m., at Harvey County Park. There will be a basket dinner.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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Emmanuel—God With Us

Wherever I am, there is God,
Every hour of every day, and
I cannot wander beyond
His love and care. He does
Not track me down as a
Divine detective, but seeks
For me as the Good Shepherd.
When I persist in sowing
Evil seed, not even his
Love can prevent the reaping
Of an evil harvest. With
Integrity he maintains the
Moral order, ever keeping
Inviolate all his processes.

The moral law against which
We often throw ourselves is
His holy gift for our
Redemption. Nothing can
Separate us from His love,
Not even our iniquities.

Before ever we turn to Him,
He is eager to grant us
Forgiveness and restitution,
Wisdom and power,
And radiant joy.
It is not His will that
Even the least of us
Should perish, but
Have everlasting life.

Wherever I am, there is the
Living Christ, as near as to
Peter and John in ancient
Galilee. He taught
Wonderful words of life,
Poured himself out in
Loving kindness, brought hope
To the hopeless, aroused the
Hostility of men of power,
Remained faithful to the
Will of God, was crucified,
Buried in a borrowed tomb,
Rose from the grave on
The first Easter, and lo
He is with us always, even
To the end of the world.

Closer than hands or feet
Nearer than breathing,
He is eager to guide us,
Empower us, welcome us
As co-workers in His
Father's business.
Speak thou for He hears,
Listen thou for He speaks,
Follow wherever he leads,
And like the men on
The road to Emmaus,
You will feel your heart
Burn within you on the way.

—Kirby Page

Of Things to Come

May 22—Baccalaureate Service, Bethel College
May 22—Baccalaureate and Commencement, Mennonite Biblical Seminary, Chicago.
May 24—Commencement, Bethel College
June 1-5—Pacific District Conference, Monroe, Wash.
June 5 and 6—Baccalaureate and Commencement, Bluffton College, Bluffton, Ohio
June 10-14—Northern District Conference, Henderson, Nebraska
July 4-10—Junior Retreat, Camp Friedenswald
July 11-16—17-22—Intermediate Retreats at Camp Mennoscah
July 11-17—Intermediate Retreat, Camp Friedenswald
June 16, 17—Conference on Mennonite Cultural Problems, Mennonite Biblical Seminary, Chicago
July 18-24—Senior Retreat, Camp Friedenswald
July 25-29—Pre-Junior Retreat, Camp Friedenswald
July 29-31—Sunday School Workers Retreat, Camp Friedenswald
July 25-30 and
Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah
Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah
Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah
Aug. 19-21—Young Family Retreat, Camp Mennoscah

For Freedom

Vernon Stucky

Freedom, freedom we can see
We must sacrifice for thee;
Drafted men, against their will
Now are trained to wreck and
kill.
Fathers toil from dawn till night,
Since their sons must train to
fight;
Young wives too, with husbands
gone
Though dismayed, must carry on;
Guiltless children too must pay
Through the tumult of our day.
All are puppets for defense,
Almost slaves in every sense,
Slaves of toil and slaves of pain
Slaves of loneliness and strain.

Freedom, freedom we can see
We must sacrifice for thee,
Till we ask, "Ah can it be,
Could we be a slave of thee?
Can the thing we seek to save
Be the thing that could enslave?
Or is ours a false defense,
Lacking in good common sense?
Or is freedom's worthy name
Forged for some insidious aim
By some men devoid of shame
Who enslave in freedom's name?"

Editorials

KEEPING WEDDINGS CHRISTIAN

Now that we are approaching the time of year when weddings are more numerous, we would do well to check again the common ceremony used to see if it is as Christian as it might be. Those responsible for planning the details of the ceremony are confronted with two alternatives: they may plan the music and general procedure in accord with the common practices of public weddings, or they may take the time, with the help of the understanding minister, to make the occasion a beautiful Christian experience to be long remembered by all present.

To follow the line of least resistance would be to conform to the conventional pattern; the same sentimental but secular songs, the same traditional march music, the same common order of events. This makes the ceremony practically the same as hundreds of others with the exception of the names involved.

But it can be beautifully different. Appropriate sacred hymns may be played before the ceremony proper, the special music may be truly Christian, and the wedding party can come in, not to the common "wedding march," but to the strains of a beautiful hymn. In one wedding recently attended, the congregation arose as the bridal party entered and remained standing to sing heartily "Joyful, Joyful, We Adore Thee."

Our sacred music is not so limited that we may not find excellent selections very appropriate for such a special occasion. We do not have to borrow the threadbare selections from the secular lists. Anyone with good imagination, an appreciation for music, and a feeling for the sacredness of the occasion, can work out a beautiful Christian ceremony. Let us dare to be different. Ministers can often take the lead, first by preaching a sermon on Christian weddings, and then helping the parties arrange for such a ceremony.

CIGARETTES STAND CONDEMNED

The mounting evidence from doctors and scientists against the cigarette alarms the tobacco interests. Cigarette smoking has fallen off slightly in the past year, in spite of the tremendous pressure of advertising through the printed page and billboard, the radio, and television. Now they are making great claims for the filter cigarette, which has been pronounced "the greatest advertising hoax perpetrated on the American people by an industry which has made the Big Lie the ruling principle of its advertising on the radio."

Doctors claim that heavy cigarette smoking more than doubles the death rate from cancer. It is also pointed out that such smoking definitely affects the heart. On these two counts, cigarette smoking stands guilty and condemned before a gullible public.

Mennonites in general have always believed that the use of tobacco does not fit in with the devout Christian life, for they could not imagine Christ, their leader, as being a slave to such a habit. Now that doctors and scientists are coming to our support it is hoped that those tempted to give in to this unwholesome habit will take a serious second thought. The Bible tells us that our bodies are "the temples of the Holy Spirit." Such temples should be kept pure and undefiled.

NEGLECT NOT PRAYER FOR PEACE

A reader, calling attention to the fact that churches some time ago launched a "year-long prayer for peace," asks what our Peace Churches are doing in this respect. Certainly, when non-peace churches see the need of prayer for peace and are planning such a year-long campaign, we should be sure that our own churches, who claim to hold dear this ideal of peace, should do no less.

Perhaps we take too much for granted. We do not believe in war, but are we backing up that belief by making use of a power which can help prevent war—that of a mighty appeal to God on behalf of peace around the world. We claim to believe heartily in peace, and of course we believe in prayer. Then these two beliefs should be joined in appropriate action.

If every church of our Conference would urge every member to pray seriously for peace every day of the year, certainly these sincere prayers would not be in vain. In an address last summer before a large church group, President Eisenhower called upon religious leaders to lead the way because the cause of peace needs God. Said he, "that act of faith might take the form of a personal prayer by hundreds upon hundreds of millions." If the leaders of our nation, and the non-peace churches begin to sense the mighty worth of prayer for world peace, shall we of the peace churches lag behind?

THE UNHEEDED CALL

Hezekiah in his day found that people very easily neglected God and His worship. When he sent a call throughout his realm for people to return to God, his messengers met a discouraging response: "They laughed them to scorn, and mocked them." He pointed out that "the Lord is gracious and merciful and will not turn his face from you, if you return to Him."

How we boast of all kinds of improvements, discoveries, and inventions since those far-back days, but when it comes to religious improvements, do we not, even as they, greatly neglect our spiritual relationship with God? And we have the added advantage of having Christ show us what God is really like and what it means to be a true follower of Him. Our spiritual advancement has not kept pace with our material development. Perhaps we are not as wise as we like to think.

Moving Ahead in Evangelism

ELMER EDIGER*

Frankly, do we want to? There is the temptation to be content with reacting against certain methods of evangelism. Over the years however there has become evident in our discussions a clear concern to move ahead with a wholesome evangelism.

At our best we recognize that evangelism should be at the very center of our local church program, not only in our missions. Rightly understood this does not minimize our program of nurture, fellowship, and service. In Christ Jesus we have something we want to share. Those outside Christ and the church we want to win for Him. All aspects of our church program must contribute to this full life in Christ to which we want to win others.

But how do we move ahead in being more than a "family," a "culture" church? This in effect is the question that was raised recently at a Sunday evening discussion meeting in Hillsboro, in Goessel, and also at the Mennonite Men's workshop at Elyria, Kansas. The time is ripe for moving ahead.

One discussion, one inspiring sermon, one day's workshop, or even a week of evangelistic meetings will not do the whole job. It needs to be a "process" over a period of time, in fact, continuous. This should be a "process" of honestly examining our witness, of refocusing the gospel message, and then "being and doing." But if at all possible concerned individuals should work through regular church channels rather than some independent group of individuals from various churches. Work with the pastor, the church council, the laymen, the women, the youth, or better yet an evangelism committee of the congregation. The church ought to be the channel for this "process."

Local groups which are just beginning a new emphasis on evangelism might well begin by "warming up" their own fellowship groups within the church (such as youth, women, men, etc.), and examining what potential each group has for evangelism. "Fellowship evangelism" is a simple but effective aspect of evangelism which should be present in all congregations.

Fellowship evangelism endeavors to help all organizations of the church to open their doors in an inviting way to those outside the church so they may find Christ. The warmth of fellowship can stir individuals to long for Christ, it can also help individuals into full discipleship after they have accepted Christ. Combine such a winsome fellowship with a visitation program and the congregation is on the way toward a wholesome program of evangelism which can be continued on a long-term basis.

Fellowship and visitation evangelism are not the whole of evangelism but it is a good beginning point for us as we seek to grow (and, it is not to be overlooked by churches who consider themselves already evangelistic). A brief but excellent summary of this approach is to be found in one chapter of Edward K. Ziegler's pamphlet, *Brethren Win Men to Christ* (available from Mennonite Book Stores).

How do we move ahead? Anyone who is really concerned can order this pamphlet. Read it and then if moved share it with leaders in some organization. Study this pamphlet or another similar one as a group. Make your recommendation to the church council. This is not the only way to move ahead locally but it is one way. Jesus said, "Follow me, and I will make you fishers of men," Matthew 4:19. "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses . . ." Acts 1:8 RSV.

Christian Courage

ELAINE SOMMERS RICH

It happened in Nebraska. A local boy had been killed in Korea, and feeling was running high against Mennonites in the neighborhood and their CO position. Aroused citizens called a mass meeting to protest the provision for CO's in the draft law. About 500 people gathered. All the emotion that changes separate individuals into a homicidal mob was present. How would you have liked to address such an audience?

That's what Arnold Nickel did. "It's best not to get excited," he said later in telling the story. For forty minutes this Mennonite pastor explained to those apparently hostile listeners his beliefs about the Christian and war. Was there a single sympathetic listener in the group? He didn't know. When he sat down, he was prepared for almost anything.

A young fellow who had fought in the front lines in Korea and was now a university sophomore stood up next. Step by step, sometimes in unpulpitlike language, he led that audience through the reasoning that had made a CO of him. "If your government asked you tomorrow to shoot your mother, how many of you would do it? Raise your hands." No hands. The next question had to do with a husband or wife. Soon he was asking about "a North Korean who was your good friend." Still no hands. Finally he asked about "a Russian who was your friend." Still no hands. "What are we talking about? We're all CO's in part," the fellow concluded.

There's more to the story. Before it was all over Arnold Nickel had talked to the parents of the boy who died in Korea. He had made friends with the university sophomore and another student who had spent a year and a day in prison for his convictions. And he has since testified to the Mennonite position on war to all kinds of civic and church groups at their invitation, all as a result of this incident.

—Youth's Christian Companion

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*Executive Secretary; Board of Christian Service

North Newton Material Aid Center

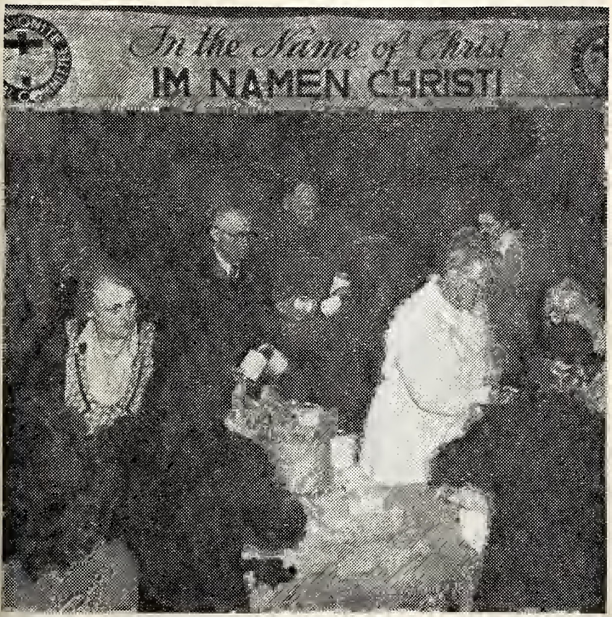
A new building to provide more adequate processing and storage facilities for their material aid contributions to foreign relief is to be constructed in North Newton, Kan., by Mennonite and Brethren in Christ churches in Kansas and surrounding states.

The new MCC material aid center and warehouse will be erected on the site of the present clothing center building in North Newton which MCC has been renting from Bethel College. Construction of this sloped roof, block building to provide 3,000 square feet of floor space is to get under way in May.

For some time it has been evident that the present quonset-hut clothing center structure is inadequate because of its limited space and ineffective heating and cooling system. Another need is for a building to store and process food. A building rented for this purpose in the past is no longer available. Such facilities will be needed again when the portable canner operates in Mennonite and Brethren in Christ communities in the Midwest this season.

The need for these facilities is underscored by the continuing distress of the world's suffering and underprivileged peoples. It is evident that relief needs will continue indefinitely and that these needs are a distinct call to Mennonite and Brethren in Christ groups to provide food, clothing, soap, bedding, and other materials in a Christian spirit.

The North Newton center is a conveniently-located disposition and processing point for relief materials contributed by churches in Kansas and surrounding states. After materials are sorted, packaged, and labeled, they are picked up by the MCC truck and taken to port cities for shipment overseas.


In the Name of Christ
IM NAMEN CHRISTI

Continued clothing and food distributions to the underprivileged and distressed overseas are possible through contributions by Mennonite churches in America. Here needy persons in Luebeck, Germany, are given canned meat and flour by MCC. The processing centers such as the one being constructed in North Newton, Kan., are important links in getting well-prepared relief supplies abroad. Last year MCC shipped relief supplies to the following countries: Austria, England, Formosa, France, Germany, Greece, Holland, Hong Kong, Indo China, Java, Jordan, Korea, Mexico, and Paraguay.

The plan, therefore, is to construct a building for use as a clothing processing and storage center and a cutting room. The quonset-hut structure will be used for food processing and storage.

Total cost of these facilities is expected to be between $25,000 and $30,000. This will include purchase of the present clothing center and plot of ground approximately 300 by 88 feet facing 24th Street on the south. To be erected to the south of the clothing center, the new building will cost between $16,000 and $19,200 including interior equipment, adequate parking space, loading facilities, and attractive landscaping.

Mennonite and Brethren in Christ representatives working with their MCC organization have agreed that one offering be taken in all churches in Kansas and surrounding states. The plan is to suggest that each member contribute $1 for this "North Newton Material Aid Center." Based on the membership in the area, such a contribution will cover the cost of this new material aid plant.

Contributions should be directed to conference treasurers and designated for the "North Newton Material Aid Center."

There will be an opportunity for volunteers to contribute labor to hold building costs to a minimum. Plans are for Voluntary Service personnel to aid in the construction.

Film Review

THE STREET, 16 *mm., sound, black and white,* 22 *min., available from Association Films, rental* $6.00.

The Street is a story of a young minister who reopens a church which is located on a city street. The young minister brings the church to the people and soon develops a dynamic program. He is concerned about the many issues the people face in the city.

The work of the minister and the program of the church make a deep impression on a returned soldier. Through the ministry of this church as revealed through the work of the minister and the transformed lives of one of the families in the church, this young soldier dedicates his life to the Christian ministry.

The film is well done. Probably the two main weaknesses are that the problems are solved too easily and that only a few of the aspects of work on a city street can be covered in a short film. The film would have value for city churches. It would also have value for youth groups anywhere in presenting the issue of choosing vocations. The film could be used with groups from the senior high school age on up.

Preach, Reprove, Rebuke, Exhort

J. F. SAWATZKY

This Scripture passage gives a charge to Timothy, the minister. He is charged before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom. This passage reminds us that our deeds, as God's children, as members of the body of the church, will be accounted for. It causes us to take stock of our time. How much of it do we spend aimlessly? How often do we omit to do that which we should do, and do that which we should not do.

To Timothy the charge was to preach the Word in season and out of season, and to continue doing so. Not to miss any opportunity to proclaim the gospel message. According to 1 Corinthians 15:1-4 this message is: that Christ died and that He was buried and that He rose again the third day. He died for our redemption and rose again for our justification and ascended into heaven for our sanctification.

Timothy was charged further to reprove the believers of their sins. This was not a pleasant task. Should it be done openly? Are we ministers asked to reprove our members of their sins from the pulpit? We may safely reprove sin as such openly without judging the sinner. Many preachers of the past have used this method extensively. Spurgeon says that a large percentage of his sermons were of a reproving nature.

Again we read, rebuke, threaten, those who persist in wrongdoing. Let them know that their deeds are to be judged at Christ's appearing and His kingdom. Jude makes mention of this disciplinary act in verse 23, when he says, "and others save with fear."

Next comes exhortation. This surely can be done effectively, even from the pulpit. If the minister will plead with his followers to be true to the Word and the Spirit, admonishing them to walk as is becoming to a believer.

Do these things with all longsuffering and doctrine. Whether openly or privately, let love always be the guiding force. Never become hasty or harsh. Always putting the offender in remembrance of the Bible doctrines which we are to follow.

This is disciplining; not a pleasant job but a necessary one. Yet one that is largely neglected in the churches today. We may reason, let us preach so much of the good we can do, that no room will be left to do evil. But we must also remember that the adversary, even Satan, is constantly appealing to the lust of the eye, the lust of the flesh, and the pride of life, and only too often he succeeds in leading us astray. Therefore we must at all times be on guard and keep in fellowship with our Lord that we can be victorious over our tempter in the strength of the Spirit.

The reason for keeping the charge is that time will come when men will not endure sound doctrine, but shall heap to themselves teachers having itching ears. Do not these words describe our present day? Yes, we want something pleasant for our ears. Even our worship service we limit to an hour. Two-thirds of that time is spent on preliminaries such as music, singing, announcing, taking the offering, etc. The time for the sermon is thus often curtailed. Yes, all those other things are part of the worship service, but prayer and the message should have first place.

Many radio programs are of such a nature to tickle our ears. Many attractions are used to make the people listen. And often the truth is not proclaimed, but fables. Yes the Spirit did say through Paul, "they will turn away their ears from the truth and shall be turned into fables."

Let us therefore examine ourselves and see if we are still on solid ground. Proclaiming the Word in its entirety, preaching, reproving, rebuking, exhorting, with all longsuffering and doctrine. May the dear Lord give us wisdom, courage, and power, to do His will as ministers, teachers, group leaders, parents, and brethren.

"Missionaries in Overalls"

Three General Conference Mennonite 1-W men who might well be termed "missionaries in overalls" have arrived in Belgian Congo to aid in the work of the Congo Inland Mission.

Their going to Africa illustrates a new approach to missions. The work of their hands will be a means of testifying to the efficacy of the Christian gospel and will strengthen the work of missionaries by freeing them from much manual labor and enable them to give more time to evangelistic activities.

And at the same time, their work in Belgian Congo illustrates how 1-W service can be an effective service for Christ and the Church while being a means of fulfilling the required two years of government alternative service.

The names and addresses of the three 1-W men who sailed for Matadi, Belgian Congo, on March 12, are David Claassen, Newton, Kan.; Larry Kaufman, Windom, Kan.; and Fremont Regier, Whitewater, Kan. Accompanying them was Loyal A. Schmidt of Abbotsford, B. C., not subject to any draft call but going for a period of Christian service.

The men took with them a one-ton panel truck which will be used by the missionaries in evangelistic-itinerary work. To drive the vehicle the thousand miles from Matadi at the mouth of the Congo to the field required about a week's time.

Claassen will be a general assistant to Dr. Merle Schwartz in the medical work at Mukedi. Kaufman and Regier will be a team at the Mutena station. Kaufman will be in charge of vehicle repair and maintenance and assist in the building program and Regier will assist in the agricultural and industrial programs.

Their assignments for their two years of 1-W service under the Congo Inland Mission were facilitated

(Continued on page 318)

Northern District Conference Program

(Condensed)

Bethesda Church, Henderson, Nebraska

June 10 - 14

Friday Evening, June 10—

Conference Opening—L. R. Amstutz, president
Message by Conference Speaker—Howard H. Charles, Goshen Biblical Seminary, Goshen, Ind.

Saturday Morning, June 11—(Communion Service)

Communion Meditation—L. R. Amstutz
Conference Business: Reading of Minutes; Report of Executive Committee; Auditor and Treasurer's Report; Presentation of New Churches; Report of Education Committee and Educational Institutions; Election of Conference Officers.
Message—Howard H. Charles

Saturday Afternoon, June 11—

Conference Business: Report of Peace Committee; Report of Examining Committee; Report of Home Missions Committee; Election—Education, Peace, and Examining Committee.
Message—Howard H. Charles

Saturday Evening—

Service in charge of the young people of Bethesda Church, Henderson, Nebraska

Sunday Morning, June 12—

Service in charge of the local church

Sunday Afternoon—

Memorial Service—Walter Gering
Message—Howard H. Charles
Offering for Northern District Conference Treasury

Sunday Evening—

Program in charge of Men's Brotherhood of Northern District

Monday Morning, June 13—

Conference Business: Election—Home Missions Committee member; any other remaining officers and committees.
Report of Resolutions Committee; New Business
Message—Andrew R. Shelly

Monday Afternoon, June 13—

Meeting for the Women's Missionary Society and the Men's Brotherhood

Monday Evening—

Program in charge of Women's Missionary Society

Tuesday, all day—

Program in charge of the Young People

Flashes of Thought

Faithful Plants

Walter Gering

No—I must admit—they are not as beautiful as those marvelous Easter lilies. On Sunday those lilies had been breathtaking. Thirty-five Easter lily blossoms arranged in the form of a cross added something to the holiday which lingered in our memory long after the service was over. The flower committee had once again made a real contribution to the festivities of the day. It would hardly have been Easter without those lilies.

The next Saturday the members of the committee were back in the church discussing the flowers for Sunday. I could tell that they were concerned. The display prepared for the coming service did not suit them and they were trying out different arrangements. Why not use the same lilies which had been a part of the Easter service? Surely no one would object to having them on the Sunday after Easter. After all, we were all still in the spirit of the season.

That was the trouble! The lilies were no longer available. One by one they had drooped and withered away during the week. Now that the week was over only six of the flowers could be used. And one of those was beginning to droop. It was doubtful whether it would be usable the next morning. No wonder the committee was concerned.

Sunday morning as I returned to the church it was evident that their concern was justified. There were only 5 lilies present for the service. The following Sunday, two weeks after Easter, they were all gone.

Then it was that I noticed again those faithful green leaf plants which had been serving so well all winter long. Not once during those weeks had they produced any gorgeous flowers; they were simply living, broadleafed house plants. But they had been there regularly, rain or shine; the bitterest cold could not keep them away. It was the Easter lilies with their spectacular display which had drooped and withered so quickly.

So too it was with many who had worshiped in the house of God on Easter. Like the lilies they had been present for the festive occasion, celebrating the resurrection of the living Lord. How quickly they had withered away. Within a week or two it was the faithful ones who took their accustomed places and joined in the service. Thank God for the living green plants in the house of God. Rain or shine, at all times they can be found adding their inspiration and contribution to the services of the day. They are a symbol of the living worshipers who can be counted on in the service of the risen Lord long after Easter has passed.

The Work

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PART ONE

(Message given at the Western District Ministers' Conference at North Newton, Kansas, on March 24, 1955, and submitted for publication with some revisions at the request of the conference.)

After the point has been made so often, why is it that we still tend to neglect the doctrine of the Holy Spirit in our teaching and preaching?

Is it because this doctrine is more vague and obtuse than the ones concerning the Father and the Son? Then its very difficulty should challenge the pioneer within us to seek to spell out its truth in idioms which will be understood in our day. Is it because the doctrine is dangerous? This, indeed, gives us pause. We know that from Paul's day to our own this doctrine has been subject to twists and exaggerations which have all too often made it a stumbling block to the church at large. Even the book of 1 Corinthians speaks of the disturbances of early Christian worship by those who, emphasizing the Holy Spirit, "spoke in tongues" which were not understood. The encounter of our Anabaptist forebears with so-called Spiritualists puts us on our guard against an undue emphasis on the "inner light" which is glibly labeled the Holy Spirit. Our own experience with individual Christians who boldly claim to be "Spirit-led" and "Spirit-filled" but whose very approach to truth and life prompts us to ask "By what Spirit?" likewise makes us cautious.

It is true that this doctrine is often misunderstood and often abused, but may the greatest tragedy of all not be this, that we are like the church at Ephesus who when asked, "Have you received the Holy Spirit since you believed?" replied, "We have not so much as heard whether there be any Holy Ghost"? (Acts 19:3)

Whatever may be the real reasons for our neglect of this doctrine, let us recognize that it is an essential one in the process of spelling out the biblical revelation of God. As in the unfolding of the self-disclosure of God, men of faith recognized God the Father, and God the Son, so they also recognized God the Holy Spirit. If we may exploit prepositions to help make distinctions, in the Father, God is seen as *before* us (creation) and *above* us (sovereign); in the Son, God as *with* us (incarnation) and *for* us (atonement); and in the Holy Spirit, God as *in* us (Christian life) and *among* us (the Church). With the poet, we may sing:

"Love, that caused us first to be (Father)
Love, that bled upon the tree (Son)
Love that draws us lovingly (Spirit)
We beseech thee, hear us."[1]

The Holy Spirit is thus a third dimension of this three-dimensional God, as C. S. Lewis describes Him. He is the third person of the Trinity, as classical theology has said. He is God's own Being present and active in men and in their relationships with each other.

I. Identifying the Holy Spirit

Reference has already been made to the problem of putting the right label on the right article. When we speak of the Holy Spirit or of the spiritual life, we are often confused by the wide variety of ways in which we use the word "spirit." A desk dictionary lists the following common uses:

(1) The breath of life, or the life principle
(2) The soul of man
(3) The Holy Spirit
(4) Any supernatural being, apparition, specter, ghost, or fairy
(5) An individual
(6) Temper, disposition, or mood
(7) Liveliness, energy, courage
(8) The real meaning, the essence
(9) Any strong distilled alcoholic liquor

Is it any wonder that people are confused when we try to speak of the Spirit or of being spiritual? At times it takes an expert in semantics to determine precisely what we do mean.

A glance at biblical terminology may be helpful. The Hebrew term *ruach* was "originally employed to describe loud, violent breathing and was frequently applied to the wind which swept down the mountain gorges and whirled across the desert wastes."[2] Its connotation of active, invisible power is obvious. The Greek word *pneuma* originally meant "the breath, but then also in poetry, the wind, and in the language of early physicists and physicians, a kind of invisible substance or gas which could account for various affections in organic bodies."[3] As these terms were adopted into biblical usage they came to stand "primarily for the dynamic activity of God, but also in a derived sense, for the part of man's nature which could become the field of operation of the one divine Spirit."[4]

From this it is clear that biblically the term "spirit" is used in two distinct senses, namely, (1) of the Holy Spirit who is Divine power and activity, and (2) of the human spirit which is the "Anknüpfungspunkt" of the Divine Spirit in the nature of man. The human spirit and the Divine Spirit are intimately related, but they are not to be identified. The erasure of this line of demarcation between the human and the Di-

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[1] Charles W. Lowry, "The Mystery of the Triune God," **Interpretation**, January, 1950, p. 41.

*Asst. Prof. of Bible and Christian Education, Bethel College

[2] F. W. Dillistone, **The Holy Spirit in the Life of Today** (Philadelphia: Westminster Press), p. 22.

[3] **Ibid.**, p. 23.

[4] **Loc. Cit.**

Holy Spirit

R*

vine Spirit is the essential error of humanism, which tries to spell God with a capital MAN. Noble as the human spirit may become, lofty as its aspirations may be, the capacity to respond to the upward call must not be identified with the Holy Spirit himself. God is God, and man is man and while the two by grace may have fellowship, this relationship always implies separate entities rather than fusion.

Having recognized that the Holy Spirit is distinct from the human spirit, as well as from all that is material or physical, we need also to identify Him in terms of His relation to the Son and to the Father. This is even more intricate and too often becomes simply academic scholasticism. In the Nicene formula it is recognized that the Holy Spirit is God but there is the sense in which He is not the Father, nor the Son. Yet most of the attempts to distinguish Him in essence or in function from the Father and the Son tend to leave us confused.

Stressing the essential unity of the Godhead, is it not simplest to say that the Holy Spirit is the same God Whom we know as Father, Who manifested himself incarnate in the Son? Who is now indwelling believers individually and as His church, actively carrying on His own redemptive and perfecting purposes in men and in the world? May we not say that He is *God-in-Christ in us and among us?*

In this sense the Holy Spirit always confronts us as a person and never as a thing. We address Him as *"Thou"* and speak of *Him* rather than of it. Again, He is *intimate.* He is indeed "nearer than breathing and closer than hands and feet." A true doctrine of the Holy Spirit is a safeguard against the overemphasis on Divine transcendence which removes God from our intimate fellowship. Moreover, He is *living* and *active.* It is not coincidental that the New Testament book which gives us the story of Pentecost and the work of the Holy Spirit in the early church is called "The *Acts* of the Apostles," some having suggested that it could even more appropriately have been called "The Acts of the Holy Spirit."

This leads us now to consider in brief outline the specific areas of activity and the kind of work which God in Christ does through the Holy Spirit.

II. Activities of the Holy Spirit

Recognizing that our list may be far from complete, we note five activities of the Holy Spirit as indicated in the Scriptures and confirmed in Christian experience.

1. As Generator of Spiritual Life

To Nicodemus Jesus said, "Ye must be born again," and in explanation added that this must be "by water and the Spirit" (John 3:3, 5). Later, in the Bread of Life discourse, Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life, (John 6:63). Again, at the Feast of Tabernacles, Jesus declared, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water," and John hastens to explain "But this spoke he of the Spirit, which they that believe on him should receive," (John 7:38, 39). When the Apostle Paul later speaks of the new life in Christ, he calls it "life in the Spirit," declaring

> "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," Rom. 8:9-11.

From these passages it is clear that the Holy Spirit is the giver of new life, the agent in regeneration, the One through Whom and in Whom the Christian life exists. Here is an echo of the graphic passage of Ezekiel 37, in which the prophet sees the valley of dry bones revivified through the Spirit of God and receives the promise of Israel, "and (I shall) put my Spirit in you, and ye shall live" (Ezek. 37:14). Thus, it is the Holy Spirit Who initiates, brings into being, and effectually establishes the spiritual life in man.

The implications of this are legion. For every evangelist, pastor, and teacher it is important that he recognizes that the initiation of the Divine Life in the Christian believer is never achieved merely by the application of the right techniques, the mixing of the right formulas, the pronouncement of the right words, or the procurement of the right equipment and the development of the right methods. Techniques, formulas, words, equipment, and methods may all be used by the Divine Spirit in the accomplishment of His work, but it is always He Who is the effectual agent in the work of God's Kingdom.

(Concluded next week)

Beyond the Asking

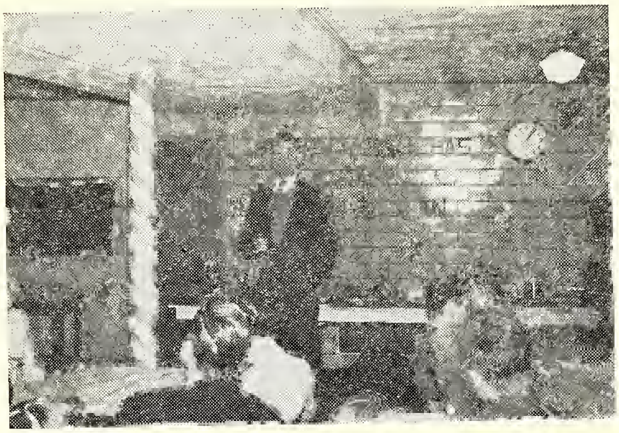
What makes the sky deep blue,
The grass green, touched with dew?
What gives the sun its light,
Or the stars their sparkle bright?
Why are the mountains steep,
Or oceans wide and deep?
I know not, yet I know
That God has willed them so.

—Caroline E. Kauffman

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Our Greater Work



Jake speaking at a young people's workshop dinner in Dalton, Ohio.

"He who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father," John 14:12 RSV.

We as Mennonite youth have a work before us that even the disciples did not have. Truly, our privilege of sponsoring the Jakob Duerksens for three years of study is a great work for us.

But anyone who meets the Duerksen family realizes how little this "great work" requires of us. They are the ones who toil, study, and make the many necessary adjustments which come when one lives in a foreign country and moves among a different culture. As you talk with them you cannot help but feel uplifted by their quiet sincerity and be stirred by the glowing conscientiousness as they diligently strive to prepare themselves for more effective service. After returning to Paraguay in fall Jake will have to teach school because the ministry does not remunerate the minister in their church. Plus being a teacher and preacher, Brother Duerksen will also do youth work among the Mennonite young people there. They will be doing a "great work."

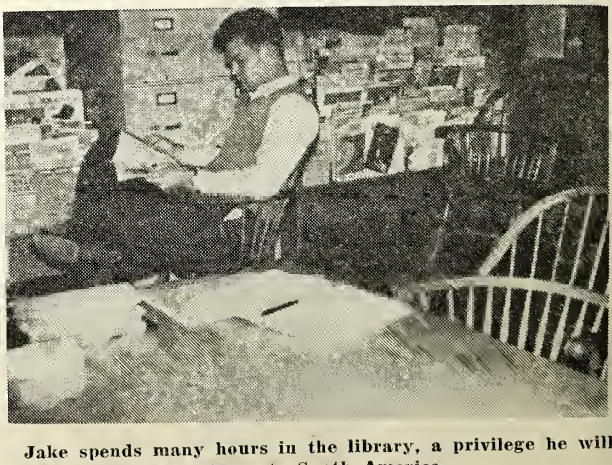
The Duerksens and the Bible, their guide to life and service.

Our three years of contact and helping them will be felt for many years as they labor among their people who are also our people through our great spiritual ties. Their labor will be a part of us and we will be a part of them.

This "greater work" is costing the Duerksens much in terms of a stable home and family life. Moving from one place to another with two small children; struggling with the language; meeting the many expected speaking engagements; and striving to live as frugally as possible in order to keep our support at a minimum. It is costing them much which cannot be measured in so many figures.

The Duerksen family in their tiny apartment at Bluffton.

What is it costing us? It costs us some pennies. Yes, I say pennies. Our total YPU budget of $7,400 for 1955, which includes the Duerksen support and



Jake spends many hours in the library, a privilege he will not have after he returns to South America.

return passage to South America, sounds like an enormous amount. But if *all* the young people of our conference pitch in and do their share this great sum boils down to approximately fifty pennies each. Some of us pay more than that for a deluxe banana split. This is half the price of a baseball game. We need our little personal sidelines but how much spiritual benefit do we receive from them? First and most important, let us carry on the "greater work" which the Lord has given us. We don't have to be old to give for the work of the Lord. Give with a cheerful heart and be a vital part of the prophecy which came from the lips of our Savior—greater works than these shall you do.

—William Gering

Hitkarin

Dear readers of the Youth Section:

The following article is taken from the publication of "Leprosy Mission Digest." We believe our readers will be interested in this short story of Hitkarin, because this girl was one of the many patients in our leper home in Champa, India, which our senior brother, Dr. P. A. Penner founded and supervised for forty years. The present people in charge are Rev. Aron Jantzen from Paso Robles, California, superintendent; Dr. Arthur Thiessen in charge of medical work; and Brother Job Retansing manager of daily physical needs of the lepers.

—John Thiessen, Board of Missions

"What a beautiful cloth," exclaimed a visitor to the mission exhibit as she fingered a bright-colored, embroidered linen tablecloth spread out on the exhibit table. "Where's it from?"

"India."

"Ah, yes, I should have known," the American woman sighed enviously as she imagined flashing needles guided skillfully and quickly by the slender, lithe fingers of some far-away Indian woman trained from childhood in the art of delicate and intricate needlework. "It's very easy for them."

But she was wrong. It wasn't easy for Hitkarin. The pretty young Indian maiden whose handiwork was learned the hard way.

It could be said that Hitkarin was, in a sense, a child of misfortune. Born in a remote jungle area of central India, she lost both father and mother by the time she was two. And her only legacy from them was the legacy of disease.

In another sense, however, Hitkarin was a child of good fortune because she was left in a place called Bethesda. To understand why this was a piece of good fortune, we must go back fifty years.

One sizzling hot afternoon in 1902 an American missionary, Dr. P. A. Penner, sat down to *tiffin* on the broad verandah of a Mennonite mission house in Champa. As he ate, two ragged beggars covered with sores came shuffling up to him with hands outstretched. Dr. Penner's trained eye could see they had the disease called leprosy, which was regarded by the superstitious as a curse of the gods.

To their surprise, this kindly man did not throw a piece of bread their way. He invited them to sit with him at the table and share his meal. For Dr. Penner was a man of God who believed in the brotherhood of man under God. And this belief led him to start what has now become the fifth largest hospital-community for Hansen's disease in all India.

From two small huts on the edge of the mission compound grew a beautiful village with charming, well-built cottages and brick houses, streets fringed with shrubbery and bright blossoms, a new modern schoolhouse with an enrollment of sixty children, and two most important buildings—the hospital and the church.

During the period of its growth, many hopeless victims of the disease which afflicts some two million of India's people came to Bethesda, as the healing community was named. Many found health for their bodies, and some found a new way of life in Christian love.

Among these were Narayan, a Brahman whose father was a judge, and Bijram, who came from the Beli caste (makers of all kinds of oils). Both were well-to-do and had a good education. Narayan entered Bethesda only as an alternative to suicide and stayed on to become an outstanding Christian leader of the community. Bijram, whose eyes were affected by his illness, also embraced Christianity and composed many lovely hymns to express his joy in his new faith.

To Bethesda came Hitkarin's mother in search of a cure for her ravaged body. But she came too late; and after her death little Hitkarin was kept on at the mission hospital.

Thus out of misfortune came the good fortune that was Hitkarin's. For though the disease, which was not brought under control until her teens, left her with crippled fingers, the little girl had advantages undreamed of in her mother's village. She had lots of fresh milk to drink, good nourishing food to eat and lovely, gay pinafores to wear. She went to school as soon as she was old enough, and after school hours and between treatments she romped and played with the other children. Hitkarin had lost her parents but she had gained a new family of brothers, sisters, and adults who gave her constant assurance of their concern and love.

This is not to say, however, that her life was all red roses with no prickly thorns. There were the twice-weekly, painful injections of chaulmoogra oil (this was in the early days before the sulfone drugs). Then there was the sometimes irksome discipline necessary to any large institution with inadequate staff and facilities. And finally, there was the tremendous struggle to become proficient in a trade. Out of some quirk of perverse human nature she chose the most difficult task for her crippled fingers—the delicate art of needlework. Despite the tremendous handicap (or perhaps because of it) the young girl learned to cut and sew, knit, crochet, embroider, and smock. She learned to use the sewing machine, and when she was not creating beautiful

(Continued on next page)

Christian Economy Is in the Balance

The industrial revolution, rural mechanization, and now automation have come upon us so rapidly that it has been difficult to remain in stride economically and socially. While thirty-seven and forty-hour weeks have solved some of our problems, others have been created. Among them are low purchasing power, boredom, and lack of versatility in our individual abilities.

What shall we do with our time; and having more time to spend our earnings, what shall we spend; and having specialized in our period of training for what seemed a real challenge, what, then, must we do when a new machine replaces us?

A brief review of these problems should be worth our time. For some of these answers we turn to our parents; however, many of these answers must come from our youth.

1. What shall we do with our time? We must reexamine the services we insist upon from our churches, schools, and our communities. We must learn to give service rather than to expect service. We must learn to read and study in an effort to understand better the world about us. We must learn to think and to allow time to meditate to orientate ourselves properly with our God and our people. We must know in whom and in what we believe. We must learn to give to our church, our school, and our community. Our giving may have to be in terms of hours, days, weeks, months, or even in terms of years.

This type of decision must be made individually and must be made within us. It cannot be requested of us by statutes, resolutions, and ordinances. For this we must take time, and for this we must invest.

2. Purchasing power. It is easy to say we must learn to discern between our needs and what we want. However, we still have only as much purchasing power as we produce. There is only one way to obtain permanent purchasing power, namely, through energy spent productively. We must cease to expect our large cities to absorb the youth for whom there are no farms or for whom our smaller Mennonite communities offer only part-time work or none at all. We must learn to recognize needs as they exist and where they exist. "Where there is no vision, the people perish." The majority of our farm homes were originally small flats on wide prairies. From this let us gather strength and courage. We must devote our energy, time, and capital where it will continue to count.

Where we have built model farms in the past, we may have to build model places of business. Some may have to decrease in order that others may increase. Six or even eight hours a day will fail to accomplish this. There will be scars, sweat, anxiety, and suffering. Only the little things in our lives come to us easily and in them we find little happiness. Like a kernel of grain, we must be willing to give ourselves without reservation.

3. Lack of versatility. Specialization has been emphasized to the point where personalities with outstanding skill and ability find it difficult to adjust themselves when a new machine eliminates the need for their specific services. We must again think of education as a preparation for better living rather than job preparation. We must develop our possibilities and increase the capacities of the services we can offer. We must mold personalities and characters that will cope in a Christ-like manner with changing circumstances. We must learn to create with dignity where there is a need.

It is not enough to be an expert, we must be experts who are willing. We have plenty of time to prepare. We need not rush through school. We need not grab the first job that pays the most. The span of life has been lengthened. We can afford to build well. We can no longer afford to think of higher learning in terms of one-year, two-year, or four-year periods.

Young parents must envision the future for their children. Young people must anticipate in a measure the circumstances that are to be. This will not always lead to prosperity, but it will tend to make for a generation in whom our parents have confidence and in whom they will invest. We have the assurance that, "If we will draw nigh unto God, He will draw nigh unto us." We dare not be indifferent.

To solve some of our problems in the business world, we must discontinue measuring success by the size of our bank deposits and by our piles of material things. We must measure success in terms of our honest relationship to our God and to our neighbors.

Daniel J. Epp

HITKARIN

(Continued from page 315)

patterns on dresses, aprons, tablecloths, napkins, towels, etc., Hitkarin was busy mending the hospital linens.

Not so long ago came the happiest day in Hitkarin's life. She took her final test and was found symptom-free. Even her once stiff fingers were much better and there was every reason to believe that with proper exercise and care they would continue to improve.

Now a beautiful young woman, Hitkarin attends the Mennonite Bible School, and hopes soon to repay Dr. Penner's charitable act long ago to the two starving beggars by returning to the hospital to help others as she was helped.

Our Schools

BETHEL COLLEGE

In a student election marked by a sudden outburst of slogans, streamers, and campaign handouts Paul Harms, Whitewater, was chosen president of the student council at Bethel College and Horton Flaming, Reedley, Calif., receiving second highest number of votes, becomes vice-president.

Harms, son of Mr. and Mrs. G. F. Harms, is a graduate of Whitewater High School where he starred in athletics and was president of the senior class. At Bethel he has been an honor scholar, a two-letter man in baseball, a three-letter man in basketball and a member of this year's tennis squad. He has served as sports editor of the "Collegian," Math Club president and business manager of the "Graymaroon." This is Paul's third year as a member of the Student Council, governing body of the students at Bethel.

Horton Flaming, who by virtue of polling second highest votes, becomes vice-president, is the son of Mr. and Mrs. E. F. Flaming of Reedley, Calif. He attended Fresno Junior College 1952-54 where he served as president of the student body, ranked second in the nation's speech contest and was chosen to the California Junior College Men's State. At Bethel he has distinguished himself in oratory, winning state honors in the peace oratorical contest. He also starred in the all-school play, "Papa Was a Preacher."

New student council representatives are Lucille Peters, Henderson, Neb., from the junior class; DeLila Jane Epp, Henderson, Neb., and Freddie Unruh, Newton, from the sophomore class; and Kay Ewert, Abilene, and Tony Unruh, Hillsboro, from the freshman class.

Pres. D. C. Wedel spent most of the last week in April in Kansas City working with the Kansas Foundation for Private Colleges and Universities. At the business session of the Foundation held Tuesday, April 26, Wedel was elected president of the foundation for the coming year. In the course of the week some 200 contacts were made in Kansas City by members of the Foundation. Similar campaigns are being planned for Topeka and Wichita in the fall. The member schools are encouraged by the response to this initial contact with business and industrial representatives.

BLUFFTON COLLEGE

New black top walks now replace many former cinder paths on the Bluffton campus as a result of the $1,100 raised through the annual Booster Banquet held on March 28. This project was begun with last year's proceeds and many additional walks throughout the campus have been black-topped this year.

The new and improved Bluffton College catalog came off the press on April 28. This attractive 96 page bulletin is completely revised and rewritten.

Dr. I. W. Bauman, professor of sociology, has been granted an all expense paid Fellowship for a six weeks Economics in Action Program at Case Institute of Technology from June 19 to July 29. Each year fifty professors of social science, economics, sociology, etc., are chosen from approximately 200 applicants for this program of lectures, visits to industrial plants, and discussions with industrialists, management, and labor leaders.

Mardi Gras was the theme of the annual spring banquet held on Saturday, April 30, in Founders Hall. This banquet, sponsored by the Recreation Club and Joint House Councils, was served amid the festive surroundings of balloons, masks, and streamers, followed by musical numbers and a film.

Diane Lora of Lima, Ohio, and Connie Diller of Wooster, Ohio, represented the Bluffton College Student Christian Association at the Ohio area YMCA-YWCA Spring Conference held at Magnetic Springs, Ohio, on April 29 to May 1. The conference program was planned to aid the individual student in understanding the relationship of the "life of the mind and the life of the spirit."

CANADIAN MENNONITE BIBLE COLLEGE

The Board of Education and Publication of our Canadian Conference met here at the college recently.

We have had a number of visitors at the college, of whom several have given us chapel messages.

Rev. G. Groening, pastor of Bethel Mission Church, spoke to us. His text was Lamentations 3:27.

Rev. J. Enns of the First Mennonite Church gave a message on Psalm 100.

Rev. and Mrs. Schartner from Paraguay also visited the college. In his message to us Rev. Schartner related many experiences of the Mennonites in Paraguay, emphasizing God's leading and will in their past.

Rev. P. Wiebe from Goshen, Indiana, spoke to us on Romans 2. He challenged the students to make greater efforts toward evangelism.

Rev. H. Wiens, a graduate of the college, and a member of the Board of Education and Publication, spoke to us on Hebrews 12:1, 2.

MENNONITE BIBLICAL SEMINARY

Rev. Orlo Kaufman, director of the Christian Community Center in Gulfport, Mississippi, was guest speaker at the Woodlawn Mennonite Church on Sunday morning, May 1. Brother Kaufman's work with the Negroes in the Gulfport area is sponsored by the MCC and supported by the General Conference Board of Christian Service.

Dr. S. F. Pannabecker attended the Eastern District Conference held at the Upper Milford Mennonite Church of Zionsville, Pennsylvania, on April 28 to May 1. On Sunday morning, May 1, he spoke at the Grace Mennonite Church of Lansdale.

The All-Mennonite Fellowship of Chicago met May 9 at the Mennonite Spanish Church, 1014 Blue Island Avenue. Mr. Harry Saulenier of the Pacific Garden Mission was the evening speaker.

Rev. Andrew R. Shelly gave a report of his recent world tour to the Woodlawn congregation on the evening of May 15.

Baccalaureate and Commencement exercises will be held at Mennonite Biblical Seminary on May 22. There are 12 in the graduating class.

MCC news & notes

RAY BAIR ASSUMES 1-W SERVICES DIRECTORSHIP

Ray Bair of Louisville, Ohio, whose field of church service has been with Mennonite youth, has assumed the directorship of the MCC services program to Mennonite and Brethren in Christ 1-W men. He began work May 1, succeeding Albert M. Gaeddert.

The position, which Brother Bair is taking up for a two-year period, was created at the suggestion of Mennonite and Brethren in Christ representatives that the churches' services to their 1-W's be strengthened and co-ordinated. His general responsibilities are to work with constituent groups to see that all 1-W's are adequately served.

To effect the new decentralized approach in 1-W services, begun during Brother Gaeddert's term of service, will require considerable time and effort. Altogether 114 local sponsors must still be found to assume responsibility for arranging worship, service, and recreational activities for 1-W groups throughout the United States. Other challenging tasks include pre-service orientation and the preparation of literature to administer the 1-W services program.

Brother Bair brings to this position his experience as assistant pastor of the Beech Mennonite Church, Louisville, since October, 1950, and secretary of youth activities in the Ohio Mennonite Conference. A graduate of Goshen College, he has been president of the Mennonite Youth Fellowship organization of the (Old) Mennonite Church.

With Brother Bair taking over the leadership of the 1-W services program, Brother Gaeddert has returned to the pastorship of the Hoffnungsau Mennonite Church near Inman, Kan. Brother Gaeddert has been on leave from his church during the past nine months for this 1-W assignment.

SUMMER SERVICE LEADERSHIP CONFERENCE HELD

A leadership orientation conference in preparation for the coming summer service program was held at the Mennonite Biblical Seminary in Chicago May 6 and 7. Participants included leaders of MCC summer units, Akron MCC staff personnel, representatives from the General Conference Mennonite and (Old) Mennonite Voluntary Service programs and Mennonite college faculty members. Approximately 85 young people have applied for summer service in projects in the United States. There has also been a good expression of interest in Canadian projects. Canadian volunteers are attending workshops in preparation for their participation in summer service.

INCREASING WITNESSING OPPORTUNITIES AT GULFPORT

Workers at Camp Landon, Gulfport, Miss., are finding increasing opportunities to make a Christian impact upon the lives of individuals in the community. These opportunities to lead persons to a commitment to Christ and provide instruction in Christian living are an outgrowth of the past community welfare work by Civilian Public Service and Voluntary Service personnel.

Plans are to start a special Bible class to meet one evening a week. This additional class is intended to present the claims of Christ more directly to children with whom the Camp already works.

A recent one-day retreat at the Camp was attended by 13 young people from the community. Topics discussed at their request included "Opportunities for Young People to Participate in the Church Program" and "A Personal Devotional Life."

Plans are being made for another retreat this summer which is scheduled for May 30 to June 3. Summer Bible schools are also being arranged with a workshop to be held before the schools get under way.

Another development is the expansion of the Christian community center in North Gulfport which has had a wholesome effect in the community since its opening in October, 1953. Construction of a small house and the purchase of three lots will make four additional rooms available for Bible school, the craft and recreational program as well as space for additional playground equipment.

Doreen Harms, a member of the Grace Hill General Conference Mennonite Church, Whitewater, Kan., has joined the MCC headquarters staff at Akron, Pa. She is assisting William T. Snyder in his work as director of the Mennonite Aid Section and assistant executive-secretary. Miss Harms brings to this position her past experience in MCC work. From June, 1948, to November, 1951, she worked at Akron headquarters and from January, 1952, to March, 1955, she served at the Gronau, Bremen, and Frankfurt centers in Germany.

"MISSIONARIES IN OVERALLS"

(Continued from page 310)

by the Mennonite Central Committee. Selective Service considers their work of aiding the natives of Belgian Congo in the areas of health, medicine, and agriculture as being in the "national health, safety, and interest." During their 1-W service, their work must be limited to construction- and rehabilitation-type activity and not include evangelistic work.

The Congo Inland Mission is not the first to use 1-W men in its program. The Eastern Mennonite Board of Missions and Charities and the Brethren in Christ Mission Board have 1-W men performing similar tasks on their fields in Southern Rhodesia and Tanganyika.

Jottings

—**Stirling Avenue Church, Kitchener, Ontario:** A farewell service was held March 20 for Leona Cressman, our missionary to India. Earle Snyder, chairman of the Board of Missions, U. K. Weber, pastor emeritus, and our present pastor, Wilfred Ulrich took part in the service. Leona flew from New York the following day. Palm Sunday the choir and the pastor presented a special service on the "Seven Last Words of Christ." Pastor Ulrich's message was on the topic "Fear Not, He Is Risen." The evening service was a special Easter cantata presented by the choir of the church under the direction of Helen Critchison. Nine from our congregation attended the Eastern District Conference as delegates: Mr. and Mrs. Alson Weber, Mr. and Mrs. Henry Enns, Maggie Shantz, Vera Herrle, Milton Cressman, Earle Snyder, and our pastor. The Board of Education of our church has been giving serious thought to a program of Bible study for the youth and adults of our church. It is planned that through our committee a suggested outline of Bible reading and a prepared prayer list be regularly distributed to all members. It is hoped that we may begin the study by May 1.—Mrs. Lester Zehr, Corr.

—Meadow Church, Mingo, Kan.: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God," 2 Cor. 3:5. Mr. and Mrs. Samuel Entz from the Congo Mission had a challenging service in our church, March 30. April 12, 13 we had an interesting workshop program. This included the northwestern Kansas churches. Sunday morning, April 17, the following were taken into church by letter: Eldon Becker, Mr. and Mrs. Arthur Nickol and daughter Delora. We were enriched spiritually through the services conducted by W. Flickinger from Orienta, Okla., April 17-22. Rev. and Mrs. Rather, missionaries from Germany under the Missionary Alliance Mission, told of their work among children and young people in Germany, Sunday morning, April 24. The Meade Bible Academy of Meade, Kan., gave us a musical program Sunday morning, May 1.—Corr.

—Hanston Church, Hanston, Kan.: Our pastor, Henry W. Goossen, has accepted a call to the McPherson Mennonite Church. He and his family plan to move to McPherson the first part of June. The Men's Brotherhood from our church gave a program at the Pawnee Rock Church on Monday evening, April 18. Plans are being made to unite with the local Methodist church for the vacation Bible school. The planning committee chose to use General Conference materials again this summer. The A Cappella Choir of Bethel College presented a program in the high school auditorium on the evening of April 5. Rev. and Mrs. Samuel Entz, missionaries from the Belgian Congo in Africa, were in our church on April 11. Their presentation of the work was much appreciated.—Mrs. Marvin Miller, Corr.

—Hoffnungsau Church, Inman, Kan.: The evening of March 6, a male quartet from the Bethel Church presented a very inspiring program, sponsored by our senior C. E. The Juniors sponsored "The Willis Grade School Chorus." March 6-13 the Women's Societies responded for a request for clothing and school supplies for a Korean Orphan Boy's School, with about 75 pounds of clothing and supplies, which was taken to the relief center for shipment to Korea. The Men's Brotherhood had an evening meeting March 8, at which Harry Martens spoke on the subject "The Christian in Law and Politics." Richard Ediger left for Akron, Pa., for his training period for Voluntary Service. March 22, in an all-day meeting the Women's Missionary Organizations of the Western District Conference presented a spring program. Miss Marie Duerksen spoke on "Work with the Women and Children of India." Miss Wilhelmina Kuyf spoke on "The Over-all Mission Picture," and Mrs. O'Ray Graber on "Mennonite Pilgrims in Our Day." A play "He Came Seeing" was presented by Prof. Wilkoff of Bethel College. March 26 the Men's Brotherhood sponsored an all-day orientation program for 1-O's. Both boys and girls from surrounding communities were invited. April 3, the Junior and Senior C. E.'s presented a very impressive Easter program of picture slides showing different scenes of Passion Week, accompanied by music and a narrator. The juniors had Easter scenes on a flannelgraph chart, accompanied by music. Our Holy Week services were conducted by C. J. Dyck, of Elbing, with the following subjects: Monday, "Translating the Cross," Wednesday, "They Saw Christ on the Cross," and Friday "The Sins That Crucified Christ." April 10 the adult choir presented a service of sacred music under the direction of Rosella Duerksen, accompanied by Carol Gaeddert. April 17 the YPU met for a program of music. April 24 a sacred choir concert was presented by the children's choirs.—Corr.

—New Hopedale Church, Meno, Okla.: The Medford Mennonite Church choir presented a musical program in our church March 20. A brief social hour was held in the basement after the service. The C. E. program on March 27 was a panel discussion on the topic, "The New Life in Christ As Expressed in My Responsibility to the Home, to the Community, and to the Government," given by four guest ministers. The following Sunday evening another panel of ministers discussed "Our Great Mennonite Affirmations." A group from our church attended the DVBS and Sunday school teachers' workshop at the Medford Church April 2. The Bethel College Vocal Ensemble under the direction of Miss Elvera Voth gave a concert here April 6. On Good Friday the Holy Communion was observed in the morning service. The Ladies' Mission Society rendered the C. E. program Easter Sunday. The men of our congregation have spent several days working on our church grounds and cemetery—taking out dead trees and setting a new fence.—Mrs. Philip Johnson, Corr.

—Butterfield Church, Butterfield, Minn.: We were happy to have as our guest speaker, missionary C. P. Klaassen, Wednesday evening, March 30. He related many vivid experiences and showed slides of his work in Central and South America. Sunday evening, April 3, a unique pre-Easter service was conducted by Vernon Duerksen, son of our pastor. Members of the congregation were richly blessed as they verbally participated in commemorating Holy Week events through Scripture and song. On Good Friday morning, our pastor stressed the importance of death as a prerequisite to resurrection. Opportunity was given for personal testimonies, many voicing their convictions as to the significance of Christ's death and resurrection in their lives. Easter Sunday brought many blessings. In the morning visitors and friends participated in hymns and devotion. The choir sang a special Easter cantata and the pastor brought a message from the resurrection chapter (1 Cor. 15). In the afternoon a German service was given primarily for the German immigrants of the community. The C. E. presented a stimulating program in the evening.—Corr.

—Eigenheim Church, Rosthern, Sask.: We are having a very wet spring. There have been three major spring run-offs so far, damaging roads and soaking fields so that it will be impossible to begin seeding operations for some time. P. K. Regier from Newton, was here this winter to acquaint us with the work of the General Conference. J. C. Schmidt, Rosthern, and Werner Zacharian, Swift Current, gave a series of Bible lectures in the last week of January. Gerald Stucky from Colombia gave us an insight of the mission work there, and Dr. Quiring, who has been visiting the Mennonites in Paraguay, acquainted us with the mission work among the Indians. Corny Martens, the secretary of the Saskatchewan Mennonite Youth Organization showed the film "The Call of the Cheyenne." Art Friesen, Laird, and Pete Sawatzky, Saskatoon, were to hold revival meetings for a week but because of excessive moisture, making travel next to impossible, they have been postponed indefinitely.—Corr.

—Mennonite Community Church, Fresno, Calif.: The Men's Brotherhood was organized at a dinner meeting, March 4, with Harry Friesen, chairman, John Kempees, vice-chairman, and G. F. Schmidt, sec.-treas. Our pastor, Peter J. Ediger served us with a series of Lenten services taken from the Gospel of Matthew, entitled "With Jesus on the Road to Jerusalem." These were followed with special Holy Week services brought to us by Dan Schellenberg of Reedley. "The Passion-Easter Story in Word and Song" was given on Easter Sunday evening by our group. Miss Marie J. Regier, former missionary to China, and recently returned from Paraguay, gave a very interesting and challenging service on the evening of April 14. Our church was officially received into the conference at the Sunday school and C. E. Conference at Paso Robles, April 22-24. A number of our group attended. Our church has engaged an architect to draw plans for our church building. We are hoping to begin construction this summer, a tract of land adjoining our property is being sub-divided and new homes are being built. Born to Pastor and Mrs. P. J. Ediger, a son, Joseph Ray, March 21. The Women's Mission Society met at the home of Mrs. Truus Kempus for our April meeting. Our program was centered on "Changing India, an Unchanging Task." We are making baby layettes, knitting for Korea, sewing for relief, and also rolling bandages.—Mrs. P. F. Huebert, Corr.

—First Church, Reedley, Calif.: Albert Gaeddert, of Inman, Kan., brought us the message on March 6. As director of the 1-W program under the MCC, he visited various 1-W areas here on the west coast. The Women's Missionary Society observed its 50th anniversary on March 17. The guest speaker was Mrs. Frank Wiens, returned MCC worker from Paraguay. Ten persons joined our church on Palm Sunday. "The Crucifixion" was presented by the young people's choir on Good Friday evening. A one act play, "The Terrible Meek," written to take us to the cross and for the furtherance of world peace, was given on Palm Sunday evening. The Aron Jantzen family,

(Continued on next page)

missionaries to India, visited with us while they were in Reedley. The Paso Robles Church was host to the California Mennonite Sunday School and C. E. Convention the week end of April 22-24. The Immanuel Bible Academy choir of Reedley presented a program in our church on April 24. Midweek Bible classes for the children were terminated the last week of April with a program presented by each class. Adult services continue, however.—Mrs. Ray Goossen, Corr.

—Zion Church, Elbing, Kan.: On Feb. 13, Frank Epp from Altona, Manitoba, editor of "The Canadian Mennonite" brought the morning message, and in the evening we were privileged to have three Conference speakers, Dr. Erland Waltner, Dr. C. Krahn, and W. F. Unruh, who presented the Conference work to us. Our pastor, C. J. Dyck, exchanged pulpits with Irvin E. Richert of the Buhler Church. Brother Richert has many relatives in our church and therefore is well known here. Mr. and Mrs. John Ewert and family of Meade, Kan., former music teacher at Berean Academy were welcome guests in church some time in February. Louis, son of Mr. and Mrs. Ted Regier, was hospitalized at the Kansas City Medical Center for some time following brain surgery; he has again resumed school work at Newton High. Also Mrs. John R. Klingenberg who had to submit to a major operation. The Lord has heard our prayers. She is recovering and is slowly taking up her household duties. John G. Andres won another free trip to New York from the company he represents. On return he reports an interesting trip. Clarence Wedel, a returned PAX worker gave a report of his experiences in Europe, in pictures and talk. Evelyn and Carolyn Stucky, members of our church were recipients in the capping service held for the student nurses of the Halstead Hospital. The Mission Friends, Home Builders, and Willing Workers Societies of our church are all very busy and report a good attendance. John H. Regier went to Uruguay for an indefinite period to help with the new settlement there. On March 28 — April 1, Peter Dyck of Moundridge held a week of meetings, which were much appreciated. Our men's octet motored to Wichita, April 14, to sing for B. P. Regier who was a patient at the St. Francis Hospital. The occasion was Mr. Regier's 76th birthday. He has to suffer so much. May the Lord give him strength and courage during this critical time.—H. R. Regier, Corr.

Into the Beyond

WILLIAM HESSELEIN, of Washington, Illinois, and member of the Calvary Mennonite Church, was born in Woodford County, Illinois, September 12, 1875, and died at his home, April 25, 1955.

JOE A. LEHMAN, member of the Bethel Mennonite Church of Fortuna, Missouri, was born August 18, 1880, and died March 10, 1955.

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THE Mennonite

MENNONITE
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AL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by Waltner

The Work of the Holy Spirit
Erland Waltner

The Eastern District Conference
Claude F. Boyer

To Help Each Other in Evangelism
Elmer Ediger

Volume 70 Number 21 May 24, 1955

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HELP WANTED

One engineer for the Bluffton College heating plant. Must have had at least one year's firing experience in order to pass test to procure Ohio operating license. Work to begin in September or October. If interested write to Bluffton College, Bluffton, Ohio.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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MCC news & notes

INDO-CHINA PERSONNEL REQUEST PRAYER FOR CONTIUNED SAFETY

MCC personnel in Indo-China are grateful to God for the protection experienced up to this point in the rebellion and violence, but request prayer for their continued safety. Delbert Wiens of Reedley, Calif., who has his headquarters in Saigon, reported he was looking into the possibility of providing assistance to persons in distress as a result of the recent violence. MCC workers in Dalat, while not experiencing danger similar to that in Saigon, write that the situation has been becoming tense there. Dalat is a city between 150 and 200 miles northeast of Saigon, from where relief distributions have been carried out.

ERNEST W. LEHMANS RETURN TO JORDAN

Brother and Sister Ernest W. Lehman are returning to Jordan for a second term of service among Arab refugees. They were scheduled to sail from Hoboken, N. J., on May 14, and arrive in Beirut about two weeks later. In Jordan they will join the 12 relief and 7 PAX personnel seeking to bring relief, comfort and hope in a Christian spirit to persons who are in their seventh year as refugees. The continuing refugee situation of these people contributes to the intensity of their plight. The Lehmans are returning to take up the leadership of MCC work in the Middle East, having served there previously from 1952 to 1954. During the interim Brother Lehman worked in the Voluntary Service office in Akron.

REPORTS DISTRIBUTION IN SOUTHEAST JORDAN

Walter N. Rutt of Gulfport, Miss., reports that during a recent 18-day period MCC workers assisted in distributing clothing to more than 6,000 families in southeast Jordan suffering as a result of the recent drouth. Many of them were Bedouins. These recipients are poverty-stricken residents of the area whose livelihood has been made more difficult by an influx of refugees. Another distribution in which MCC personnel will assist is with the United Nations Relief and Works Administration to refugees in the area of Amman east of the Jordan River. There are about 16,000 families in the area and the distribution is expected to require about a month's time.

Of Things to Come

June 1-5—Pacific District Conference, Monroe, Wash.
June 5 and 6—Baccalaureate and Commencement, Bluffton College, Bluffton, Ohio
June 10-14—Northern District Conference, Henderson, Nebraska
June 16, 17—Conference on Mennonite Cultural Problems, Mennonite Biblical Seminary, Chicago
June 26-July 1—Sunshine Retreat, Camp Men-o-lan
July 1-4—Family Fellowship, Camp Men-o-lan
July 4-10—Junior Retreat, Camp Men-o-lan
July 10-16—Intermediate Retreat, Camp Men-o-lan
July 16-22—High School Retreat, Camp Men-o-lan
July 22-24—Young People's and Adult Retreat, Camp Men-o-lan
July 4-10—Junior Retreat, Camp Friedenswald
July 11-16—17-22—Intermediate Retreats at Camp Mennoscah
July 11-17—Intermediate Retreat, Camp Friedenswald
July 18-24—Senior Retreat, Camp Friedenswald
July 25-29—Pre-Junior Retreat, Camp Friedenswald
July 29-31—Sunday School Workers Retreat, Camp Friedenswald

PLAN SUMMER ACTIVITIES IN NORTH GERMANY

Leonard Gross of Doylestown, Pa., in a recent report of work among Mennonite youth of north Germany, requests prayer for the summer activities. Six children's camps are being organized—each to provide two weeks of Bible instruction. A second part of the summer work is the young people's institute program—four of which will be held in July and August. This program is an effort to lead young people to a commitment to Christ and help them find their place in the work of the Church. Brother Gross, who is continuing this work from Robert Detweiler of Souderton, Pa., writes that the canned food and money distributed by American churches, play a very significant role in this work jointly sponsored by MCC and the Mennonite youth commission in north Germany.

PAX CHORUS TO SING IN BERLIN

Another opportunity to be of service and to fellowship with the German people will come to the PAX chorus when it makes a trip to Berlin. Plans are for this singing group of Mennonite and Brethren in Christ 1-W's serving in Germany PAX units to make the trip the Pentecost week end of May 28 to 30.

Editorials

THE COMING OF THE SPIRIT

Pentecost, the anniversary of the coming of the Holy Spirit, was formerly observed as one of the great days of the Christian year. Gradually it has been neglected until today in many sections it is scarcely known, much less observed. May it be that this condition exists because there has also been a decline in the interest of the subject of the Holy Spirit? For it is a lamentable fact that the place and work of the Holy Spirit is but feebly emphasized in many churches. All readers would do well to study carefully the two-part article in *The Mennonite* on "The Work of the Holy Spirit," by Erland Waltner. It will give us a better understanding of this frequently misunderstood or little known Person of the Trinity.

We are having various study conferences on certain phases of Christian belief and practice. They are proving very fruitful. Why not have a study conference on the Person and work of the Holy Spirit? Such a study carefully planned and properly directed should be of great value to illuminate this great subject.

RIDING HIGH

The newspapers are sounding an optimistic note. They assure us that the threat of war is fading out, recession is out of the picture, and world troubles seem more remote. It is claimed that in this country people have never had it so good, and that they are expecting things to go still better.

There is an undue enthusiasm for the "new." New houses are quickly bought up while older houses, even though in many cases as substantial or more so than the new, are being passed by. New cars are being sold in record-breaking numbers. The brilliant colors are getting ever more flashy. Used cars are harder to dispose of as people rush for the latest models in two and three-toned colored chariots.

A "new era" seems to be here, with nothing very disturbing in sight. We are riding high; gadgets of all kinds are much sought after; money flows freely. We seem to be on the crest of "good times."

Yet underneath all the glitter, many cannot hide an uneasy feeling that all is not as it should be in the world. We are reminded of the poverty and misery and destitution in many places and among many people of the world. Is there not some obligation on our part?

Our good times are but a temporary measure of material things. This is not a true index of real life. New cars and new homes and new appliances will not insure peace and goodwill around the world. Nor will it guarantee personal peace of soul. The fact that money seems plentiful is no pledge that we will make the best use of it.

In this "new era" we should insist that the permanent must be emphasized above the temporal. We cannot go forever piling up national debts and installment buying. But we can give serious thought to ways in which we can make the spiritual forces more real and more desired. We can give a new interest to religion and the spiritual qualities so often neglected in days of prosperity.

COMMENCING TIME

All over the land, this is the time for school commencements, signifying the close of another school year, and the graduation of certain classes. Very appropriately it is not called closing time but "commencing time." Presumably those graduating are now prepared to commence a new period of their lives. Here is the time of new beginnings, a fresh start, and a launching out into the little known future.

A verse from Ezekiel (27:26) might be an appropriate text for this occasion; "Thy rowers have brought thee into great waters." The teachers and instructors have worked with the graduates and taken them from the shallow shores out into the deeps, and now expect them to do their own rowing and steer for proper harbors. The ports these young people will seek depends largely on how the rowers have directed and inspired them.

The Mennonite Biblical Seminary is just closing its tenth year with special emphasis upon this fact during the commencement season. More will be said of this next week when something of a review will be given of these first ten years. Let us thank God for the fine graduates that are being sent forth from our schools, and for the "rowers" who have toiled in bringing them out into deep waters.

A DAY OF REMEMBRANCE

Our country has set aside Memorial Day as a time for special remembrance to those who have lost their lives in the various wars in which our country has engaged. There are decorations and band music and oratory to set the day apart as a time to honor such.

But peace has its heroes no less than war. This is a good time for Christians to recall the faith of our fathers who often were persecuted, even to the death, because of their belief in Christ. Theirs was a faith so firm and sure that no threat of death could cause them to break from it. They were loyal and true to their spiritual leader, Jesus Christ.

We should remember, too, the many living faithful witnesses around the world. In some places Christians are having a difficult time, and need our special prayers. There is still opposition and persecution in many places. Memorial Day can be made a special time for remembering such.

We frequently see some special room or window dedicated "in memory of" someone dear. But the best way to memorialize our good friends is to be a living memorial; living the truth of the gospel and the teachings of God for which others so bravely stood. They have not lived in vain if we are stimulated to more faithful witnessing because of their lives.

To Help Each Other in Evangelism

ELMER EDIGER*

George Macleod of Scotland in a recent Chicago meeting, said that the priesthood of all believers implies that *we all have the responsibilities of priests.* In figurative language he explained that the reformers did not drive the priests out of the chancel area and then say "Now we are all equal before God. Each has free access to God." Rather he explained it was more like asking all the people to come into the chancel area!

All of us are commissioned of Christ as priests. We are responsible spiritually for others. Peter wrote, "But ye are an elect race, royal priesthood . . . that ye may show forth the excellencies of him who called you out of darkness into his marvelous light . . ." (1 Pet. 2:9 ASV).

Evangelism as well as neighborliness in the local congregation is to be the concern and work of all of us, not just a few. We have heard this before, now how can we help each other toward this goal? We need sermons to give us clarity and inspiration for evangelism. But we also need a process "to get us going."

There is a process of learning known as the "workshop" approach. Concerned people are brought together to work on a given problem. After a brief introduction to the workshop gathering, the group divides into small groups, preferably of about ten people to list the problems, the difficulties, the concerns. Then all the groups pool their problems, consolidate them into areas to think through the problems and concerns. These smaller groups later report to the total group their conclusions and recommendations for further discussion.

Although such workshops should really cover several days "to get below the surface," there are aspects of this workshop approach which can be used in a one-day evangelism conference. Such a "working" approach is particularly valuable in that the concerns for the discussions come from the learners, everyone has a chance to participate and the answers come from the group of learners. The answer is something they have grown into when the answer is "handed down." Individuals still have the job of "getting started." In a workshop the individuals are to go through a process which makes them a part of their answer.

One-day conferences on evangelism with a partial "workshop" approach have already been held in various areas of our conference. The evangelism committee of the conference is ready to help set up others where there is sufficient interest. This might cover two, three or more congregations, preferably with a total group of not more than fifty people. The larger the group and the shorter the time the less of a workshop and the more of a conference one will have. Things that could be included in such a one-day conference of three sessions, morning, afternoon, and evening are suggested below.

1. Most of the first half day should be devoted to *problem defining.* This may sound strange to some of us for we feel "we know what the people need." Why not just tell them? But, a great deal has been accomplished if we as Sunday school teachers and other representatives through a process of honest sharing will admit that we need help in evangelism. Meeting in small groups will more readily encourage such honesty and help individuals to define the help they need. Thus individuals are more ready for the answers.

The Newton workshop on evangelism of a year ago was probably a little weak in not dividing the crowd into small enough groups and in not allowing sufficient time for problem defining. One would hope however that the statement of the Newton findings committee (of which the writer was a part) was a true reflection of the group discussion rather than just an honest inference. At this meeting we have said in effect that we are not sufficiently evangelistic. We admit the need for help; we feel the need for further honest searching and sharing, and we pray for a more vital infilling of the Holy Spirit.

2. During the last part of the morning session the whole group might come together for an hour. Recorders of each group should report the problems and the concerns of each group. The chairman with the use of a blackboard can then systematically group these problems and concerns for coverage by the afternoon interest groups.

3. A full-fledged workshop would then go into problem-solving groups for the afternoon. For a one-day conference it may be best however to make a few presentations which are *suggested solutions* to our needs. One can anticipate that the problems and concerns to evangelism will deal with two aspects—the message and the method. A presentation on method might well elaborate on several basic approaches in evangelism:

   a. Fellowship and visitation evangelism: A check-up on potential of each fellowship group in the church; a census or list of individuals to be contacted; and then fellowship visit assignments to members.

   b. Personal evangelism: As servants and friends winning their confidence; discovering individual needs; honest witness of what Christ means personally; depending on what the Holy Spirit does; decision-making.

4. The afternoon discussion groups can then be focused on problem and interest areas including these "suggested solutions." Individual recorders should be assigned in each group to take notes. If possible chairman and recorders should meet briefly over the noon hour to decide what they want to record.

(Continued on next page)

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*Ex. Sec., Board of Christian Service.

Arapaho - Cheyenne 75th Anniversary Celebration

JOHN THIESSEN*

Most of you are aware of the 75th Anniversary of our General Conference mission work among the Arapaho and Cheyenne Indians in Oklahoma. The actual celebrations lasted two weeks with two days of celebration at each station. Our stations or congregations are: Canton, Cantonment, Clinton, Hammon, Fonda, Thomas, Longdale, Seiling; and our partnership in the work at Concho Indian school. Guests who enriched the occasion were Mrs. R. Petter who could from personal experience review mission history from the year 1896, when she came to Oklahoma as a missionary, until the present. Since 1916 she has lived in Montana where she and Dr. Petter worked among the Cheyennes for many years. Another visitor was Mrs. J. B. Ediger who, with her husband, worked for forty years in Oklahoma among the Cheyennes. Our traveling evangelist, Rev. J. J. Esau, was also present and gave evangelistic messages at the various places of celebration.

On Thursday, April 21, I went with our Board chairman, Rev. P. A. Wedel to Canton, Oklahoma, for the last part of the jubilee celebration. We spent three great days with our missionaries and Indian brothers and sisters and their children. On Friday there was a morning meeting in our Arapaho church in Canton. In the afternoon we made a grand tour of the northwestern area of our Oklahoma field, visiting Seiling, Fonda, Cantonment, and Longdale stations. In every station and at the Cantonment cemetery short services were held. In the evening we again gathered in the Canton church where our Conference president, Brother Olin Krehbiel, was the main speaker.

Saturday was the big day for the tour to our southwestern mission stations including Hammon, Clinton, Thomas, historic Darlington, and Concho where so many of our Indian children are in boarding school. At all these places brief commemorative services were conducted. By evening we were back in Canton, and our speedometers showed that 260 miles had been traveled in these visits. Mission stations and our Indian people in Oklahoma are scattered. A severe hindrance on this Saturday trip was the awful dust storm. Headlights had to be on at high noon. It was most uncomfortable. Yet the joys of reviewing the 75 years of mission work, and a vision of the future, outweighed all discomforts in the dust storm. Seven cars made the Saturday tour. Several Indian people accompanied us.

Sunday, the 24th, was the biggest day—the last, the best. Before the announced time on Sunday morning, the church yard was filling up with cars. It is interesting how our Indian Christians come in cars, and big cars. The open wagon drawn by horses is in the past, even among the Indian tribes.

The morning program was led by Brother Walter Fire. Part of it consisted of testimonies by our Indian brethren. It was very impressive how they thanked God for the good news in Christ Jesus. They also expressed gratitude to our General Conference for consistently staying with them through 75 years. Rev. Olin Krehbiel, our Conference president, then gave the main jubilee message, based on Rom. 12:1.

The noon meal was a social affair. Our Board of Missions had granted funds to buy a beef; but a lot more food was contributed by Christians and missionaries. It was delightful to see how our Indian Christian sisters took hold of the catering, and some 200 people were fed in a short time and with remarkable efficiency.

The afternoon program was in charge of Brother Herbert Dalke, and again there was participation by our Indian Christians in song and testimony. Brother P. A. Wedel, our Board of Missions chairman, gave the afternoon message based on Amos 4:12, "Prepare to meet thy God." Brother John Esau, who had been the jubilee guest speaker for two weeks, made the close with the fine challenge of consecration.

Since the days were long it was decided that all guests be invited to partake of a lunch and then the evening meeting was to start as soon as all had eaten. At 5 p.m. the evening meeting began and at 6:30 p.m. all was finished. Rev. Arthur Friesen was in charge of the evening meeting. Again there were testimonies, and I spoke on Jesus' statement to His disciples in Luke 22:28 "Ye have continued—," reviewing briefly the past 75 years, and encouraging our Arapaho and Cheyenne Christians and their children to continue. Brother Alfred Wiebe then made a very fitting close using Hebrews 12:1 which was printed on the bulletin for the day. With this the great 75th anniversary jubilee of our General Conference mission work came to an end; but the challenge was to continue in our Lord's work with redoubled consecration and energy.

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*Ex. Sec., **Board of Missions**

It could be all the good comments or only the main trends of the discussions.

5. The evening session should be devoted largely to a summary and evaluation. This can come directly from the group as "Things that have been impressed upon me today." The committee of recorders and discussion chairman may have some recommendations on what "next steps" ought to be taken.

6. Throughout such a workshop or conference one should respect the thinking of each individual, seek to learn from one another, be sensitive to each other's needs underneath, be strengthened by sharing and by sensing the Holy Spirit working in the group. Such a loving fellowship experience in Christ can itself give us more assurance of that which we have in Christ Jesus.

Why not consider a workshop in evangelism for your area? If you are concerned contact your pastor.

—Written for the Committee on Evangelism

Highlights of Eastern District Conference

CLAUDE F. BOYER*

The 157th Session of the E.D.C. convened April 28 to May 1 at Upper Milford Mennonite Church, Zionsville, Pa.

The Upper Milford Mennonite Church, Zionsville, provided an ideal setting for the 157th session of the Eastern District Conference. Here, on an elevated plane, beneath the comforting sweep of the maples, Mennonite forefathers gathered for similar conferences and for worship. Here, also, the Eastern District Conference convened this spring. The spot, itself, is most conducive to worship and inspiration.

The 157th session was most inspirational and well attended. The sessions were informative and the reports and various matters of business were conducted in a manner fitting the Church of Jesus Christ. The guidance and blessing of God, our Heavenly Father, were much in evidence throughout the conference.

There are highlights of the conference that must be accentuated.

The Spiritual Impetus!

Perhaps this, more than any other one thing, made for the inspiration of the conference. It began with the fine conference sermon, by the president, Arthur S. Rosenberger. It continued most wonderfully through the messages of Paul M. Miller, who brought five messages from the Book of Colossians. The impact of these messages upon our conference was quite evident. The exaltation of Jesus Christ, His redemptive work, His power in our social, personal, and spiritual life, without a doubt created, within the minds of all, a sense of dependency upon God and a desire to glorify and serve His Son. These messages set the tone of the conference. They created a harmony that was evidenced in all of the activities. They gave a spiritual impetus to the conference.

The Work of Conference—Growth!

The usual reports were given at conference. These were, however, in one aspect quite unusual. That is, by and large, they presented the need to increase—to spread out. There is evidence of growth in many areas. The conference accepted into it's membership the Belva Bible Church, Belva, North Carolina. The Home Mission and Church Extension Committee reported the granting of a contract to build the church in northeast Philadelphia. They also reported the securing of a church worker for this area, and the desire to start work among the colored folk of Philadelphia. The Home for Aged reported a great need to increase facilities there. They were granted permission to begin an extensive building program there. The Men-O-Lan Board (Retreat Grounds) reported expansion and improvement of facilities there. The conference budget was increased to allow more financial support for improvement and expansion of our Home Mission churches. A number of member churches reported increases in membership and the developing of overcrowded conditions. One new church is being built, and several are planning increases to present facilities. Our Conference school, Bluffton College, reported a need for more dormitory space, to house the oncoming influx of students. Our Seminary presented a thought-provoking report, that could well be indicative of growth. These, as well as several other reports, indicated that the Conference and it's work are growing.

The Challenge of Mission Work!

The Eastern District Conference has always been mission minded. But the conference was once again reminded of her responsibility and opportunity in this great work. Rev. and Mrs. Andrew Shelly, just returned from a five months world tour of mission stations and outposts, injected within the conference a sense of need and urgency concerning our mission work. Their picturesque observations, keen analysis, and glowing enthusiasm were instrumental in this. Rev. Shelly's key phrase, "The Golden Age for Mission Work Is NOW," should not go unapplied. Harry Detweiler, conference treasurer, and a fellow traveler of the Shellys', helped immeasurably, in presenting to us, the world from which we are removed. His slides of their travels were beautiful. Again we were led to respond to the great challenging responsibility of presenting Jesus Christ to the nations.

The General Conference Visitors!

Our conference was much enriched and helped by the presence of Elmer Ediger, Executive Secretary of the Board of Christian Service, Willard Claassen, Executive Secretary of the Board of Publication and Education, Albert Gaeddert, who is working on the 1-W program, and Miss Marie Duerksen, a General Conference missionary, on furlough from India.

Mr. Ediger, presented the opportunities for Christian Service, in the areas of Voluntary Service, and especially in the general areas of spreading of Christian love in our daily living. Rev. Claassen presented the work of the Board of Education and Publication, and challenged the young people, in a Sunday afternoon message, to serve Christ through their churches. Rev. Gaeddert brought us the wonderful work of the boys in 1-W. Miss Duerksen has been a constant inspiration in her visits to various Eastern District churches and in her attendance at conference.

As the various delegates and friends of conference left the "elevation of Upper Milford" to return to the valleys and plains of service, they could not help but feel a spirit of awe and reverence. There was a prominent feeling of "there remaineth yet much land to be possessed." There was a sense of work to be done. But above all, they left with a song in their hearts. A song which said—"The Work Is Thine, O Christ Our Lord."

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*Pastor, Deep Run Church, Bedminster, Pa.

Not By Bread Alone

Walter and Martha Dyck

Bread and life are inseparable. Life is impossible without bread. But life is more than assimilated bread. "Man shall not (cannot) live by bread alone." The nearer a person lives to Christ the better he knows the relationship between bread and life—temporal and eternal.

We have now labored about five months among our Mennonite brethren in South America to whom the natural bread continues to be a very real thing. Remembering years when they were either without it or when it was rationed to them, leaves an indelible impression.

Probably some of you have gathered from our reports that an undue emphasis has been placed upon the "bread that perishes." It is difficult to remain objective when, day after day, one hears stories that contain words like "verschleppt," "verhungert," and "vertrieben."

The Psalmist once said, "I have been young, and now am old; and yet have I not seen the righteous forsaken, nor his seed begging bread," Psalm 37:25. Never, during the past ten to twenty-five years have trusting brethren in the faith been forsaken, but they have often stood in bread and soup lines. Today, harvest festivals can mean a bit more to those who once had nothing but now again have found a new home, freedom, and bread. The temptation is very real to work harder than ever to regain a debt-free economic stability.

How can all of us together, Mennonites in both North and South America, come to a saner evaluation of bread and life? Why is it easier to say, "If any would not work, neither should he eat" and "that with quietness they work, and eat their own bread" (2 Thess. 3:10, 12) than to pray and live with an appreciation of the meaning of "Give us this day our daily bread,"? Isn't it because it is easier to "live to eat" than it is to "eat to live"?

After a fast of forty days, Jesus once said, "Man shall not live by bread alone." Earlier in Israel's history it took forty years to raise a new generation that could begin to see that man only lives by taking daily every word "that proceedeth out of the mouth of God."

Jesus blessed and divided the natural bread to thousands of His followers. He would have us do the same, feeding, preaching, teaching, and healing the multitudes. Every effort toward the assistance of the needy must be twofold, a sharing of the natural and the supernatural "bread of life." Having invited our brethren to sit at our dinner table, we now come with them to the Lord's table, to partake of the spiritual blessings of His broken body and His shed blood. This is a ministry of reconciliation, and we are most happy in it.

We are here in South America, as your representatives, in a most varied ministry. Repeatedly we have reminded our ministers and congregations here that they should not look "east or west, south or north" for their directives. We are asking them to keep looking to Jesus, the Author and Finisher of our faith.

Flashes of Thought

Conformed

Walter Gering

I thought the crowd would go wild! In fact, I could hardly contain myself, it was so funny. We had gone to the city park in Copenhagen to enjoy the afternoon after a busy, tiring week. The holiday crowd was leisurely strolling along the pathways stopping here and there to enjoy the beauty of the flowers or the chatter of the birds. Others were fascinated by the animals in the cages.

One spot always attracted the crowd. Near the center of the park was the monkey pit. The antics of these creatures never failed to draw the attention of young and old. The iron fence around the pit serving as a guard seldom failed to be thronged with onlookers. Front seats were usually at a premium.

On this particular day it was evident that something of unusual interest was happening. The shrieks of laughter could be heard from a distance. I could not help myself; almost instinctively my steps turned toward the pit. Surely no group would be so overcome with hilarious laughter without cause. One brief moment was enough to raise my own voice in laughter.

You see, one of the ladies unfortunately had lost her hat. A gust of wind had hurled it headlong into the monkey pit. Hardly had it touched the bottom before it was seized by one of the monkeys. The rest can be imagined. With one grand sweep of the arm it was solemnly slammed upon the head in perfect imitation of its former owner. From one side to another in cocky style it shifted, forward and backward. Leaping from limb to limb of the tree in the pit the monkey dashed about wildly pursued by the rest. A mad scramble followed as the hat passed from head to head. When I left the hat had been torn to shreds in the tussle.

Then it was that the old familiar phrase "Don't be a monkey" took on new meaning. The sight of those monkeys imitating their human spectators was utterly ridiculous.

Or was it? Maybe it was not so ridiculous after all. How often we too have tried to conform to the fashion and mode of the crowd milling about us. The style of our clothes, the songs we sing, the extravagances of our life, the countless other things we do—how much we are consciously and unconsciously conformed to the common pattern of the crowd. In such moments we hear again the appeal of the Scriptures: "Be ye not conformed to this world but be ye transformed by the renewing of your minds that ye may prove what is that good, and acceptable and perfect will of God."

The Work

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PART II

(Concluded from last week)

2. As Witness to Spiritual Truth

Theo Preiss in a penetrating exposition on the work of the Spirit says, "The Spirit is before all things a *witness*. As Jesus testifies of the Father, the Spirit testifies of Jesus and of the Father."[5]

In giving the promise of the Spirit Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: . . . He shall glorify me: for he shall receive of mine, and shall show it unto you," John 16:13-14. The sermons of the apostles reported in Acts are usually considered a fulfillment of this aspect of the promise in that they reflect the testimony of the Spirit to the redemptive Saviorhood and Lordship of Jesus Christ. Had not Jesus said, "You will be dragged before governors and kings for my sake, to bear testimony before them and the Gentiles. When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given you in that hour; for it is not you who speak, *but the Spirit of your Father speaking through you*," Matt. 10:18ff.

The witnessing ministry of the Spirit, however, is not confined to apostolic preaching and apostolic testimonies, but includes also the written testimony which has become our New Testament. The early church soon recognized a body of Scriptures which were God-breathed (2 Tim. 3:16) and which men wrote not of their own will but as they were moved by the Holy Spirit (2 Peter 1:21). Inspired Scripture, according to the early church, is writing in which the Holy Spirit thus spoke bearing witness to God as revealed in Jesus Christ.

A third aspect of the witnessing ministry of the Spirit is indicated in Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God." In Ephesians 1:14 Paul calls the Spirit "the earnest of our inheritance" and John declares that "we know that he abideth in us, by the Spirit which he hath given us," 1 John 3:24.

This places the Holy Spirit squarely into the middle of that experience in which we come to recognize the truth which is in Jesus Christ as recorded for us in the Scriptures. The same Spirit whose witness was manifest in apostolic preaching and writing is also at work in us witnessing to us of the truth of Christ and assuring us that we are His in faith; we are indeed the children of God and the heirs of His promise.

3. As Dynamo of Spiritual Power

Among the most expressive names given to the Holy Spirit is the term *Paraclete*, literally meaning "one called to our side," and commonly translated "Comforter," "Counselor," or "Advocate." Perhaps in its less restricted sense the term can be understood to mean "Helper" in the sense of one who supplies power and strength for the Christian in any need. "And I will pray the Father, and he shall give you another Comforter," Jesus had said, "that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you," John 14:16, 17. Later before His ascension Jesus had declared, "But ye shall receive power, after that the Holy Ghost is come upon you," Acts 1:8.

The Spirit then, is the Spirit of power, Whose manifestations are evident in the story of Pentecost and in that which followed. Already suggested in the term spirit itself and in the description of Pentecost in Acts 2, this power, in the words of George W. Richards,

> ". . . enabled men to do what they could not do before they were filled with the Spirit. They now can speak with new tongues 'the mighty works of God.' They can explain the purpose of God in the history of Israel, in Jesus of Nazareth, in the life of humanity. They can interpret the meaning of Christ's life and death and resurrection and exaltation. They can show inquiring people, whose hearts have been pricked with a sense of guilt, how to be saved . . . . They did what their Master had done—'mighty works and signs and wonders.' "[6]

Even as Jesus had once entered His ministry in "the power of the Spirit," Luke 4:14, so it is evident that the Spirit-filled men who move across the stage in Acts are men of spiritual power.

In a generation which is so overawed by the reality of physical power and which is so conscious of a lack of spiritual power, what a crying need we have for a deeper realization of the meaning of Paul's words to Timothy, "For God did not give us a spirit of timidity but a *spirit of power* and love and self-control," 2 Tim. 1:7 RSV. We need to remember also Sam Shoemaker's remark that the electric wire does not need to suck the power out of the dynamo, it needs only to remain in contact with it.[7]

4. As the Perfecter of *Agape* Love

As the Holy Spirit is indeed the Spirit of power, so He is also the Spirit of love. He is the same Spirit who was in Jesus as He confronted needy, sinful, and hateful men. Paul teaches clearly that "the

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[5] Theo Preiss, "The Inner Witness of the Holy Spirit," *Interpretation,* July, 1953, p. 276.

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[6] George W. Richards, "Spirit-filled," *Interpretation,* January, 1950, p. 36.

[7] Sam Shoemaker, *By the Power of God* (New York, Harpers) p. 136.

Holy Spirit

ER*

love of God is shed abroad in our hearts by the Holy Ghost," Rom. 5:5, that the first-fruit of the Spirit is love (Gal. 5:22), and that among the diversity of spiritual gifts the greatest of all, the more excellent gift, is love (1 Cor. 13). John declares "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit," 1 John 4:12, 13.

In the individual this activity of the Spirit is sometimes called sanctification, which Clarke calls the carrying on of the Divine Life in man to perfection.[8] This process by which men become like Christ in love is again not so much an achievement of men as a divine impartation of God through His Spirit. Paul makes this clear in 2 Cor. 3:18 when he says, "And we all, with unveiled face, beholding the glory of the Lord, are changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit" (RSV).

In the early church this activity of the Spirit found expression in the *koinonia* of the Spirit, the fellowship of brotherly love which bound together the first believers, prompting them even to share material possessions so that none might suffer in need. It transcended differences in background, in social station, even differences in sex, so that the church in Christ was "builded together for a habitation of God through the Spirit," Eph. 2:22.

Moreover, the Spirit of love did not exhaust itself in the cultivation of fellowship, but it became a missionary spirit, sending forth mission workers in love to share the gospel with all men. At Antioch the Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." These were then "sent forth" by the Spirit, as Luke records in Acts 13:2, 4.

Where the Holy Spirit works there is manifest love of the brethren, but there is also love of the potential brethren. The work of the Holy Spirit in us makes us true brothers and ready missionaries.

5. As Creator of Peace and Order

Because the Holy Spirit is the Spirit of life, of truth, of power and of love, He is also the spirit of peace and order, the spirit of cosmos as over against the spirit of chaos. F. W. Dillistone, in his treatment of the Holy Spirit, lifts up *order* as one of the results of the Spirit's activity.[9]

This is a function which is often overlooked. In fact to some people that which is spiritual is associated with at least a degree of disorder, basing this on the idea that the Spirit gives liberty (2 Cor. 3:17). The relationship between order and freedom may be paradoxical, but in the Spirit the two are not mutually exclusive. In fact, order is essential to true spiritual freedom.

Did not Paul make this clear in his discourse on the diversity of spiritual gifts when he said "Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all, 1 Cor. 12:4-6.

Elaborating his thought, Paul then compares the church to a body characterized by the orderly functioning of every part. When he then moves on to discuss the problematic gift of tongues he declares, "For God is not the author of confusion, but of peace," 1 Cor. 14:33, and concludes saying "Let all things be done exactly and in order," v. 40.

Order is peace. Order is harmony. Order is pattern. Order is cosmos. Order is integration. Order is regularity. Where the Holy Spirit is given freedom to work in the individual life and in the church there is order.

"Man's Disorder" in the church and in the world is not the work of the integrating Spirit. It is sin that separates. It is Satan who pulls apart. The Holy Spirit draws together. It is He who makes brethren of faith one and unites in peace and fellowship. Let us then "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace," Eph. 4:1-3.

Every sincere believer desires to be a Spirit-filled man and that his church shall be a Spirit-filled church. But how can this take place? George Richards says,

> "We cannot fill ourselves with the Spirit; we can only put ourselves in the way of being filled by Him. If one desires to be filled with pure air, he goes to the fields, to the hilltops, the mountains, breathes deeply and is filled with the invigorating draughts of ozone. He cannot create the air but he puts himself in the way of being filled with it."[10]

But where does one go to be filled with the Spirit? One need not take one step or move an inch, for the Spirit is wherever God is and God is wherever we are. To be filled by the Spirit we have but to ask and to receive—to keep on asking and to keep on receiving with all the profound dimensions that such asking and receiving involves, simply giving God room to live in us as Life and Truth and Power and Love and Orderly Peace.

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[8] William N. Clarke, *An Outline of Christian Theology* (New York: Scribners), p. 409.

[9] Dillistone, *op. cit.*, pp. 66-81.

[10] Richards, *op. cit.*, p. 38.

East and West Meet in One Family

The week of April 11, nine of the ten sons and daughters of Rev. F. F. Jantzen gathered on the old home place in the verdant rolling green hills of Willow Creek, twelve miles west of Paso Robles, California.

All had arrived by Wednesday, April 13. The occasion was the celebration of the 25th wedding anniversary of Mary and David Schultz and a reunion of the Rev. F. F. Jantzen family on April 14. Six of Rev. Jantzen's children have served as missionaries in foreign lands.

The youngest, Ruth, with her husband, Rev. Earl Roth, and two children were not able to attend the celebration. They are missionaries to Africa under the Congo Inland Mission, supported by the General Conference Mennonites. At present they are in Belgium studying the French language, before taking up their work in the Congo this fall. The nine children who could be present visited their father for varying periods of time but all were together only from Wednesday evening, the 13th, until Thursday afternoon, the 14th. They were: Rev. and Mrs. David Schultz and family of Paso Robles, who are active members in the Willow Creek Mennonite Church. Rev. and Mrs. Albert Jantzen and Lyman. Their daughter Grace attends Bethel College. They are missionaries to the Hopi Indians in Arizona. At one time they served on the General Conference mission field in China and were among those interned for three years as prisoners of war on the Philippine Islands.

Oswald Jantzen, who resides on a farm near Dallas, Oregon, but whose wife and four children could not be present. Minna Jantzen is attending Reedley Junior College in Reedley, Calif. Rev. and Mrs. Aron Jantzen and daughter, Cynthia, have just arrived in the States after completing two terms of service on the General Conference mission field in India, superintending the Leprosarium at Champa. Dr. and Mrs. Richard Jantzen and four children have served one term in Africa as medical missionaries under the Sudan Interior Mission. They now reside in Vista, Calif., where Dr. Richard has his own practice. Rev. and Mrs. John B. Jantzen and daughter, Evelyn, have served one term in Africa. They sailed on May 7 for their second term under the Congo Inland Mission supported by the General Conference churches. Rev. and Mrs. Lubin Jantzen and four children have served one term on the General Conference mission field in India. They are located temporarily in Tempe, Arizona, while on furlough, where Lubin is doing graduate work in the field of education. Anne Jantzen is a nurse at Immanuel Hospital in Turlock, Calif.

Since retiring from the ministry of the Willow Creek church in 1945 where he served as pastor for over 40 years, Rev. F. F. Jantzen, now 80 years of age, resides in a small house on the yard of his daughter, Mary, and son-in-law David Schultz. Besides compiling a 54 page family record of the Jantzen family since 1704, Rev. Jantzen takes care of a small poultry business to help keep him occupied and in health.

Many relatives and friends joined the Jantzen family in praising the Lord for His great goodness. It is only by His mercy that such a reunion could take place, for in a few days John sailed for Africa and in less than a year Arons and Lubins are to be on the field in India. A reunion such as this is but a foretaste of what heaven shall be. How faithful the Lord is to His servants!

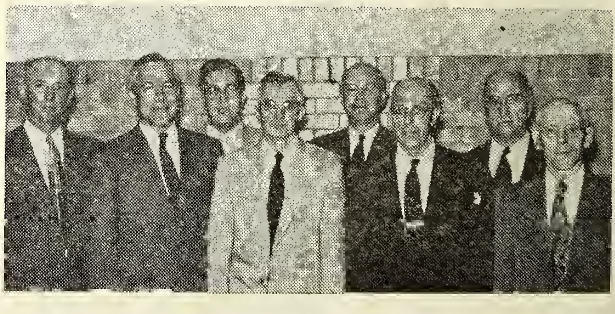
Film Review

I BEHELD HIS GLORY, 16 *mm., sound, color, or black and white,* 55 *min. Available from Association Films and other sources, rental, black and white,* $15.00; $22.50 *during Lent and Easter; color* $25.00; $35.00 *during Lent and Easter. Available in Canada for same rental from General Films Limited.*

This is a story of how Cornelius, a Roman Centurion, comes to know and believe in Jesus Christ, the risen Lord as His personal Savior.

Cornelius learns of some of the events in the last week of the life of Jesus from his friend, Longimus, and others from Thomas. A few of the events he sees himself.

The film gives the story of the last week of the life of Jesus reverently and with great meaning. The film can well be used with an audience from older primaries on up. The film should lead those who see it to a greater commitment to Jesus Christ as their risen Savior and Lord.



Conference Officers, Middle (M.D.), and Central District (C.D.): L. to R.; E. A. Albrecht, outgoing pres., M.D.; Lotus Troyer, V.P., C.D.; Howard Baumgartner, sec., M.D.; Wilbur Gerber, treas., M.D.; Ernest Bohn, V.P., M.D.; Harry Yoder, pres., C.D.; Earl Salzman, incoming pres., M.D.; R. L. Hartzler, field sec., C.D.

The man who does his best today will be a hard man to beat tomorrow.

Worry is like a rocking chair. It gives you something to do, but doesn't get you anywhere.

The best kind of leadership is that which produces fellowship.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Education for Service

"I want my son to have an education." Many fine, Christian fathers and mothers have not only made this statement but have worked hard to make it come true. But often they do not reap what they hope to reap in their children. One father who had worked hard to give his boy a college education and had great hopes for him, said later, "My boy has less respect for God, less capacity for hard work, and at times, I believe, less ability to think than many of his friends who never had the advantage of a college education. Why?"

I do not know the answer. Perhaps the school he attended was wobbly; perhaps his dad was spoiling him; perhaps the boy did not see living Christianity in his own home. It is true, however, that those who are not clear as to what they want an education for, do not get much out of it. Young people need not always know what they will do later to earn a living, but they ought to know what they are getting an education for.

Some get an education because everybody else does; some because daddy has the money; some because they don't know what else to do; some to learn how to make more money faster; some go just to have fun. For the Christian young student some of these factors may enter in, but only secondarily. Primarily the Christian young student studies to qualify him or herself better for service in the vineyard of Christ.

Parents ought to do more to encourage their children to enter full time church vocations. There are

(Continued on next page)

EDUCATION FOR SERVICE

(Continued from page 331)

18 vacant pulpits in our General Conference at this time and few men to fill them. More missionaries are needed. Parents ought to begin early in this work, since life plans are often laid before we realize it.

Education? We need more of it! But the motive must be service. The person who merely studies for studies' sake is not educated. Neither is he who sees every year in college as raising his salary by $300. Young people cannot soon get too much of the right kind of education, but a little bit of the wrong kind is too much. Study? Yes, but ask "what" and "what for?"

The opposite of study might be undue emphasis upon service and little emphasis upon education. The academic standards for teachers and other professions are constantly rising but at times we seem to have no academic standards for very important Christian service positions. This reminds me of the man who always paid his creditors before he gave anything to the Church. Finally someone asked him why and he replied, "My creditors get after me if I don't, but the Lord doesn't." Now the Lord can use anyone, surprisingly, if he wants to be used, but there is no excuse for ignorance if there is a way out. Neither is there any excuse for clothing laziness with a pious frock. If young people can get an education, get it! The Lord needs the best that we have, not merely the leftovers from the competitive business world.

There will be many diplomas granted in these days but few receiving them will enter full time church vocations. As parents and as a Church we have a great responsibility here. Some young people need encouragement, others need convincing, others need financial aid, or just a friendly chat. A man who knows said recently that young men sometimes hesitate to choose the ministry because they do not know whether they can take all the criticism ministers often get. We need to show our young people that this is not so.

What are you doing about it all?

Cornelius J. Dyck

YPU FINANCIAL REPORT FOR MARCH

Cash Balance, Feb. 28, 1955	$ 691.21
Receipts for March, 1955	965.55
Receipts, Jan. 1—Mar. 31, 1955	1,955.07
Percentage of $7,400 budget	26.4%
Cash Balance, March 31, 1955	$ 784.37
General Fund	$ (42.97)
Missionary Education Fund	827.34
	$ 784.37

Intellectual Freedom

One of the important issues of the day, dealt with in publications ranging from newspapers to learned journals, is the question of academic freedom. Of course, the larger more basic issue of intellectual freedom per se is involved in the question. And it is this larger issue of intellectual freedom which concerns us more directly at this time. Our question then is, what position shall the church hold in relation to intellectual freedom?

Traditionally the church has been opposed to intellectual freedom, insofar as the church has been or becomes a vested interest. The Holy Inquisition of the Middle Ages, the persecution of Copernicus, Newton, Darwin and countless others who have attempted to make advances in science and thought, and the tragic deaths of hundreds of martyrs of the Reformation all stand as melodramatic witnesses to that fact. Traditionally the church has found it necessary to destroy those ideas which it could not assimilate or which it felt contained elements which would destroy something important to the church.

But then, what is the church? Is it a governing body to execute conformity to a set, prescribed body of beliefs? Is it the servant of its members, working toward smoother relations and more efficient execution of their plans? Or is it, to adopt more inclusive definition, nothing more or less than its members in the totality of their personalities, thoughts and beliefs, with the organization a small but necessary part of it?

In Zurich, in 1525, a small group of young men formed a body which was at least similar to my last definition. This body of believers did not formulate a creed. They did not establish a new liturgy. But rather, this body of believers' unity depended upon a constantly growing constantly deepening "concensus of opinion." Thus began the Anabaptist movement.

And of course, "concensus of opinion" depends completely, entirely on intellectual freedom in its deepest sense. It assumes that each man will discipline his own mind. It assumes that each man is searching, honestly and sincerely, for the truth as he knows it.

The church is like a living thing—a tree. When its roots are destroyed or cut, when it is forced to grow in a predetermined manner, it will become warped and crooked, or it will wither, or it will die.

Warren Kliewer

(Taken from *Capitol Highlights*, the semi-monthly publication of the Topeka, Kansas, 1-W Unit.)

THE STARS ARE TRUE

We do not know the ports from which we sail,
  Nor in what harbors our frail barques are due;
The waters that we sail are strange as sleep,
  The winds are fickle, but the stars are true.

Camp Landon ----

What Are Our Objectives?

The following articles are taken from the GULFBREEZE, a paper published by the Voluntary Service unit at Gulfport. Many of you will be going into Voluntary Service this summer. These articles will help you to see a little bit of what goes on in one of the many Voluntary Service units.

The present work of Camp Landon is a twofold ministry—spiritual and social. Both are needed for a well rounded service program. Bible truths need to be presented and taught as well as maintaining a continued contact with the children and young people in social and recreational activities. In this way we learn to know the children better and can continue to teach Christian principles in action while participating in extra activities with them.

There are several phases of the more direct spiritual ministry. During the school term Bible classes are taught in six grade schools and two high schools. These open doors provide the opportunity to teach the Word to the children. The summer Bible school program is a concentrated period of Bible study reaching many children in the various communities. The spring retreat offers special classes in which Bible and important subjects related to the Christian life are taught and where the opportunity to make a commitment to Christ is given. Short devotional periods conducted daily at the Center provide thoughts for Christian living. Finally, we are hoping to start a Christian growth Bible class one night weekly for those definitely interested in it.

A great deal of time is also given to the social aspect of our work through recreation. Along with the Bible classes in the public schools, recreation classes are taught and inter-school sport activities sponsored. The Community Center is the scene of much recreational contact as many of the children come daily to participate. At the retreat there is also a great deal of social activity through recreation, meals, the craft period, and cabin life. At various times throughout the year special outings are also planned with the young people.

To lead young people to choose the Christian way of life and to continue growing in it is the great challenge that we face here at Camp Landon.

Harold

Center Program Expands

In October, 1953, the camp opened a community center in North Gulfport, a Negro community of approximately 500 homes. The participation at the center was good from the beginning. The 1954 summer activities, however, created increased interest and since that time we felt the need for additional facilities. We made the need a matter of prayer and the door was opened.

Mr. Frank Bolton, owner of the Community Center building, agreed to buy three lots and build a small house with our help if we paid some rent in advance. He purchased the lots a few weeks ago and on April 14 we set the blocks for the foundation. We hope to have it finished before summer so that we will have the additional four rooms available for Bible school and the craft and recreational program. The additional lots will enable setting up additional outside equipment. We hope to add some tall swings, a merry-go-round, and slippery slide, and an additional basketball goal. Because of the limited equipment children have sometimes resorted to aimless running about and therefore getting involved with the children that they disturbed.

The additional outside playground and the additional rooms present a challenge to a more effective program.

What VS Has Meant to Me

As one reminisces the activities of two short years of Voluntary Service, it is difficult to put into words just what they have meant to me as an individual. Certainly this experience has been one of spiritual growth and a deepened interest in Christian service.

Voluntary Service offers the opportunity to be of service to others in a very personal as well as in an organized way. It provides the privileges of helping to meet the physical and spiritual needs of those whom Voluntary Service reaches. It challenges one to look beyond himself and develop a concern for the needs and problems of others. All of these have been opportunities of Voluntary Service that have had real meaning to me. Working with children in Bible school and recreational activity, seeing their enthusiasm, interest, and appreciation for this work, realizing some of the adverse situations in which many of these people find themselves, and seeing some respond to the Christian love shown them, implants a deep impression and lasting challenge to those working in such a field.

Just what has Voluntary Service meant to me? It has meant an increased vision of service opportunities right at our doorsteps. It has been a challenge to look upon one's work as an opportunity to serve our fellow men. This experience has also helped me to grow spiritually through the fellowship of the VS Unit and through working together with those having the same motivation to serve "in the name of Christ."

Does Voluntary Service end with the termination of one's VS experience? Regardless of whether or not a person is in Voluntary Service as an organization, he can still be a part of the spirit or attitude of Voluntary Service. To me Voluntary Service means to continue to serve or help our fellow men "in the name of Christ" as we have and make opportunities to be of service. May we as Christians be faithful to the challenge of service that is ever before us.

—Harold (taken from the *Gulfbreeze*, March-April, 1955)

Our Schools

BETHEL COLLEGE

New faculty members in the area of home economics, mathematics, and music have been announced by Pres. D. C. Wedel of Bethel College.

Miss Wilma Toews will return to Bethel to teach the courses in food and nutrition in the home economics department. Miss Toews is a graduate of Bethel College, securing her M.S. degree at Kansas State in 1945. Her teaching experience includes two terms of teaching at Tabor College 1942-46, and 1951-54, and a period at Bethel College 1946-51. She is at present doing graduate work at Oklahoma College of Agriculture and Mechanical Arts.

Courses in textiles, clothing, and design will be taught by Miss Lorraine Galle, Bethel graduate of 1950. Miss Galle, a native of Valley Center, has since served as dietitian at the Mennonite Biblical Seminary, Chicago, and as house mother and instructor in home economics at Freeman Junior College, Freeman, S. D. At present she is completing work toward a Master of Arts degree at Kansas State College, Manhattan.

Returning to teach mathematics after an absence of two years is Arnold Wedel who was on the Bethel teaching staff 1951-53. Dr. Wedel secured his Master of Arts degree at the University of Kansas in 1948 and his Ph.D. degree at Iowa State College in 1951. He has spent the past two years in alternative service in Denver, Colo.

Gerhard Buhr, Lehigh coach, was previously announced as basketball coach for the coming year. Milton Goering, who has coached Bethel's football team the past season, will take over as athletic director and continue as football coach.

Darlene Duggan, native of Halstead, and now doing graduate work at the University of Wichita, has been announced as instructor in instrumental lessons and music theory. She will organize and conduct instrumental ensembles and conduct the college band and orchestra. Miss Duggan is at present a flutist in the Wichita Symphony Orchestra.

Final examinations on May 19-20 will draw the curtain on the current academic year at Bethel College with a series of closing activities to follow over the week end.

The seniors presented their class program the evening of May 20. On Sunday, May 22, the annual baccalaureate service in honor of the seniors was given in Memorial Hall at 8:00 p.m. Pres. D. C. Wedel delivered the sermon on the subject, "Resources for the Journey."

The college a cappella choir presented its home concert at 3:00 p.m. on Sunday. The concert closed with several numbers by the reunion choir with former members of the choir participating.

On Monday, May 23, the alumni gathered for reunions and the annual banquets in the evening. Speaker for this latter occasion was Robert Anderson of the class of 1930, now traffic manager of the Rock Island Railroad, Amherst, Ill.

At 2:00 p.m. Monday, the honors chapel was conducted with scholastic, forensic, and athletic honors being awarded.

The climax of the closing activities was the commencement program at 10:00 a.m. Tuesday, with the Rev. J. F. Balzer of Crete, Neb., as the featured speaker. He addressed graduates on "Our Tomorrows Now." The Rev. J. F. Balzer is pastor of the First Congregational Church, Crete, Neb., and member of Bethel's golden anniversary class.

A member of the Bethel graduating class of 1905, Mr. Balzer then secured his bachelor's degree at Carleton and his master's degree at Chicago Divinity School. From 1913 to 1918 he taught at Bethel in the field of Bible, serving also as Dean of the college for several years.

A total of 60 seniors are included in this year's graduating class, including 24 women and 36 men. Three students received the associate in arts degree for two year's work.

BLUFFTON COLLEGE

Editors and business manager for the campus newspaper *The Witmarsum* for 1955-56, were selected recently. Editor-in-chief is Diane Lora; news editor, Helen Neufeld; managing editor, Marion Keeney; assistant editor, Omer Nisley; business manager, Sam Diller; and sports editor, Clair Hershberger.

Editors for the school annual "The Ista" were also elected recently by the sophomore class. Editors chosen were Carolyn Schnell and Shirley Shelmadine.

George Bailey, work day chairman, reports that $650 has been turned in thus far from work day activities. Proceeds will first be used to build a campus radio station, and the remainder will go toward the construction of hard surfaced tennis courts. The radio station, to extend only on campus, will be built by students.

Twenty-nine students were chosen recently to act as big brothers and sisters to freshmen and new students on the campus next fall. Tom Clemens, junior from Lima, Ohio, and Emma Schmutz, sophomore from Bluffton, were chosen as president and secretary, respectively, of this group.

Dr. Robert Kreider, dean, spoke at the regional conference of the Presbyterian Youth Westminster Fellowship held at Ada, Ohio, on April 26. Dr Kreider also spoke at the East Coast Club of Bluffton College at Lansdale, Pa., on May 7.

Two speaking engagements are scheduled for Dr. Lloyd Ramseyer, president, in the near future. On May 23, Dr. Ramseyer will speak at the annual ladies night of the Lima Torch Club, and on June 6, he will speak at a dinner meeting of the Minister's and Youth Conference of Churches of God of North America at Findlay College, Findlay, Ohio.

CANADIAN MENNONITE BIBLE COLLEGE

On May 1 the choir of our college presented the oratorio, "St. Paul," in the Winnipeg Mennonite Mission Church. Rev. J. Toews, pastor of the church, was the chairman of the evening. The meeting was well attended.

The next performance of this oratorio will take place in the Bethel Mission Church on the evening of May 15.

Preparations are being made for the graduation which is to take place on June 12th.

FREEMAN JUNIOR COLLEGE

Rev. Harris Waltner, pastor of the West-Zion Church at Moundridge, Kansas, spoke in chapel recently. He is a graduate of both the Academy and Junior Department of Freeman.

Rev. George Claassen, pastor of the Bethel KMB Church near Yale, South Dakota, was another recent chapel speaker.

President Ronald von Riesen and Dr. J. D. Unruh spent several days in the Mountain Lake area in the interest of Freeman College.

Erna Friesen will spend the summer at Camp Friedenswald near Cassopolis, Michigan, as a counselor.

In a special chapel service the Senior Class presented their gift to the school. They presented velvet curtains for the two archways leading from the main auditorium to the stage in Pioneer Hall.

Students from four high schools met on the campus last week when a National Business Entrance Testing Center was established here. Tests were given in typing, bookkeeping, business fundamentals, and shorthand. After a noon lunch in the dining hall the afternoon program featured a panel discussion by some leading businessmen. The local chapter of the Future Business Leaders of America was host to the group. Mrs. Emma Schmidt Hofer is their sponsor.

A six week summer school session is scheduled for May 31 to July 1.

United States Senator Francis Case will be the speaker for the Freeman College Booster and Alumni Banquet on May 28th.

Baccalaureate services will be conducted by Rev. Lester Hostetler, pastor of Bethany Mennonite Church of Freeman, on May 22. Commencement will be held the evening of May 27th with Dr. D. C. Wedel, president of Bethel College, as speaker.

MENNONITE BIBLICAL SEMINARY

Rev. and Mrs. Andrew R. Shelly and their small son returned to the Seminary on May 9, after an extended trip East. While they were gone they attended the Middle, Central, and Eastern District Conferences.

On May 3 to 6 Rev. Shelly was the guest speaker at the Missionary Emphasis Week of Bluffton College. Brother Shelly spoke twice daily—at the morning chapel service and in the First Mennonite Church of Bluffton each evening. "Missions Today" was the theme of the morning messages. The evening series was well illustrated by slides taken by the Shellys during their recent world tour. This series closed with two special services on Sunday, May 8.

John Oyer led the Wednesday evening prayer service on May 11. The potter at his wheel was again brought to our attention. We must be ready for "breaking experiences" in life and also be ready to be remolded by our Potter.

Activities reminding one of the end of another school year are at hand: on Thursday evening, May 12, the Seminary had its annual communion service. The Senior Vesper program was given Sunday afternoon, May 15.

Jottings

Correspondents Please Note

1. **Due to lack of space, please limit your church news to not more than 150 words. If you need Report Forms, write to the editor.**
2. **Send all church news to the EDITOR and not to the Publication Office at Newton.**
3. **Note change of address of editorial office from Chicago, Ill., to "Woodward Place, Goshen, Indiana," effective June 10, 1955. Your co-operation in these matters will be greatly appreciated.**

—**First Church, Newton, Kan.:** Missionary Gerald Stucky from Colombia, South America, spoke at our Mission Study Circle, April 19. William Stauffer of Sugarcreek, Ohio, who was the speaker for the Mennonite Men's retreat at Camp Mennoscah, April 24, spoke in our church in the evening of that same day. The film, "Missionary to Walter's Garage" was shown at the Father-Son banquet, May 2. The annual supper and business meeting of the Bethel College Women's Association was held in the basement of our church April 25. Three members of our church have been called to their heavenly home since the New Year; Rev. Abraham Albrecht, Theodore Warkentine, and Mrs. Adina Andres. We have been without a resident pastor since November, but are very thankful that the Lord has led Arnold Epp of Meno, Okla., to accept our call and who plans to come to us the first part of August.—Mrs. J. E. Epp, Corr.

—**Grace Church, Pandora, Ohio:** March 22 the Men and Boy's Fellowship had missionary Vernon Sprunger as speaker. April 3, nine young people were baptized and three received by letter; a welcome service for the new members was held April 24. Pre-Easter services, April 3-8, with J. N. Smucker as speaker, on questions during Holy Week. April 10, "Olivet to Calvary" was sung by the choir. Acting on the suggestion of the Committee on Evangelism of the General Conference, our church council has appointed 10 members to serve on such a committee. The Young Mission Workers met at the home of Charlott and Jean Kiefer. Offering for Lima Church, $156.70; for Mennonite Memorial Home, $301.00; for Board of Christian Service $161.04; Bluffton College Vesper Choir, $68.38. April 8 community Good Friday services were held at St. John Church. April 7 the annual union meeting of the Women's Missionary Societies met in our church with good program and good attendance. Speakers were Rev. and Mrs. Gerald Stucky, Miss Agnes Sprunger, Mrs. Jacob Duerksen, and Miss Mary Ellen Boehr. The Dorcas Society met at the home of Alice Baumgartner. April 17, the Hancock County chorus gave us a sacred program. A number of our people attended Middle District Conference and gave a report May 1. The Mary-Martha Society met at the Ellwyn Hartzler home in March and at the Dwight Suter home in April. Recent births: Timothy Lynn to Mr. and Mrs. Russel Welty; Jayne Marie to Mr. and Mrs. Arthur Hilty; Janice Kay to Mr. and Mrs. Ray Burkholder: Debra Ruth to Mr. and Mrs. Richard Hilty.—Mrs. L. A. Amstutz, Corr.

—**Woodland Church, Warroad, Minn.:** Jake Unruh brought the morning message April 17 and May 1. Pastor and Mrs. Ortman were at Fourtown for morning and evening services, April 17. Mr. and Mrs. Nick Fast and Mr. and Mrs. Fred

(Continued on next page)

Metzler attended a funeral of a nephew of Mr. Metzler at Alsen, N. D., Gottfred Klein, who passed away April 16. He was 58 years old, is survived by his wife and 7 children. One son, Clarence, was killed in action. We send greetings to Joyce Unruh who is still at Atlanta, Georgia, hospital. May 4 several friends and neighbors helped the Peter H. Heppners to move to the Tom Gardner farm they purchased recently. Also some helped put in the crop at the Joe Dick farm the same day. Mr. Dick returned from the University Hospital, but needs to return later for a check-up.—Corr.

—**Alexanderwohl Church, Goessel, Kan.:** The Young People's C. E. presented "The Portrayal of the Easter Story" on Good Friday. The choir rendered "The Crucifixion" on Easter Sunday. The funeral of Miss Sarah Goosen was held April 7, and that of Miss Marie Schmidt, who was overcome by gas fumes, on April 5. The Willing Workers Sewing Society had the Bethel College Ensemble in our church April 17. Gerald Stucky spoke to all sewing societies, telling us about Colombia on April 18. The following marriages have taken place this year: Leroy Reimer and Janice Lynn Molzen, Jan. 9; Johnny Klassen and Lenore Meckley, April 2; Waldo E. Unruh and Phyllis Joan Friesen, April 3. The Senior C. E. had Rev. and Mrs. Samuel Entz show slides from Africa for their April meeting. Our last midweek Bible service was held April 27. Mr. and Mrs. Alvin Voth, workers in the Indian Mission, Tuba City, Ariz., showed pictures from the diamond jubilee celebration in Oklahoma on April 27.—Corr.

—**Friedensfeld Church, Turpin, Okla.:** May 1 we were happy to have Menno Ediger's parents and sister in our church services. In the evening we had our C. E. program, based on "Mother." May 2, a number were present to see our high school and grade school girls model their clothes they have made the past school year. They made some very pretty and practical dresses. Our Bible school will commence May 18. Teachers are: Mrs. Paul Ediger, Mrs. Arnold Janzen, Mrs. Jake Epp, Mrs. Ernest Isaac, and Menno Ediger. The children are really looking forward to coming to Bible school. They love it.—Mrs. Chester Windsor, Corr.

—**Greenfield Church, Carnegie, Okla.:** Our congregation had the privilege of having the Bethel College Vocal Ensemble here for Easter Sunday. For our revival speaker we had Victor Sawatzky from Pawnee Rock, Kansas. We were all greatly blessed by his messages. Several from our congregation attended the Church Workers' Conference at Geary, Okla. The Ladies' Mission Society is busy preparing their Christmas bundles and also getting comforts for relief. Visitors here for Mother's Day were: Mr. and Mrs. Albert Unruh and family, Mr. and Mrs. Alvin Thomas and sons, Vernon and Fred Nightingale, Leland Unruh, Mr. and Mrs. Don Mulhem and sons, and Paul Dean Koehn.—Mrs. Alvin Unruh, Corr.

—**Buhler Church, Buhler, Kan.:** On Sunday, April 10, Mrs. John J. Sawatzky was received into the membership of our congregation. Friday, April 8, Mr. and Mrs. Herbert Buller celebrated their 25th wedding anniversary. The senior choir of our church gave an evening program of sacred music April 17. We had our child consecration service May 8. Rev. Richert performed the service in which 8 children were consecrated. P. R. Gaeddert, who has been quite ill after having suffered a stroke in February, is able to attend church services again. June 19 is the date set for the dedication of our new educational building.—Corr.

—**Burrton Church, Burrton, Kan.:** We enjoyed having with us Rev. and Mrs. Henry Hege from Geary, Okla., for a week of evangelistic services, April 17-22. Mrs. John V. Regier, who suffered a stroke on March 15, is slowly recovering. We hope that she soon will be with us again. Our Mission Society meets the first Tuesday of every month. We do various kinds of work; quilting, tying comforts, cutting quilt blocks, crocheting afghans, patching and cleaning clothes. We try to have a project every month in which all the women of the church take part. This usually includes articles made or bought of new material from our money donations. Our church again is planning their DVBS in the Harvey County Park, May 16-27, with our minister, Abe H. Peters, in charge.—Corr.

—**Menno Church, Ritzville, Wash.:** Our pastor held evening meetings at the Newport church March 20-25. In his absence Willis L. Woods of the United Missionary Church in Moses Lake, brought the morning message. "The Seven Last Words of Christ" was presented by the church choir on the evening of March 27. D. P. Schultz of Dallas, Oregon, was guest speaker for our pre-Easter week of meetings. Easter Sunday a children's dedication service was held, with six children dedicated to the Lord. This church had its exchange program with Newport, Sunday, April 17, at Newport, with a good many of our group present. The Grace Chorale brought us a wonderful message in song and word Monday evening, April 25. Wednesday evening, the 27th, Marie Regier, missionary, was with us. The pastor has started a new series of messages, for Sunday evenings on the modern cults. The first in the series was about the "Jehovah's Witnesses."—Mrs. Davis Bauer, Corr.

Into the Beyond

MRS. PAUL FIRTZSCHE, (NEE MABEL LATSHAW), of Allentown, Pennsylvania, and member of the Hereford Church, Bally, Pennsylvania, was born April 8, 1899, and died April 24, 1955.

LEONARD L. FRANZ, of Lind, Washington, and member of the Menno Church of Ritzville, Washington, was born September 3, 1875, and died May 3, 1955.

—**Gospel Church, Mountain Lake, Minn.:** "A Message of Hope" was the play the young people gave at their Lightbearers Easter program, April 3. This opened the first pre-Easter Week of Witness joint meetings held with the Immanuel Mennonite Church of Delft. Walter McDowell of Delft brought the messages in our church through Wednesday and special music was furnished by the Delft church. Our pastor, A. H. Schultz, brought the messages at the Delft church from Thursday concluding with Easter Sunday evening, with special music by our church. The Lord's Supper was observed on Good Friday morning. On Thursday evening, April 14, the mission societies of our church entertained the Immanuel Mennonite Society of Delft at a work fellowship meeting. On display were articles sewed by our society. The ladies chorus of our church presented an inspirational service of song on the theme "Victory in Christ" on Sunday evening, April 17. The dime folders and an offering for the organ fund was received which amounted to $234.49. A number of men from the church prepared and seeded oats for the "crop growing project" on April 16. Missionary Tina Quiring returned home after completing ten weeks of deputation work in Canada and the states. The P. J. Nickel family also spent some time in Kansas during the month. A number of new books have been added to our church library.—Mrs. Waldo Stoesz, Corr.

—**Immanuel Church, Downey, Calif.:** Holy Week noonday services were observed and well attended in the Downey Presbyterian Church. The evening of April 10, the choir rendered a musical program. Various groups were featured. Rev. Richard Hightower showed us his own movie film of missionary work in Africa under the African Inland Mission. Some of our own missionaries were included in the film. The monthly junior craft and recreational night was held. A fine time was enjoyed by all the children attending. The annual Sunday School and Christian Endeavor Convention held in Paso Robles was well attended by our church. A Chinese dinner was enjoyed by our young people before attending the afternoon and closing sessions of the Annual Los Angeles County C. E. Convention held at the Church of the Open Door, April 29-May 1. The Immanuel Academy Choir of Reedley gave us a most enjoyable concert May 6. Mrs. Jacob B. Graber of Kansas, pastor Graber's mother, passed away suddenly March 30. Mrs. Elizabeth Regier, sister of A. J. Richert, went up to meet her Lord April 4.—Elsie Heer, Corr.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

The Upper Milford Church, near Zionsville, Pa., host to the Eastern District Conference.

Attitudes Toward Money

Howard D. Raid

Christians With Convictions, About God

Jacob J. Enz

Mennonite Biblical Seminary, Tenth Anniversary

Volume 70 Number 22 May 31, 1955

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Mennonite Brethren Visit Pentagon

Representatives of the Mennonite Brethren Conference had a lengthy interview several months ago with Department of Defense officials. The question of whether or not the principles and practices of their church would be recognized by the armed services if members of that church were inducted into the army as noncombatants was discussed.

Four deductions were reached by the Mennonite Brethren representatives. They are:

(1) The primary purpose of the Medical Corps is not that of saving lives, but removing every obstacle which so easily is created through wounded and suffering soldiers in the pursuit of the Army's assignment to destroy the enemy.

(2) A conscientious objector who . . . considers it inconsistent to participate in the conflict of the Army must face the issue that in spite of personal interprepations which he may attach to his participation in war as a member of the Medical Service, from the standpoint of the Army, he is considered a part of the combatant operation.

(3) The request made for provisions of a possibility to serve in a noncombatant capacity as civilians conflicts with the dual status of the civilian and military law. Because of these principles, the Army cannot consider the possibility of such arrangement.

(4) The military oath (as well as the induction ceremony) is an acceptance of the combatant status as part of the Army and thereby transfers an individual from the position as a civilian into structural organization, aim, and purpose of the Armed Forces, whether he himself is willing to admit such status or not.

—The Reporter

(Complete copies of this report may be obtained at 5 cents per copy from the Board of Christian Service, 722 Main, Newton, Kan.)

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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Change of Address

For a number of years it has been the desire of the editor and his wife to make their home in Goshen, Indiana. Therefore, the Board of Education and Publication has granted permission, and after June 10, the editor's residence and office will be at Goshen. All editorial correspondence should be addressed:

J. N. Smucker
Editor, THE MENNONITE
Woodward Place,
Goshen, Indiana

—Board of Ed. and Pub.

Of Things to Come

June 1-5—Pacific District Conference, Monroe, Wash.

June 5 and 6—Baccalaureate and Commencement, Bluffton College, Bluffton, Ohio

June 10-14—Northern District Conference, Henderson, Nebraska

June 16, 17—Conference on Mennonite Cultural Problems, Mennonite Biblical Seminary, Chicago

June 26-July 1—Sunshine Retreat, Camp Men-o-lan

July 1-4—Family Fellowship, Camp Men-o-lan

July 4-10—Junior Retreat, Camp Men-o-lan

July 10-16—Intermediate Retreat, Camp Men-o-lan

July 16-22—High School Retreat, Camp Men-o-lan

July 22-24—Young People's and Adult Retreat, Camp Men-o-lan

July 4-10—Junior Retreat, Camp Friedenswald

July 11-16—17-22—Intermediate Retreats at Camp Mennoscah

July 11-17—Intermediate Retreat, Camp Friedenswald

July 18-24—Senior Retreat, Camp Friedenswald

July 25-29—Pre-Junior Retreat, Camp Friedenswald

July 29-31—Sunday School Workers Retreat, Camp Friedenswald

July 25-30 and

Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah

Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah

Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah

Aug. 19-21—Young Family Retreat, Camp Mennoscah

Leona Cressman, a member of the Sterling Avenue Mennonite Church, Kitchener, Ontario, is serving under the Board of Missions of the General Conference at the Woodstock School, Mussoorie, U.P., India. Leona is teaching young girls between the ages of 10-14; she is also in charge of a girls' dormitory. We wish her strength and health, as well as the Lord's blessing, as she starts her work in India.

Editorials

MENNONITE BIBLICAL SEMINARY TEN YEARS OLD

This school year brings to a close ten years of seminary work in Chicago. Launched as a venture of faith in 1945, with no buildings, these ten years have seen a healthy growth. As the need arose, buildings have been added to the center around 4614 Woodlawn—the first building—until today we have adequate housing facilities for the seminary family and also for some other Mennonite youth studying in various schools in the city.

The seminary center has become a favorite meeting place for various boards and committees of the Conference. This brings conference workers in touch with the students and staff and forms an excellent contact. No week passes but what there are guests stopping over at the seminary headquarters, and these, too, become acquainted with the location, the people here, and the work done. The Mission Center just across the street also forms a favorite place for meetings, guests, and visitors.

Of those who have attended the seminary during these ten years—not including this year's graduating class—there are twenty-six pastors, twenty-two in the mission field, six in strategic places of church or Conference responsibility, others in work under the Mennonite Central Committee, and other forms of service.

God has richly blessed the work of the seminary. Through the generous response of our many friends, it is now hoped that the total debt for the buildings may be cleared this year.

Plans are now under way for the next ten years, that the seminary may continue to prove a great blessing to many, and a help in bringing souls to Christ and building them up in Christ. The prayers of the entire church are requested for God's definite guidance that His will may be properly interpreted and followed.

MEN OF CONVICTION

One cannot help but be impressed when reading the biographies of the Christian heroes of the past, that they were men of strong conviction. They knew what they believed, and lived by those beliefs, even when to do so was unpopular and brought them into all sorts of conflicts. With Luther they could say, "Here I stand."

Having great convictions may not be the strong point of today's Christians. We too readily water down and thin out such convictions until they often are but mild opinions. We even hesitate to express these opinions lest they run counter to the generally accepted ideas of the world about us. We too often follow the path of least resistance and make what feeble convictions we may have fit into the pattern of life about us.

But this is not a time for feeble opinions, this is a time for great convictions. This is not a day for compromise of our faith, but for a firm and heroic faith in a great God.

Two things are extremely important: that our convictions square with the will of God, and that we stand up to our convictions, cost what it may. God needs men of strong Christian conviction to champion His cause.

OUR VOLUNTARY SERVICE PROGRAM

By this time the Voluntary Service program, both of the Mennonite Central Committee as well as of our own Conference, is quite well set up. This arrangement, where young people give a summer, or a year or two, to some definite type of Christian service, usually at considerable financial sacrifice, is one of the finest enterprises that our church has undertaken in recent years.

One is thrilled at the number and willingness of young people to go into some such type of Christian service. It demonstrates that our youth are eager to render service if we but supply the opportunity. It is an enriching experience to the youth involved. For many this taste of real Christian service is the beginning of a full life dedicated to such service. It is a help to the needy areas where the work is carried on. It is an opportunity to witness to the great truths of Christianity.

We hope this type of work continues to grow and expand with the years, and that every youth will have some opportunity to engage in some form of such voluntary Christian service, all "in the Name of Christ."

CURTAINS OR HORIZONS

We live in an age of curtains; the iron curtain, the bamboo curtain; curtains of prejudices, selfishness, and suspicion. Such curtains restrict and smother the soul. Christianity seeks to lift these curtains and push back the horizons of a man's life, causing him to lift up his eyes and see beyond the smallness of self.

Jesus is the supreme example of the extender of horizons. He found people's ideas of God too small and pushed back the horizons of their soul until they could comprehend more of the greatness and majesty of God. He met with people with small outlooks and caused them to lift their eyes and see the eternal values. He raised the horizons of human understanding and relationship.

The world has been pushing back horizons of time and space; of methods of work and of inventions and discoveries until we live in an altogether different world from what our forefathers did. But the spiritual horizons have not been pushed back accordingly. Our outlook is still too limited, our faith too weak, our souls too narrow.

Curtains stifle the spiritual life and smother the best in us. Horizons give us vision and understanding to interpret the present and the future as seen in the light of God. This should be a time of expansion of horizons of the spiritual life as well as of development of the material.

Christians With Conviction, About God

I. CONCERNING THE NATURE OF GOD

JACOB J. ENZ*

The way a Christian thinks and believes about God is bound to be revealed in his daily life. If he conceives of God as a kind of indulgent grandfather who overlooks the sins of his children, then his life will lack moral firmness and he will develop no sense of sin and daily need of the Savior. If, on the other hand, he thinks of God much in terms of the little boy who defined God as someone who was always snooping around to see if anyone was having a good time and then stopping them, then that Christian will spread a gloomy gospel of judgment that knows nothing of the love and grace of God—a gospel that will repel rather than attract people.

This Caution

Before going a step farther in our discussion it is imperative that we be clear at one point. There will be many occasions in our thinking about God when we shall have to say that we do not know the answers. This is in the very nature of the case; if we expect to enter a discussion of the nature of God with the expectancy of getting all questions clearly answered then we are not really serious about finding God. God will always be out beyond the borders of our weak human comprehension. This, again, must be tempered with the observation that regardless of how far beyond our understanding God may be, we know He has made himself known sufficiently so that we may know what is necessary to be at peace with Him and serve Him.

There is no better place to begin our thoughts concerning God than the place where the Bible begins: "In the beginning God created the heavens and the earth," Gen. 1:1, RSV. This statement suggests infinitely more than the origin of the material universe. It was not meant to satisfy our curiosity, about how the world came into being, it was meant rather to show that we have first of all to do with God. We do not live in a universe which is all there is to life and existence. Life is much more than getting material things. After we have gotten all we still do not have God. If we attain all without the God who made all we shall lose all. Ancient peoples as well as modern people soon took their eyes off the Creator and placed them on the creation. It was only a logical next step that they should worship the sun, the river, or fertility, gods which seemed to give them more things. In the case of moderns, we look to our powers in science, invention, and creation and feel no need to look beyond to the God who created them. The first sentence of the Bible speaks to our secularism and materialism with the force of a thunderclap. Life to be truly life begins, continues and ends in God.

A Great Gulf Fixed

We read on in the first chapter to note that in each act of creation the result proved to be good. This repeated statement makes clear where God stands in the matter of good and evil. Throughout the Scriptures it is always clear that fellowship with God involves the forsaking of evil to take one's stand firmly on the side of God. The Israelites to whom God revealed himself could not think of God without thinking about right and wrong. They could not think of good and evil without thinking of God. They belonged together. There is a great gulf fixed between the good and the evil and God will ever be on the side of the good. Thus when we sin we can only have one feeling—that God is far away. When we obey His voice we feel His nearness.

God Is Like Man

We dare not dwell too long on the holiness or distance of God. For God is close to us. From the same first chapter in Genesis we note that man is created in the image of God. If we want to know what God is like, one place we may look is to man. If man is created in the image of God then God is like man. Let us hasten, however, to add that God is not like fallen man but like the perfect man (and perfect God) Jesus Christ our Lord and Savior. But the image is not wholly gone else Christ could not save us. There must be something that is like God left in fallen man if he is to be drawn back to a position of peace with God. It is here that the irresistible grace and love of God are working. Even though man sins away his opportunity for intimate fellowship with God, God keeps knocking, seeking, and (praise His blessed name) finding!

This knocking, seeking, and finding is a matter of tremendous cost to God. It involves bearing with the stupid sins and follies of the creatures of His creation. Sin must be banished from the presence of a holy God; it separates; it destroys that which is God in us; it kills. Sin is alien to life because it is alien to God. Sacrifices reminded people that sin meant death of the animal for them. When associated with faith in God's forgiveness, the gulf between God and man was bridged and fellowship restored. But it was at a tremendous cost to God in that He took into His nature that which is forever foreign to His nature—sin. This we know to be a fact because of Jesus Christ our Sin-bearer. Should we be surprised to find such accurate prophecies as Isaiah 53? God is the same, and if He revealed himself to the prophets it would be strange indeed if it were essentially different from what we have seen in His supreme revelation—our Lord and Savior Jesus Christ!

God Lives with the Unholy

But how can a holy God live with that which is unholy? Are we not then returning to the "indulgent grandfather" concept of God? No! First of all God humbled himself in Jesus Christ at the cost of all His glory to lift man. His love took our sins upon himself and His holiness and purity untainted by sin has completely neutralized the power of that sin

(Continued on page 350)

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*Associate Prof. of Old Testament, Menn. Biblical Seminary

Attitudes Toward Money

HOWARD RAID*

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness," 1 Timothy 6:10-11.

Oftentimes we feel about money as the college boy. He wrote his father the following letter:

Dear Dad:
No mon.
No fun.
Your Son

Then reality comes back at us in the same manner as the father wrote to the son.

Dear Son:
Too bad.
So sad.
Your Dad

Yes, it is too bad, indeed it is tragic if we depend upon money for our fun. If such is the case it means our joys are determined by the material things we possess. In fact then the biblical words of 1 Timothy apply, "The love of money is the root of all evil." That is, we become so concerned about money that getting it dominates our thinking and acting.

We must make it clear that the statement does not say that money is evil but rather the *love* of money. Therefore we may proceed to point out that there is nothing evil about having or getting money as such. That is a realistic approach to life, is it not? We all realize that in our type of an economy we must have or get money in order to secure the necessities of life.

Thus we are all economic beings, we must make some decisions about money. The first question we usually face is how to get more of it. I am reminded of a cartoon I once saw of a young man working in an office, he was saying "When I get a quarter of a million dollars I will retire and live." The next picture showed him at 40 with the quarter million but a caption that read, "When I get a half million then I will retire." The next picture showed him at 50 with the half million and the caption stating "When I get three-quarters of a million then I will quit," but at 60 he wanted a million and at 70 he was too old to enjoy it very much. I would not discourage your family from trying to get a million dollars, or even merely increasing your earnings, but I would point out that we seldom ever get enough money if that is our chief concern.

Another approach to the money problem is to try to get more use out of the amount that we have. It is very easy to let small amounts slip through our fingers. In the words of the old proverb, "The careless housewife can throw out more with a teaspoon than the husband can bring in with a scoop shovel." In advising young couples it seems so very difficult to get them to keep track of their expenditures. They will drive 35 miles to a sale to try and save a few pennies but it seems like too much effort for them to try and keep records of where their money is being spent.

I sometimes wonder if the general aversion to recording expenses is not due to the many jokes and stories of couples who failed to live within their budget. Perhaps this story will help to overcome your hesitancy. One young couple set up a carefully prepared budget with one column headed "oil." One day a friend was being shown their books and he asked what they meant by the column "oil." "Well," explained the young couple, "it is this way. When either of us buys something we really had not budgeted for and probably could have gotten along without, yet something that we wanted, we put it under oil." "But why," asked the friend, "under oil?" "We call it oil on the troubled waters of the sea of matrimony."

This illustrates clearly an important point, namely, that it is almost impossible for anyone to budget perfectly for all expenses and thus a little lee-way is necessary. Furthermore unless you are an accounting major, do not expect your books to balance out perfectly every time. Do not let it disturb you too much if you cannot account for a few cents. If the couple, and later on the children, work together, any family can keep a reasonably accurate record of their expenses. Then on the basis of the record they can make wiser decisions about how to spend their income in the future.

We have established two points, first if we are seeking money as the goal we will probably never get enough of it; second, we can all use our money more carefully and thus get more out of it. The third point we would make is that as Christians we have another concern about money. This concern springs from our being Christian and also from the usual method of securing income. Very few of us ever get any money without using up some of our time and energy.

As Christians our bodies are to be the temple of God. Furthermore we have given ourselves to God. Thus when we use up our time and energies to get money that money represents ourselves. Logic would prove that if our bodies are temples of God and they are used up to get money, then our money must be both a part of ourself and also God's. If such is the case then it becomes very important how we use this money.

Any Christian family will not set money up as its goal, it will try to get the most out of the amount of money that it has and more than both of these it will be concerned what it buys. They will use their money as Children of God, thus for His causes, because it will be the love of God that constrains them and not the love of money.

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*Associate Prof. of Economics and Business, Bluffton College.

He That Putteth His Hand to the Plow

CORNELIUS WALL

The world knows of times of dire need and human distress in Europe, the Middle East, the Far East, and even in the Americas. Mennonite and Brethren in Christ churches in North America through their Mennonite Central Committee have "put their hand to the plow," dedicating themselves to alleviate these needs to the extent possible for them. They have not discontinued this task and have the admiration of thousands in many parts of the world and certainly in Europe.

The refugee problem of a few years ago. Thousands of Mennonite refugees jammed the camps of Europe. MCC put its hand to the plow, and today the operation is practically completed. Thousands of new settlers in the United States, Canada, and South America are grateful for the persistent faithfulness of MCC and its constituency. Its presence through these years has meant hope, a different outlook and a new chance in life.

Resettlement of Mennonite refugees in West Germany. Again MCC saw fit to ease the load of new settlers who had left everything in the East Zone. Financial aid from America and free labor by our PAX men did and still do perform miracles for Mennonite settlers. No one of the donors will ever know the many grateful hearts who thank God for the assistance received from American Mennonite and Brethren in Christ churches.

Places of worship in new Mennonite settlements. Brother C. F. Klassen in the spring and summer of 1953 while visiting churches in the States and Canada presented the problem of building places of worship in the Mennonite settlements. His plea fell on receptive hearts. So encouraging was the response to Brother Klassen that he felt safe to plan an extensive program and make commitments at two places.

Brother Klassen suddenly summoned by his Master. Among the many loose ends left with his passing is the church building in Backnang. Brother Klassen felt our churches should raise the amount still needed after the Backnang settlement itself and the German Mennonite churches had made their contributions. The building is now under roof. The policy we follow in Backnang is not to go much beyond the cash on hand. Since local contributions are nearly collected, future progress will largely depend on the flow of contributions from churches in America. About $1,500 are now needed to complete the project. We are hoping the church can be finished this summer.

The construction of the Backnang church has been started in confidence that American Mennonite and Brethren in Christ churches will raise the contributions hoped for and by us that enable Backnang to finish the project. We at this end are grateful for the loyal support in the past and confident that our churches will not let an unfinished church remain standing on the Backnang-Sachsenweiler site; that they will shoulder the balance of the commitment their servant made in good faith; that they will do their part toward finishing the church building. We all, including the many PAX men who spent many hours working on the church, would like to see the church building finished as evidence that our churches once having put their hand to the plow did not look back.

(Gifts of money to raise this needed $1,500 should be contributed as soon as possible. Contributions for this project should be clearly designated for the Backnang church and sent to Board of Christian Service, 722 Main Street, Newton, Kansas, or Mennonite Central Committee, Akron, Penn.)

Abiding

The day dawns fair and clear for me,
And my heart sings;
I shall be busy with the tasks
That each day brings,—
Living, loving, laughing, working—
Good friends are nigh;
Planning, doing, going, coming,
What more need I?

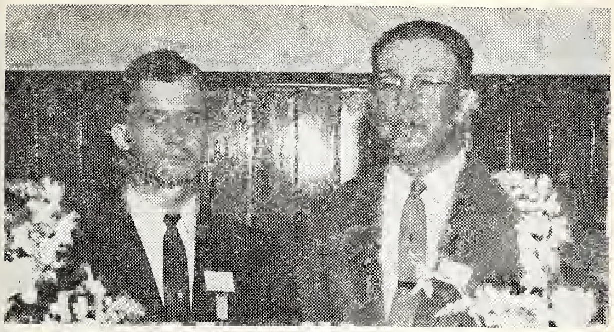
The evening comes, my work is done,
I sit alone;
I add the busy moments up,
What have I done?
I count them o'er—as empty shells
They seem to me;
I see my doing as they are,—
No use to Thee.
I lived my life as unto self,
Not unto Thee;
I've nothing in my hand to bring
For Thee to see!

Tomorrow—shall it be the same?
It dare not be!
I now will heed Thy loving call—
"Come unto me."
Then life, and work, and love, and joy
Will fruitful be.
I thank Thee Lord, that Thou hast said,
"Abide in me."
I do abide, and Thou art near,
The way seems new;
"I shall be with you," Thou hast said,
And Thou art true.

The Way, the Truth, the Life, the Light,
Now walks with me.
I shall have much this day to bring,
To show to Thee.

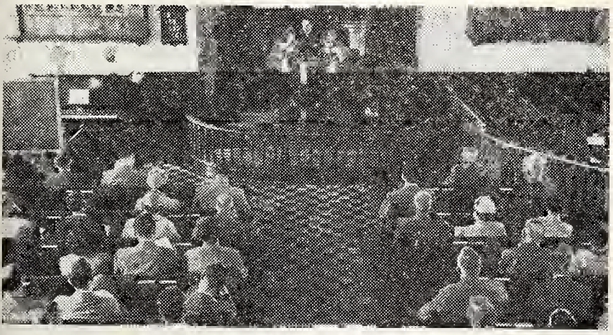
—Anonymous

Eastern District Conference Views

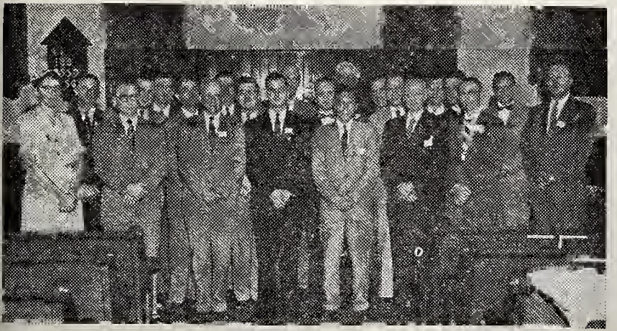


Burton Yost, host pastor; A. S. Rosenberger, Conference president.

Conference officers: Claude F. Boyer, assistant secretary; Lester Janzen, secretary; A. S. Rosenberger, president.



Conference speaker Paul M. Miller of Goshen, Indiana, speaking before the Conference.



Minisiters and missionaries attending the Eastern Dist. Conference.

Flashes of Thought

Convinced

Walter Gering

We really had no right to be standing idle on the spot. We were engaged in contacting possible recruits for the Voluntary Service program and the time was rapidly slipping by. But when we saw that well drilling rig standing on the field ready to begin we could not resist the temptation to pause for a few moments. Such operations were always fascinating.

Then it was that the impossible happened. With a long wire in hand he began to walk slowly toward the spot where the well was to be dug. The wire was held firmly with both hands. Suddenly that horizontal wire began to swing up and down. The closer he came to the spot the more violent became the motion. Above the spot indicated it dipped far to the ground as though some irresistible power was pulling it down. He insisted that he was not moving it; the wire was under the influence of some other power.

That I could not believe. Much as I respected the man's word, inwardly I was not convinced. Pieces of wire held in hand simply do not begin to jerk on their own accord. I needed further confirmation before I could believe in this sort of thing. Taking the wire in my own hands I tried it; my friend with me tried it also. Of course there was no response. The wire remained motionless even above the very spot which had caused such vibrations before.

Just then a friend of mine stopped to watch the procedure. He needed no further demonstration; it was not possible to find water by means of a piece of wire. Grasping the wire with both hands he too held it out as he advanced to the spot.

Words will never describe the look of utter amazement which swept over his face. He did not believe in such foolishness; he would not believe. Yet there in his very hands the wire began to dip to the ground. Much as he tried to hold it steady, he could not keep it from swaying. He had been convinced. Sobered with the reality of that which we had seen we went our way.

So it was with the early disciples. They could not explain it; the multitudes sneered and ridiculed the thought of a resurrected Jesus. It was utterly impossible. Taking these unlearned disciples in hand they "charged them not to speak or teach at all in the name of Jesus." But they could only cry out: "We cannot but speak of that which we have seen and heard."

No—there is much about the Christian faith which we cannot explain. But once we have experienced the reality of the Living Christ in our own lives we can join in saying: "That which we have seen and heard declare we unto you."

LORD, GRANT US FAITH TO BELIEVE

Blessing and Challenge During Ten Years

TEN YEARS

"Bless the Lord, O my soul . . . ."

We look back over ten years. It is good to reflect on the past. The Bible records much of the details of the people of God. We pause at this important milestone in the life of our seminary.

We look back to pay tribute and honor to those "to whom honor is due." First and foremost we praise our Lord for His marvelous goodness in leading each step of the way. Indeed, it is true that without His power and guidance, nothing worthwhile could have been accomplished.

We also pay tribute to those who labored so faithfully in the early formative years. In particular do we think of Dr. Abraham Warkentin, the first president. During the first year he was the only permanent staff member. The Lord worked through him in leading to the establishment of Mennonite Biblical Seminary.

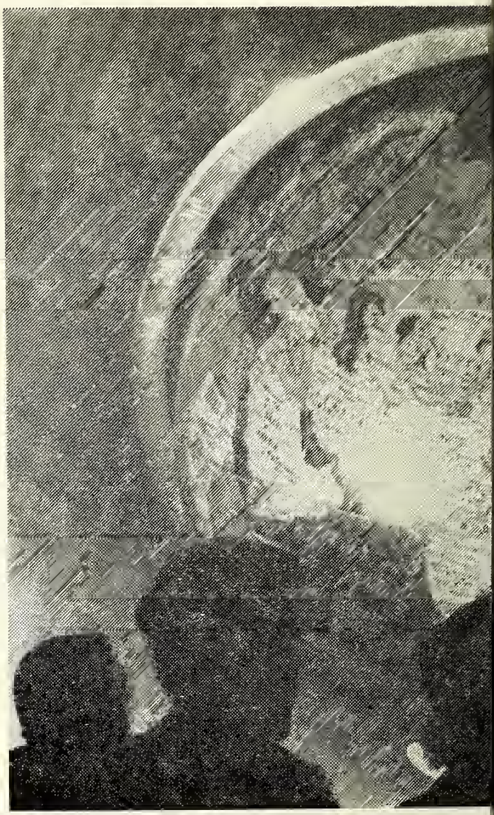
As we turn our eyes backward we also observe the accomplishments of the first ten years. As we do this we exclaim "What hath God wrought!" With the Psalmist we say: "This is the Lord's doing and it is marvelous in our eyes."

Under God, the first years have been used in getting established and in training many men and women for Christian service. Enrollment in seminaries is usually not large. But when we look at the number of graduates over a period of time we note an impressive list of servants of Christ. Among the graduates are 45 ministers, 9 ministers' wives, 19 missionaries, 2 conference secretaries and 8 serving with the Mennonite Central Committee.

One of the primary values of the backward look is to evaluate that which has been done so as to be used more fully of the Lord in the future in this task for His Church.

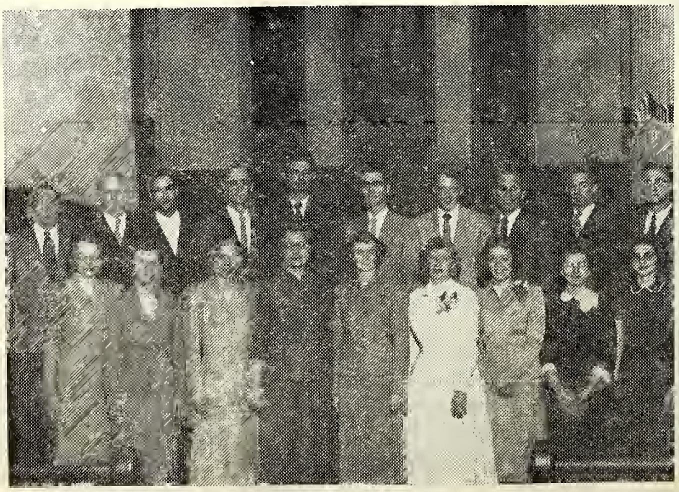
As we pass this tenth milestone our prayer is that this institution of our Conference may be used ever more fully in the training of those whom He calls.

"For other foundation can no man lay th



Graduates of Mennonite Biblical S
in

It is appropriate that the tenth anniversary comes at the time of Pentecost. Pentecost means the release of the power of the Holy Spirit. We also think of the church in connection with Pentecost. We pray that we as a church may be "with one accord in one place" so that the Lord can bless and empower us.



Graduates and wives of the tenth graduating class.

The first student body with Dr. Abraham Warkentin, first and Dr. C. Henry Smith, a first year teacher.

Mennonite Biblical Seminary

id, which is Jesus Christ." I Cor. 3:11

in eleven countries of our world—
nts.

This issue of *The Mennonite* is dated May 31, the day which marks the end of our tenth fiscal year. We wish to take this opportunity to thank our loyal constituency for faithful support during these years We appreciate the continuous response and now especially do we thank you for your support during the rally of the past weeks.

THE FUTURE

"Looking unto Jesus the author and finisher of our faith," Hebrews 12:2.

It is a joy to be engaged in a work about which there is no doubt as to future need and value. In the secular world many changes occur which makes products either obsolete or unnecessary.

The proclamation of the gospel of our Lord Jesus Christ is a continuing challenge in every generation. Jesus Christ is not only the hope for people today, but will be in years to come.

The Church of Jesus Christ is not a transient institution, but part of the eternal purposes of our Lord. We read "Christ loved the church and gave himself for it."

The question of leadership for the church has always been a vital one. Throughout the Bible the importance is pointed out.

As we look ahead we anticipate that many more will pass through our buildings into areas of service. That there is need today is as obvious as the need for the spread of the gospel. That we will need leaders in the future is also clear.

We do not face the future with full knowledge of what will occur. Indeed decisions need to be made. We need not know the path ahead of time if we know the guide. We do know He will lead in the future as He has in the past.

In the task of training for church vocations, it is especially true that "we are laborers together with God," 1 Cor. 3:9. The Lord calls young men and women from our churches to be "vessels" for His service.

As a Conference we have been praying for and supporting a school for the specific task of training these young people. Through prayer and gift support, and through the work of the board and staff we are working together for His Glory in fulfilling the prayer "that he may send forth laborers into His harvest."

The student group the tenth year.

Staff of Mennonite Biblical Seminary in 1955.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Youth and the Present Age

The Needs of This Age

We as young people have been privileged to live in an age of great progress. New inventions are being introduced almost daily that should be leading us into a more peaceful way of life. Advances are being made in the medical field that only a short time ago we thought to be impossible. Great improvements and progress in the field of travel bring people of other nations much closer to us than we ever expected.

The Needs Are Many

With all this "reported progress" it would seem that the needs of this age would be kept to a minimum and we as young people would have a sense of security merely living in this age. Yet, as we read our daily papers and listen to the commentators we find that there is much unrest and a sense of instability quite prevalent among the youth of today. In our schools we find pupils unruly and hard to manage. Juvenile gangs and gang wars are ever on the increase. Girls and boys are dressing and acting so nearly alike that it is difficult to tell them apart at a distance. Feminine traits and manly habits which should be developing in this age group are strangely lacking. These are only a few needs found in our secular youth. We are also faced with pressing needs in youth who regularly attend our churches. Disobedience, inattendance, and disrespect for the Word of God are a few of the needs pertaining to this group.

The Greatest Need

Whether we are speaking of the needs of secular or church-going youth, we are certain that the needs are basically the same. Men and women in places of authority throughout our nation will tell you that the need of young people in this age is a spiritual need. The President of our nation has expressed this many times and has set an example for us by his church attendance, setting aside days for prayer, and expressing the fact that he is dependent upon God for daily help and guidance. In acknowledging that our greatest need is a spiritual one, we feel that the following are the most pressing needs of our youth today.

Need of Accepting Christ As Savior

When we as young people recognize this as the greatest need in our individual lives we will be getting to the "root" of our troubles. Upon accepting Him we will begin to see a great change in our lives. We will begin to have stability and a new inner peace. We read in His Word, "If any man be in Christ he is a new creature. Old things pass away, behold all things become new."

Need of Serving Christ

"Choose ye this day whom ye will serve." After we accept Christ we will find a need we had not known before. Serving Him will be the greatest joy of our life. When we surrender to Him we will find our lives taking shape in a manner that we had not expected and choosing our life work will be much easier with His leading. We may serve Him in a great number of ways. Some in the ministry, others on the mission field, and for many, it may be a service in our local churches. Regardless of how small the service, if we love Him, we will serve Him.

Need of Christian Homes

Many youth today are in need of Christ-centered homes. Homes where plain Christian principles are taught and lived by the parents. Many homes today are merely a place to eat and sleep. Parents are too busy with outside affairs and do not take time to have fellowship with their own children. They leave it up to the Sunday school teacher, pastor, and other church leaders to instruct them in the principles they should be learning in the home.

Need of Christian Fellowship

After Christ takes control of our lives we are in need of fellowship with other Christians. Our local churches are perhaps the best source for this fellowship. The youth fellowship groups formed in our

Workshop—Consecrated leaders present YPU plan to our Conference youth, stimulating them in its further application to their local groups.

churches have also seen this need. They realize that young people are drawn closer together as a group and will be of a greater value to the church in many ways when they find fellowship in a group of this type.

Youth's Responsibility to These Needs!

Let us imagine a world without youth. If we have such a picture in mind, it is obvious that this age (as any other) needs young people.

What are the responsibilities that young people face? The main task is to prepare for the future when the world will fall into the hands of those who are the youth of today. Without youth there can be no future! Success or failure depends on the success or failure of the preparation. Schools, colleges, military service, civic organizations, and places of employment all have their programs geared to help young people prepare themselves to take responsibility now. This will help them to be successful citizens when they become the adult generation.

The Church and Youth

The Church has the part of helping young people prepare themselves to be Christian leaders. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," 1 Timothy 4:12. Even in the early part of life, young people are instructed to live as examples of what a believer in Jesus Christ should be.

Drama—Adoption of YPU plan results in creativity and originality in local youth fellowship programs.

In Word

The Christian young person has a responsibility to speak in a way which shows a proper relationship to Jesus Christ. Words should not be careless, critical, complaining, boastful or in any way detracting from the example which is being set.

In Conversation

The word for conversation, here, means way of life. The young person has a responsibility in this age to form a pattern of life that is pleasing to God. It should be a happy life of peace and contentment, knowing that "all things work together for good to them that love God," Romans 8:28. It should be a life of service.

In Charity

Young people have a responsibility to love friends and enemies. They must show that love, by a willingness to sacrifice.

In Spirit

The responsibility is to be an example, not only outwardly, but in a sincere spirit. Outward action should be a sign of that which is inner and real. If this is not the case, a so-called "good life" will have no value.

In Faith

To be a Christian we must have faith in the finished work of Christ, who is the Savior of all who accept Him as such. This faith, in order to be exemplary, must be steadfast. It is the responsibility of youth to continue in faith—in disappointment as well as in success.

In Purity

It is the responsibility of youth to live lives unadulterated by the sin of the world. As an example, the life should be lived so that there is no shame.

What is the responsibility of youth to the needs of this age? We would say that all young people must prepare for the future; but the Christian young person has a far more important responsibility—that of being an example of the believers.

Meeting These Needs With Christ!

To be a teen-ager in this, the middle of the twentieth century, presents many more problems than those which our fathers and grandfathers faced when they were in their early years. Because of the complexity of modern day living and the demands which society places on youth today, it becomes more apparent that in reality, the answer to their problem is just as simple as it was a year, or a hundred years ago. Youth must not set their goal in life to please their friends, gain possessions, or fulfill their dreams, but must go beyond anything which places ultimate faith in mankind and his accomplishments. Youth must seek God in their hour of need, to turn their minds from the temptations which reach out greedy claws to enlist them in their ranks. They must have a security which cannot be bought or earned and which must bring about peace of mind rather than fame or riches. With God as the driving force behind them, no problem will be too great for the youth of today, as is illustrated by the question Paul asks in Romans 8:31, "If God be for us, who can be against us?"

The Effects of Environment

Is it any wonder that many of the teenagers of today are unstable, frustrated individuals? They

(Continued on next page)

Men-O-Lan—Scene of annual YPU convention of Eastern District Conference.

have been raised in an environment, brought about by parents, which creates this atmosphere of futility and hopelessness. If parents forget their duty to their children, to bring them up with God as the center of the household, how can we blame the teen-ager for seeking self-esteem outside of the home? Without parental guidance, inspired by God, youth turns to other forms of self-expression to build up his ego as an individual. If he has acquired a sense of responsibility, in spite of his parents, he might express himself in sports, school activities, a desire for higher education, etc., but, if he cannot think for himself he may turn to crime, alcohol, etc.; as a means of expressing himself. Youth must be told by parents, ministers, and Christians that man was placed on earth by God for a specific reason. It must be brought to their attention, that our duty as children of God, is that of service to our fellow men.

What Can Be Done?

If we, as Christians, see the dilemma which faces youth today, what can we do to change the purposeless life which they face? How can we replace futility and despair with hope and meaning? If it were not for the power and love of God, this indeed would be an almost impossible task. The Church and all Christians must recognize youth's need for Christ and provide them with the opportunity of coming in contact with Christian activities. The Church must grasp every opportunity to present the gospel to youth. Within its door lies the answer to life's problems. The Church must provide activities for youth, that are stimulating to the point where they cannot be resisted.

The Program of Youth Fellowship!

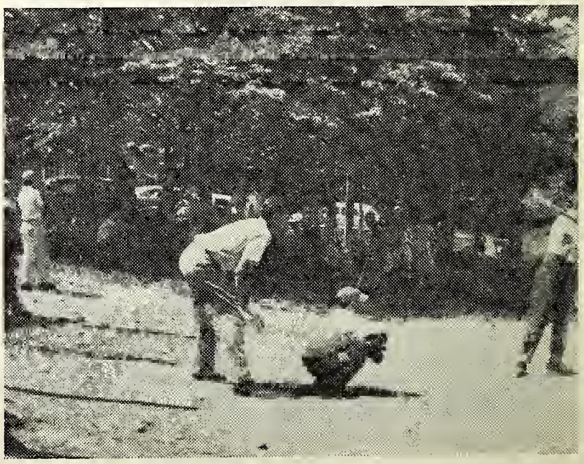
Youth Fellowship is one example of what can be done. Youth can see reason to the three area program provided by Youth Fellowship. It is clearly obvious that a Christian's first need is *spiritual.* Once he has discovered the love of Christ, he has a desire for *service.* Also a Christian must release some of the joy and energy which he possesses, in good, wholesome *fellowship.* Thus Youth Fellowship is one way of giving youth purpose in life and also a means of healthy outlet for excess energy. But Youth Fellowship must not be content to limit itself to its own group. It must reach out and encourage others to join. All too often we acquire a false sense of pride by limiting our groups to our friends. This is not Christianity, but vanity. Perhaps there are youth in the neighborhood who do not dress as well as we. Perhaps there are those who seem above us, due to wealth or social stature. These individuals also have souls and it is our duty to help them, regardless of prejudice or opinion.

The Program of the Church!

The Church, also, must have something for youth to do. It should have an active youth choir to help make these young people feel a part of the Church. Sunday school should also take advantage of every situation where youth help can be utilized. Young people want to help. They must be kept active in order to keep their interest, and also to fill their desire to do something constructive.

Christ, the Sure Foundation

With Christ as their foundation, youth will be able to meet their needs without fear or uncertainty. They will be faced with temptations and will be able to conquer them. In the event they become weak and fall, as many of us do, they will rise and become stronger in that knowledge that our God is a loving God who will forgive our sins if we ask Him. Through Christ, all things are possible and when youth accept Him as their Savior, their tasks in life will become easier. Youth will walk with a sure step, knowing that they have a friend who will guide, love, and protect them at all times. With Christ there is purpose; without Him there is nothing. Surely, if youth would turn to Christ, the world of tomorrow would be one of peace and love.



Recreation—Christian application of recreation has helped to unite the youth of our Conference.

This issue of the Youth Section has been planned and written by the Young People of the Eastern District Conference. Thanks is given to the following young people who contributed to the above write-up: Clarence E. Carbaugh, East Swamp Church; Violet Keiser, West Swamp Church; and Ed Tice, Deep Run Church.

Our Schools

BETHEL COLLEGE

A total of 60 candidates for degrees were presented at the commencement exercises of Bethel College, Tuesday, May 24. In addition, three students qualified for the two-year or Associate in Arts degree, according to Pres. D. C. Wedel.

A few of the graduates have previously qualified for their degrees, while a number are scheduled to complete their work as of August 5.

Completing their work as of Nov. 26, 1954, are Anna Belle Goering, Moundridge, and Mrs. Don Klippenstein, Winkler, Manitoba, for the Bachelor of Science in Nursing. On Feb. 25, 1955, Harold Loewer, Crowley, La., completed his work for the Bachelor of Science in Business degree.

Granted their Bachelor of Arts degree as of May 24 are Ted Harder, Wuppertal, Germany; Miguel Cardenas, Chihuahua, Mexico; Arthur D. Dick, Waterloo, Ontario; Henry Dueck, County Line, B. C.; Joyce Loewen, Rosthern, Sask.; Sarah Dyck, Calgary, Alberta; Arthur Regier, Laird, Sask.

Arthur R. Dick, Winton, Calif.; Charles Hamm, DeWitt, Neb.; Kenneth Zimmerman, Beatrice, Neb.; Raymond Harnly, Manheim, Pa.; Don Kaufman, James Waltner, Marles Preheim, and Orville Schmidt, Marion, S. D.; Marion Kaufman and Dale Mueller, Freeman, S. D.; Marlan Ratzlaff, Pretty Prairie; Arlo Ewy, Cleveland; Sanford Miller, Protection; LaVerne Reusser, Mulvane; Richard Jones, Melvin Voth, and Donna Kaufman, Newton.

James Chang, Tainan, Formosa; Paul Fast, Waterloo, Ontario; Mary Kliever, Cleveland Heights, Ohio; and J. Wendell Wiens, Hillsboro; all received B.S. degrees in Biology. Norma Bachman, Moundridge, Maurine Neufeld, Hanston, and Janice Janzen, Caldwell, Idaho; received B.S. in Business degrees. Mina Erian Mina, Cairo, Egypt, B.S. in Chemistry. Lois Duerksen, Janjgir, India, B.S. in Elementary Education. Wanda Lehman, Columbus Grove, Ohio, B.S. in Home Economics. Marion Jungas, Mt. Lake, Minn., B.S. in Home Economics and Dietetics. John R. Dyck, Buhler, and Leo Janzen, Hooper, Washington, B.S. in Industrial Arts. Vernon Harms, Whitewater, B.S. in Natural Science. Bonnie Klassen, Inman, and Barbara Linscheid, Arlington, B.S. in Nursing.

The following will receive their Bachelor of Arts degree, August 5, 1955: Herbert Dalke, Salix, Iowa; Tillman Nussbaum, Memphis, Tennessee; Hartzel Schmidt, Newton; Elaine Shellenberger and John Siemens, Buhler; and Luella Lohrentz, Inman.

Those receiving Bachelor of Science degrees August 5, 1955, are Willard Banman, Newton, B.S. in Biology. Duane Kaufman, McPherson, B.S. in Education. Marvella Penner, Inman, B.S. in Nursing. Wilma Dyck, Laird, Sask.; Ione Graybill, Burden; Wilbert Schmidt, Hillsboro; Lena Wedel, Buhler, Arthur Zimmerman, Wichita; and Martha Phillips, Burrton; will all receive B.S. degrees in Elementary Education.

Carolyn Cave, Whitewater; Abraham Mohr, Newton; and Myron Schultz, Bloomfield, Montana, received their Associate in Arts degree, May 24, 1955.

BLUFFTON COLLEGE

Bluffton College will hold its 55th annual commencement program in Founders Hall on Monday, June 6, at 10:00 a.m. Baccalaureate services will be held on Sunday, June 5, at 3:00 p.m. The presentation of diplomas will conclude a week end of May Day activities beginning with Swiss Day on Friday, June 3, at 12:00 noon.

Speaker at this year's graduation exercises will be Dr. Bland L. Stradley, vice-president of Ohio State University. His topic will be "Durable Satisfactions."

Highlights of the May Day week end will include: the crowning of May Queen Adele Bertsche of Pontiac, Illinois, escorted by Popular Man Dave Tice from Perkasie, Pa.; the Swiss Day program; Box ceremonies; the Vesper Choir concert; and the Alumni Banquet.

After 27 years of service in conducting the Vesper Choir, Professor Russell A. Lantz has asked to be relieved of this part of his college work due to the heavy demands of time and energy which are necessary in carrying on the work of the choir. Beginning with the fall semester he will no longer conduct the Vesper Choir but will continue his regular teaching and administrative duties as head of the department of music and also as the conductor of the Choral Society.

His work at Bluffton began in 1927 as director of the men's glee club and in 1928 he began conducting the Vesper Choir. Throughout the years an estimate of 1,350 students have sung under his direction. The choir next year will be under the direction of Mr. Earl Lehman, the present director of the Choraliers.

Gifts from friends of the college and the Men's Varsity "B" on campus have enabled all the new seats to be installed in the Founders Hall bleachers. Each donation of $12.50 enabled one seat to be installed with the name of the donor being placed on a metal placard on the seat.

CANADIAN MENNONITE BIBLE COLLEGE

We recently had a visit from Rev. J. J. Thiessen of Saskatoon. In chapel service he spoke on the theme John 12:24.

Rev. B. B. Fast of Elmwood Mennonite Brethren Church also gave us a message in a chapel service.

The theme for a recent Saturday night prayer meeting was "Mother." The following topics were discussed: "What Do Christian Mothers Mean to the Nation?"; "What Does a Christian Mother Mean to the Family?"; and "What Does My Mother Mean to Me?"

FREEMAN JUNIOR COLLEGE

A new Hamilton piano was installed in chapel. This completes a student sponsored project to redecorate the chapel to give it an atmosphere of worship. This started as a Christian youth volunteer project. The funds for the piano were earned by students and faculty through their workday activities.

The Academy A Choir and the school band gave a joint concert on May 10. Howard Heise directs the choir and Harold Moyer the band. Another spring

(Continued on next page)

OUR SCHOOLS

(Continued from page 349)

musical event was a piano recital by the grade school pupils of Mrs. Orlando Goering and Harold Moyer.

A Home Economics tea, the Junior-Senior banquet, and the all-school picnic climaxed the social activities of the school year. Members of the Home Economics classes held a style show and tea on May 9. An oriental theme designed to promote better understanding between nations was carried out in the Junior-Senior banquet this year. The all-school picnic was held on recreation grounds near Fort Randall Dam. A conducted tour of the dam and the hydroelectric plant there was part of the day's activities.

A number of students will be teaching vacation Bible school both in local churches and in unchurched rural areas. Some of the seniors and college students will also participate in Voluntary Service projects.

The Willard Unruh family moved into their new home east of the campus. Mr. Unruh and Walter Jost have spent considerable time in student solicitation. They plan to visit the Mountain Lake, Minn., and the Henderson, Neb., areas next.

MENNONITE BIBLICAL SEMINARY

Rev. Andrew R. Shelly was guest speaker at the Woodlawn Mennonite Church on Sunday morning, May 15. "Missions at Mid-Twentieth Century" was the title of his message. At the evening service Brother Shelly gave an illustrated report of his recent world tour.

Sunday afternoon, May 15, the annual Senior Vesper Service was held. The program was presented by the seniors and their wives. Members of the graduating class include: Bruno Penner, Master of Theology; Norman Bergen, Stanley Bohn, Paul Dyck, William Gering, Levi Koehn, Leonard Smucker, and Gerrit Veendorp, Bachelor of Divinity; Edmund Felske, John Gaeddert, Norma Jost, and Jo Tan, Master of Religious Education.

Norman Bergen was in charge of the Wednesday evening prayer service, May 18. This was a time of sharing when members of the Fellowship who are leaving told of their plans for the future.

The annual banquet of the Almuni Association of Mennonite Biblical Seminary was held Thursday evening, May 19.

Into the Beyond

MRS. H. H. BARTEL, nee Maria Schroeder, member of the North Star Mennonite Church, Drake, Saskatchewan, was born June 23, 1865, in Gombin, Poland. She passed away at Drake, May 2, 1955.

FANNIE GEISER ROHRER, (nee Rich), of Wadsworth, Ohio, and member of the First Mennonite Church at that place, was born July 10, 1883, and died May 12, 1955.

D. G. HIEBERT was born in Berdjansk, South Russia, on April 20, 1871, and passed away at Mountain Lake, Minn., on February 16, 1955.

CHRISTIANS WITH CONVICTIONS, ABOUT GOD

(Continued from page 340)

to separate and kill. If pure human love can absorb the wrongs committed against it by others how much more the grace and love of God.

Should we find it surprising to find the great commandment spelled out in the first four chapters of the Bible? In the case of our first parents it was a matter of love to God. In the case of Cain and Abel it was love to neighbor. Our belief in God is not complete without our brother. The blood of Abel was crying to God from the ground. When Cain struck Abel it was God who felt the full force of the blow! Here in the fourth chapter of Genesis is a striking evidence of the truth so central in Jesus' teachings, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We cannot believe in God, trust in God, and be at peace with God, while we are hurting any of His children. It would be like a husband taking his wife in his arms, telling her how much he loved her, and then instead of kissing her, slapping her face! Love and hate or God and Satan cannot dwell together.

A God Who Needs Man

Finally our belief in God involves certain beliefs about doing God's will and God's work. In the first chapter of Genesis, God not only created, He named the results of His creation. This is evidence of His love and care for His creation. Nothing is to escape His divine and loving care. Nothing is to be left unnoticed in the mass of things. In German school we used to sing a song which translated freely runs like this:

Knowest thou the sum of the stars
  Fixed in the dome of the night?
Knowest thou the number of angels
  Going throughout all the earth?
God the Lord has counted them
  That none escapes Him
    Of their tremendous sum.

When man was created he was given the task of subduing the earth and, specifically, naming the animals. Being created in the image of God he was to do the same work as God. This is a labor of love and concern which in the Scriptures finds its focus in the missionary task to bring the knowledge of the love and forgiveness of God to all mankind. It is to put the name of Christ on every man—the name that assures individuality and fellowship, salvation and maturity. It is a task which God has left to man by the help of the Holy Spirit. Jesus said, "greater works than these shall ye do." Our tasks are given to us by God not to earn our way to heaven, not to see if we are fit for heaven, but because we are sons of the Father and as such must do the works of the Father which otherwise would be left undone. Not only do we believe that man needs God. We believe that in a very real sense God needs man. We are truly the body of Christ moving about in a hopeless, despairing world bringing new hope and courage and Life!

Christian, do you really believe in God?

MCC news & notes

MENTAL HEALTH MEETINGS HELD MAY 12, 13

Members of the board of directors of Mennonite Mental Health Services, an eight-member body advising the operation of the three MCC mental hospitals, held their semi-annual meeting in Chicago May 13.

Topics discussed at the staff meeting a day previous included day care and foster home care for patients by Arthur Jost, Kings View administrator; needs of the aged and chronic mentally ill and mentally retarded by Myron Ebersole of Prairie View Hospital; the development and expansion program at Brook Lane Farm by administrator Arthur Laemmlen; the field of service among the mentally retarded by Harold Vogt, Prairie View psychologist; and community clinics as related to the prevention of mental illness by Boyd Nelson of the Mennonite Relief and Service Committee, Elkhart, Ind.

ORIE O. MILLER VISITING SOUTH AMERICA

Orie O. Miller is spending six weeks in South America visiting MCC centers and projects, consulting Mennonite colony leaders and reviewing and planning the continuation of assistance to the South American brotherhood. The MCC executive-secretary left the United States May 23. Brother Miller will first visit the LeTourneau project in Peru where PAX men are working, then continue on to Brazil, Paraguay, Uruguay, and Argentina. Before returning to the United States on July 4, he will participate in the Fernheim Colony 25th anniversary celebration on July 1.

MVS IN EUROPE PLANS SIX SUMMER CAMPS

Mennonite Voluntary Service in Europe is planning to operate six work camps this summer in Austria, Germany, Greece, and Holland. With the exception of the Greece camp which runs from July 15 to Aug. 14, the camp season will be July 24 to Aug. 28.

Comparable to Voluntary Service in North America, MVS work camps are an opportunity for European young people to serve sacrificially, to demonstrate their faith to the world and to come to a better understanding of each other. These camps enable young people to grow in their spiritual experience by working and worshiping together and provide opportunity for volunteers to make Christ available to those who do not know Him.

The six camps planned for this summer and a brief description of their projects: Lefkohori, Greece, construction of a community church; Berlin-Heiligensee, Germany, construction work in a new settlement for refugees; Elmshorn, Germany, repair of old barracks and building of new homes for refugees; Bad Godesberg-Annaberg, Germany, construction of a refugee youth home; Vienna, Austria, reconstruction of Evangelische school now under way by Brethren and Mennonite 1-W men; and Niewerkerk, Holland, construction of a playground on the flood-damaged island of Schouwen-Duiveland.

MCC BENEFITS MORE THAN 12,000 IN INDO-CHINA

According to a March report, nearly 12,000 persons in Indo-China—most of them refugees—had directly received relief supplies from MCC personnel. In addition, other people had benefited from MCC material aid made available to missionaries for distribution. Another means of assisting needy persons in Indo-China has been through an Evangelical Relief and Welfare Committee formed shortly after MCC's arrival. Food packages made available to this committee by MCC were given to about 1,200 families. The presence of MCC workers is considered to have contributed to the formation of this committee. Indo-Chinese Christians were stimulated to organize for relief work when they heard of American churches who considered relief work as part of the ministry of the Church.

SEVEN MENNONITE REFUGEES ARRIVE IN URUGUAY

A group of seven Danzig and West Prussian Mennonites who fled their homes in 1945 and who have been living in West Germany since then arrived in Montevideo, Uruguay, on May 7. Their immigration to Uruguay marks the end of many months of negotiations and processing. So long and difficult was the processing that a group of more than 100 refugees originally interested in migration dwindled down to the seven. This group is being assisted in their settlement by the Mennonites of Uruguay who entered the country in 1948 and 1951.

Jottings

NOTE! Correspondents submitting church news, please note the change of address of the editor as indicated on inside cover.

—**Hereford Church, Bally, Pa.:** Miss Violet Keiser of Quakertown, Pa., recently gave a very interesting talk, during our Sunday school mission period, on her experiences as a Voluntary Service worker last summer in Colombia, South America. Mrs. Paul Fritzsche, after a time of great suffering, passed away on Sunday morning, April 24. She was the oldest daughter of our deacon emeritus, John H. Latshaw. At our communion services on the 24th of April, Mrs. Homer Moyer joined with us by transfer of letter and Mr. Francis Mauger by rite of baptism. Wilmer S. Shelly, our former pastor, had charge of this communion service.—Mae Latshaw, Corr.

—**Lehigh Church, Lehigh, Kan.:** Our Men's Fellowship served a pancake-sausage supper Jan. 31. The men did all the work. About 75 per cent of the proceeds were sent to help purchase the Linotype machine for South American Colonies. Later in the evening Dr. Krahn showed slides of his trip to Europe. The World Day of Prayer was observed by the ladies of our church, inviting the ladies of neighboring churches and the girls of our high school. Mrs. Henry Buller brought an inspiring message at this time. Prof. Roy Just of Tabor College was our visiting minister, March 6. A Bethel College Fellowship banquet was held in Hillsboro High School gym at which our church joined with Johannestal, Brudertal, and Hillsboro Mennonite churches. George Stoneback was the special speaker and the Madrigal Singers of Bethel College gave a fine program. On Sunday evening, March 27, Mr. and Mrs. Milford Schmidt showed pictures of their 1-W work in Portland, Maine. Good Friday morning the cantata "The Seven Last Words," by T. DuBois, was rendered in our church by a community choir directed by Robert Unruh, and the accompanist being Mrs. Robert Unruh. Our pastor, Peter W. Goering, was the narrator. A high light of our Easter morning service was the Easter Carol sung by our junior choir. Two of our older church members have been laid to rest lately. Ed. H. Ewert on March 16, and Abr. D. Wiebe on April 18. The "Christian in Business" conference held in Hillsboro Mennonite Church was attended by our pastor and several business men of our church. The "School for Ushers" at Hesston in the evenings of April 21-23 was reported to have been interesting and instructive by our ushers and pastor who attended. A profitable day was spent at the retreat at Camp Mennoscah, April 24, by a large group of our men. Child consecration was observed in connection with Mother's Day, on May 8. The junior choir sang for their mothers the choral "In Thee Is

(Continued on next page)

Gladness." In the evening we were privileged to have three foreign students from Bethel College tell about their various countries. They were Harmina Meerdink of Holland, Armenia Urey of Liberia, Africa, and Rudi Stubenrauch of Germany. This program was sponsored by our YPU.—Mrs. G. F. Friesen, Corr.

—Bethel **Church, Hydro, Okla.:** Our pastor and his wife have completed 10 years of service, in which the church has prospered in many ways. Average attendance, 40. This is the Kaufmans first church. They have been faithful and loyal to their calling. A dinner was given in their honor. Rev. and Mrs. Henry Hege were special guests. The young people have completed a good number of projects for children in hospitals. Seventeen Christmas bundles have been sent to MCC. Bethel College sponsored a hamburger fry May 5, at Hydro. Several churches were represented. Close to three inches of rain fell recently and we do thank our Heavenly Father.—Wilfred Ewy, Corr.

—**First Church, Upland, Calif.:** April 17-22 we enjoyed spiritual blessings from meetings conducted by E. G. Kaufman, who with our pastor Paul Goering, Nate Cross, and W. B. Klinger, left directly after the last service to attend the California Mennonite Sunday School and Christian Endeavor Conference at Paso Robles, Calif. Sunday, April 24, Albert Epp, student at Fuller Seminary at Pasadena, Calif., preached for us in the absence of our pastor. May 1 we observed General Conference Sunday, our pastor preaching on the theme, "Our Unity in Christ," which was a challenge to every listener. That evening we enjoyed pictures featuring "PAX Service in South America." These pictures were sent home by Bruce Boshart, who is serving in that unit.—Mrs. Joel Bachman, Corr.

—**First Church, Chicago, Ill.:** The Men's Fellowship presented a play May 15, entitled "God Will Lead Us," directed by Edward Berg. The Young People's Fellowship sold enough cards to purchase a new mimeograph machine for the church. The Women's Missionary Society gave a "Mother's Spring Banquet," May 13. We were shown slides on "Mothers of Many Lands," by Mrs. Bertha Harder.—Mrs. Ella White, Corr.

—**First Church of Clinton, Okla.:** John Esau, evangelist from Reedley, Calif., was with us from April 24 to 30. His service was enjoyed by all. All the young people went to Geary Okla., for the Church Workers' Conference, April 29. They gave a skit about young people's work. May 5, the Gomezs and Borthtols, missionaries from Old Mexico, showed pictures, and also brought a message in song and music. May 8, the Oklahoma Bible Academy students gave us a musical program. May 9 the young people met at the home of Mr. and Mrs. Ewald Schmidt to finish the church signs. Although it was raining they put in a full evening's work. We have had a wonderful rain recently. We feel it is a gift from God. Although the wheat is very poor, it is very encouraging to have the rain for the spring crops. May 11 a Sunday school meeting was held in the church. Pie and coffee were served at the end of the meeting.—**Mrs. A. P. Schmidt, Corr.**

—**Friedensfeld Church, Turpin, Okla.:** The first Thursday in May we had Ladies' Aid all day meeting. We packed clothes for relief and the Salvation Army. We also cut blocks and rolled bandages. The birthday of Mrs. H. B. Regier was celebrated by song and refreshments. May 5 the young people of our church presented a one-act play, "He Came Seeing." The story is based on the account of the blind man healed as found in John 9. They did very well. We wish to thank our young people for repairing some of our hymnaries. Mr. and Mrs. Menno Ediger visited the Home Builders class May 9. After refreshments everyone took part in playing of games and enjoying the fellowship. Mrs. Ediger read two Low German readings.—Mrs. Chester Windsor, Corr.

Film Review

Thy Will Be Done, black and white, 16 *mm., sound, available from Religious Film Association,* 220 *W. Monroe, Chicago, Illinois, rental* $8.00.

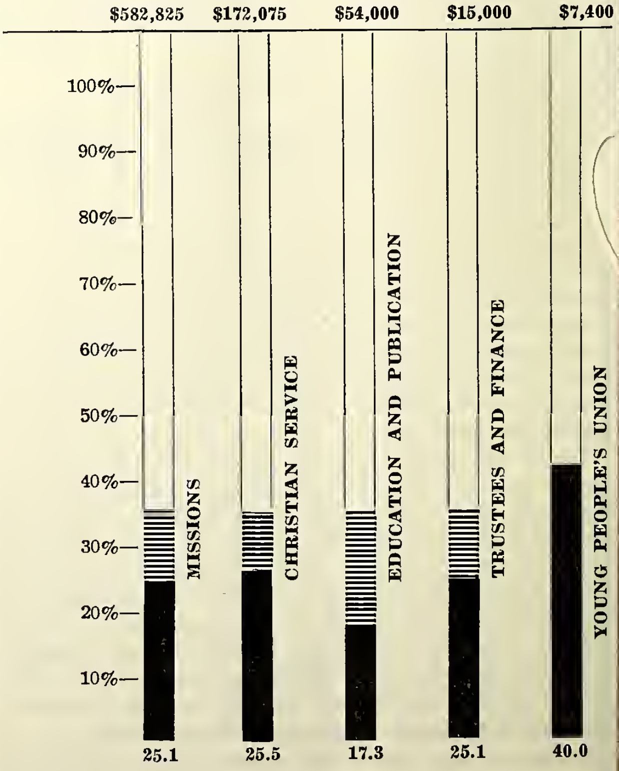
This film tells the story of a young medical missionary who is unable to do effective work in China because of insufficient funds to buy the necessary medicine he needs in a cholera epidemic. Many people die including the wife of an older missionary simply because the doctor doesn't have the necessary funds.

The young doctor feels that it is not God's will that these people die as a result of insufficient support from his denomination. Thus, he spends his furlough in America raising funds for the work and returns to China with the needed medicine. He and the senior missionary kneel in a church sanctuary giving thanks to God for His guidance and provision.

The picture is somewhat dated by references to the Second World War but these references do not hinder the message of the picture. This film tells an interesting story in a moving way and also gives a challenging appeal for the support of missionary work. The film was produced by the National Council of the Episcopal Church but has no denominational references.

Conference Stewardship Chart

April 30, 1955



(Percentage of budgets met as of April 30, 1955)

■ Receipts to April 30; |||||||||| Short of Budget

☐ Remaining 8 Months of Year. (fiscal year ends Dec. 31)

THE Mennonite

MENNONITE LIBRARY CAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

The new Inman Mennonite Church, Inman, Kansas; Ben Rahn, pastor.

Loyalty to Christ
Aaron J. Epp

Have We Lost the Vision?
John P. Suderman

Christians With Conviction
Jacob J. Enz

Volume 70 Number 23 June 7, 1955

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CHANGE OF ADDRESS

Please note the editor's change of address from 4614 Woodlawn Ave., Chicago 15, Ill., to "Woodward Place, Goshen, Indiana." All church jottings, school news, articles for publication, or general correspondence to the editor should be sent to this new address after June 10.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, 4614 Woodlawn Avenue, Chicago 15, Illinois. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

MEN'S BROTHERHOOD AIDS SOUTH AMERICAN PROJECT

Newton, Kansas. A few days ago Ponta Grossa, Brazil, in which is located an Evangelical print shop, witnessed an unusual event. A linotype arrived there and was set up in the print shop. The linotype was nearly new and one of the last ones available to be shipped from the USA to Brazil at a government subsidized price. The cost of subsequent linotypes shipped there has been tripled.

Of even greater significance is the fact that the Evangelical print shop which had thus far been doing all its printing by setting the type by hand now has a linotype in operation. It is in this print shop that the paper *Bibel und Pflug* (Bible and Plow), which is gradually becoming the medium of communication for all Mennonites in South America (Brazil, Paraguay, Uruguay, Argentina) is being printed. The editor of the paper, Dr. Fritz Kliewer, works under an editorial board composed of representatives from all Mennonite settlements of South America. This paper was started in 1954 and is the first South American Mennonite paper which attempts to serve all Mennonite groups in all countries. Dr. Fritz Kliewer, a well-known educator among the Mennonites of South America, is well qualified to do this job.

The linotype, which cost over $4,000, was purchased with money contributed by the Western District Men's Brotherhoods and some other agencies of the General Conference Mennonite Church. It is being used to print *Bible und Pflug* and other literature for the Mennonites of South America, and in addition to this is being rented out to the Evangelical print shop to print other materials. The income from this linotype is being used to reduce the cost of publishing *Bibel und Pflug.*

We here in North America take it for granted that the mail brings us more papers daily and weekly than we are able to read. One linotype more or less does not concern us. Out there one linotype makes a world of difference.

—Cornelius Krahn

Of Things to Come

June 10-14—Northern District Conference, Henderson, Nebraska
June 16, 17—Conference on Mennonite Cultural Problems, Mennonite Biblical Seminary, Chicago
June 26-July 1—Sunshine Retreat, Camp Men-O-lan
July 1-4—Family Fellowship, Camp Men-O-lan
July 4-10—Junior Retreat, Camp Men-O-lan
July 10-16—Intermediate Retreat, Camp Retreat, Camp Men-O-lan
July 16-22—High School Retreat, Camp Men-O-lan
July 22-24—Young People's and Adult Retreat, Camp Men-o-lan
July 4-10—Junior Retreat, Camp Friedenswald
July 11-16—17-22—Intermediate Retreats Men-O-lan
July 11-17—Intermediate Retreat, Camp Friedenswald
July 18-24—Senior Retreat, Camp Friedenswald
July 25-29—Pre-Junior Retreat, Camp Friedenswald
July 29-31—Sunday School Workers Retreat, Camp Friedenswald
July 25-30 and
Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah

The Cover Picture

The Inman Mennonite Church is an outgrowth from the Hoffnungsau Church. The first church building was erected in 1908; the congregation was organized in 1921. As early as 1939 a building fund was started for the erection of a new church.

Ground breaking services were held May 19, 1953, and cornerstone laying services December 20, 1953. The first Sunday school class was held in the new church May 9, 1954. A farewell service was held in the old church on October 31, 1954, after which services were held in the basement until its dedication.

The new building was formally dedicated March 15, 1955, with Erland Waltner of Bethel College preaching the dedicatory sermon. The dedicatory service was conducted by the pastor, Ben Rahn.

The building is 38 by 100 feet with a 26 by 38 wing on the one side. It contains 15 classrooms, mothers' room, church library, Sunday school office, and minister's study. The seating capacity of the main auditorium is about 325 with a total of about 550 with the overflow and balcony. Approximately 5,000 hours of donated labor was contributed.

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

SLIGHT IMPROVEMENT IN AUTO DRIVING

There were 3,000 less traffic deaths in 1954 than in 1953. This is the first year since 1949 to see a decrease in the death toll from auto accidents. But still the traffic deaths totaled 35,500 last year, according to the report by The Travelers Insurance Companies. This is still over 97 traffic deaths a day throughout the year.

Saturday is the most dangerous driving day of the week. Thirty-nine per cent of the deaths and thirty-five per cent of the injuries occurred on Saturdays and Sundays of last year.

Three out of four auto accidents happened to passenger cars driving in clear weather on dry roads, and 78 per cent of vehicles involved in fatal accidents were traveling straight ahead.

Drivers under 25 years of age were involved in more than 24 per cent of last year's fatal accidents, even though they constitute only about 14 per cent of the total of all drivers.

The pedestrian record also shows a slight improvement for the fourth consecutive year. Pedestrian deaths were reduced to 7,700 in 1954 compared with 8,600 in 1953. Crossing between intersections, "jaywalking," remains the chief cause of pedestrian deaths and injuries.

While the mechanical and safety devices of the automobile are being constantly improved, there has not been a corresponding improvement in the main cause of practically all these accidents—the drivers.

No one knows how many traffic accidents are caused by drinking drivers, but everyone knows it is a major problem.

The above facts and the causes involved should be material for a strong sermon in each church about this time of year when people are making their vacation and travel plans. If it is objected that this is not a proper theme for a sermon, it should be noted that we preach against killing people in war; we preach the importance of preventing people from dying by starvation, why should it not be proper to preach about preventing the taking of human life by careless driving? Life is sacred and any cause of careless taking of another's life should be a proper theme for a sermon.

It might be well to read again the "Motorist's Prayer" found in the May 3 issue of *The Mennonite.*

DAILY VACATION BIBLE SCHOOLS

By this time many churches are giving serious thought to or may just have completed, their term of daily vacation Bible schools. This is one of the most fruitful as well as one of the most necessary parts of a church program. It is worthy of the very best a church can give it.

The important factors in making such a school a success are the courses taught and the teachers themselves. As to the former, fortunately we now have a series of courses that have been prepared with special thought to our needs and beliefs. Our Board of Education and Publication has worked hard on such a series and has something really fine to offer.

As to the matter of supplying the needed teachers, some churches experience difficulties here. Public school teachers, having just finished a year of teaching, sometimes hesitate to plunge right in again. Others who may qualify may find themselves with such jobs or situations which makes it almost impossible to give this work the time it requires.

But wherever possible, the opportunity to have a part in this work should be accepted, even if at considerable sacrifice. The good that may be done, the lessons taught, the bent given the growing character, are all matters of eternal significance. It is a great task to teach in a daily vacation Bible school, but it has its great rewards and results.

CONNECTING THE BOILER TO THE WHEELS

A beginning student, attending a prayer meeting for the first time, was much impressed by the fervent prayers of those in attendance. But when later he noted how they lived and talked and acted during the day's routine, he concluded that "the boiler was not connected with the wheels."

It is one thing to become all tense about religion and give a fervent outlet in words, but it may be quite another thing to get our profession connected with the wheels of everyday living.

Which is but another way of saying that Christianity is a religion to be lived, not merely to be talked about. It may be a pleasure to join in singing the great hymns of loyalty and consecration, but all of life should be a hymn of consecration and devotion. Religion must make the wheels of life go around in the right direction or it is not the real thing.

To be rude or unkind to our friends, to become irritated with the slightest provocation of our neighbors, to take advantage of another in business dealings, cannot be righted by merely praying fervently at a public prayer meeting. It requires genuine repentance and the forgiveness of God and the wronged person in all sincerity and humility.

Christianity is living the Christ life, and consists in being a faithful witness of His life and teaching, not by mere words, but by everyday living.

Christians With Conviction

II. ABOUT JESUS CHRIST

JACOB J. ENZ*

Jesus Christ is central and crucial in Christianity. On Him our faith stands or falls. For this reason Christians ought to know what they believe about Jesus Christ and why. This article is intended to deal with some of the Scriptural evidence concerning Christ's nature and work and how this affects every aspect of our faith and life.

When we read the Gospels we find incidents that point clearly to the fact that Jesus was a man. He was born as an infant. He grew up as a child being subject to His parents. He was baptized. He was tempted. He worked, teaching and healing. He was hungry. He suffered. He wept. He died. Again and again Jesus speaks of himself as the "Son of man."

This Amazing Difference

On the other hand, Jesus does not refuse Thomas' testimony when He places his fingers in the nail prints of his hand, in the pierced side of Jesus and confesses, "My Lord and my God," John 20:28. There are many points at which the Gospels show clearly that Jesus was not merely man. He was born as any other infant, but Matthew and Luke give clear witness that He was not conceived as any other human being. He was born of a virgin, conceived of the Holy Spirit. Luke indicates how He was subject unto His parents, but also how He astonished the teachers with His astounding wisdom at twelve.

He was baptized of John like others, but only on Him did the dove descend with the voice from heaven saying, "Thou art my beloved Son, in whom I am well pleased," Mark 1:11. If we turn to Hebrews (4:15) it is pointed out that He was tempted "in all points" as we are but remained without sin. When He taught, men saw the tremendous difference between the authority with which He taught and the lifeless teaching of the scribes (Matthew 7:28, 29). When He healed people He performed not only the miracle of healing but also the miracle of forgiveness (Mark 2:1-12). He suffered in that His blood was ". . . shed for many for the remission of sins," Matthew 26:28); in His suffering He suffered for others. He died; but, He rose from the dead according to the united witness of the Gospels. He ascended into heaven and in that experience made it possible for the Holy Spirit to enter powerfully into the life of the disciples (John 16:7; Acts 2).

Thus Jesus Christ is both God and man. This, as we shall see presently, proves to be the basis for the saving power of the Gospel, the mandatory character of the teachings of Jesus, the significance of the church, the hope of God's final triumph, and the obligation for world-wide missions.

Christ and the Saving Gospel

Being both God and man Jesus' life, death, and resurrection are effective in behalf of our salvation. Jesus specifically stated that He came to save man (Luke 19:10). He insisted it was through His death that this was to be accomplished (Matthew 26:28). When God raised Him up at the resurrection there was evidence that He accomplished what He set out to do. "God was in Christ reconciling the world unto himself," 2 Corinthians 5:19. Because God was in Christ we know that the final word has been spoken concerning the forgiveness of the sins of the repentant sinner. In the blood of His Son, God was pouring out himself for our sin. What more could be done to banish our guilt? The conscience of the repentant, believing individual may here find complete rest! The refusal of Christ, on the other hand, would involve the terrifying alternative which the New Testament portrays as something which by all means must be avoided—that eternal separation from God called hell. Sin is real and eternally damaging and destructive of the human soul, but God loved and gave that we may believe and live! (John 3:16).

Christ and His Teachings

When we believe that "God was in Christ" we are also led to a deep conviction regarding the mandatory character of the teachings of Jesus. As Son of God His teachings come with the authority of Heaven. In Jesus God is speaking. As the words and commands of God they are as eternal and unchangeable as God himself. Usually there is little question about the eternal authority of Jesus' teaching. But the question is often raised as to whether God expects us to follow these teachings now. Is love to enemies and a continual spirit of forgiveness meant for us now? Does God really expect us to "take no thought for your life"? The human side of Jesus gives us the help here. If Jesus obeyed, and we have accepted Him as our Master, then we have no other alternative. If Jesus became man to bring God to us in salvation, would it not follow that in the realm of His teachings, He became man in order not only to make known the will of God, but also to show the possibility of a man doing the will of God?

Christ and the Church

In John 17:23 Christ prays in behalf of His disciples that He may be in them. This emphasis on identification of believers with their Lord is emphasized in 1 Corinthians 12:27 where Paul says we are the body of Christ. The humanity of Christ has enabled God to draw us into himself and thus make us as individuals and as a group of disciples the very manifestation of God in the world today. This makes the church crucial in the world. It is not simply a fellowship of people with a religious concern; it is Jesus Christ alive, living, working, teaching, helping, and reconciling in our present world. In the redeemed fellowship of the believers, God through Christ is in the world today. Salvation is more than a deliverance from the godless; it is a participation in the nature of God through Christ in the midst of

(Continued on page 361)

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*Asst. Prof. of Old Testament, Mennonite Biblical Seminary

Have We Lost the Vision?

JOHN P. SUDERMAN*

"And he (Jesus) took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me," Mark 9:36, 37.

"Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," Matthew 19:13, 14.

Lately there has arisen a great interest in child evangelism work. This field is not necessarily new, for here and there in the past there have been movements along this line. It is sadly true that we have thought of children as being too young to understand the things of God. Some have even taken the attitude that the child must become acquainted with the things of this world and then make his own decision as to whether he would be a Christian or not. Another opinion is, "If you can get the parents first to join the church, you will also get the children."

The influences outside of the Christian fold upon the children are mighty strong. The tobacco and liquor interests appeal to the children to think nobly of their products. Television presents its productions and the little three-year old knows how to tune in on exciting pictures, not realizing the harm that comes to its impressionable mind. There are as yet very few good programs televized in comparison with the ones which are questionable.

God has throughout the years saved children, a fact we need to recognize. A little boy about six years old, whose father was a preacher and soul winner, sat in one of his father's meetings. The father asked any who wished to be prayed for to raise their hands. Among others his own little boy did so, but no notice was taken of him—"too little to understand." When later those seeking the Lord were asked to go into another room, he got up to go. His father told him to run away home. When at last the father reached home he found his little son inconsolable because: "I wanted to come to Jesus and Daddy wouldn't let me." The little lad was quite broken down, and father and son together sought and found the Lord's forgiveness.

If we want to go forward with God in His Word, we must accept the words of Jesus concerning little children. We honor Him when we believe that "of such is the kingdom of heaven," and then do our God-given task of making Christ known to them. We must realize that children can be saved now. If we have full faith in God's Word, there will be success in child evangelism. Little children are willing and ready to open their hearts to the Savior. They are anxious to be led on in Bible knowledge. They pray touching and believing prayers immediately to their new-found Friend and Savior.

How is child-training looked upon by other than non-Christian groups? The Indians initiate their children early into their heathen rites. The Jews never neglected any of their children. In their Talmud, the Jewish book of wisdom, they have this statement: "By the breath of children the world is preserved."

The Catholic Church says: "Give me a child until it is seven years; then you may have it and it will remain Catholic." Sall Russ Moss has well said: "From the hour of the physical birth to the day of his spiritual birth there is not a moment to be lost." At a certain stock show one farmer repeatedly took the first prize with his sheep. When asked how he did it, he said, "I take care of my lambs." JESUS asked Peter, "Simon, son of Jonas, lovest thou me more than these?" Peter saith unto Him, "Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."

The parable of the one lost sheep among the hundred in Matthew 18, was spoken in connection with the child text, indicating how much Jesus was concerned about the salvation of children.

There is much evidence in the world that God's Spirit is brooding over the children of today. More and better Sunday school and daily vacation Bible school material is being produced. During the last twelve or fifteen years the summer Bible camps for children have been increased. More good material for bringing the child to understand the gospel story is available.

God has also been pleased to raise up various agencies dedicated to the work of child evangelism. Such organizations as the Child Evangelism Fellowship, the Pacific Coast Children's Mission, and others are a proof that it is God's will that children of today must be won for Christ. Many of us are at least somewhat familiar with the Bible memory work done by the "Go Ye" Mission in Oklahoma and by the Children's Bible Mission where some of our missionaries are at work. Many others could be mentioned.

Child evangelism is usually an interdenominational endeavor, though it helps the churches. The churches furnish the workers and the children won are referred to the churches of their choice.

The question may arise in your heart, "What can I do to help win the children of our community for Christ?" If God lays it upon your heart to do something, you may be assured that He will also guide you in it. Any one who has any training to impart knowledge is a valuable person for such work. Then there are those who can pray. Faithfulness is a priceless gift: always on time, always carrying out the assignments, always looked up to by children, and always dependable. Others are blessed with a lot of ideas, and that may be your part in this ministry. Or if you are an artist, a musician, stenographer,

(Continued on page 361)

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*Pastor, St. John Mennonite Church, Pandora, Ohio

Loyalty to Christ

AARON J. EPP*

(The Pacific District Conference Sermon, condensed)

Among the last words that Jesus spoke before ascending into heaven were these . . . "And lo, I am with you always, even to the end of the world."

This we preach—this we believe. In the November 8, 1954, issue of *Time* magazine the report was given of the 85 musicians who assembled on the stage of Carnegie Hall. There was the usual hush which precedes the appearance of the conductor. But no conductor appeared. Instead the big orchestra began to play to a full house and an empty podium. The group was Arturo Toscanini's famed Symphony which NBC dropped last year when the Maestro retired. Superbly trained, the men played with perfect balance and beautiful phrasing as if the Maestro himself were conducting. Afterward they received a great ovation. They had played under his leadership so long that without his physical presence his spirit directed them and when the score read pianissimo, they played pianissimo.

Even so, as we learn from Jesus in the New Testament and through the discipline of prayer, His unseen Spirit directs us so that our life is music instead of noise, harmony instead of discord. And even when we come to an unfamiliar passage we know how to play it because His Spirit directs us. We, today, are dependent upon the leading of the Holy Spirit. We are adherents to the Christian faith and Christianity does not hesitate to make demands upon its people.

Paul wrote to the Corinthians, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity," 1 Cor. 16:13, 14.

The Corinthians tended toward false security, reliance upon gifts and teachers; so the apostle said, "Watch ye." They were wavering in believing the gospel which Paul preaches; so he said, "Stand fast in the faith." They were but "babes" so Paul incited them to seek more qualities of manhood, "Be courageous." They were enfeebled by false doctrine, Church abuses, irregularity of spiritual life; so he said, "Be strong." They were more remarkable for jealousy, rivalry, contempt, and pride than for Christian grace; so Paul said, "Let all that ye do be done in love." Corinthian perils are our perils. The Corinthian need may be our need.

I. "Watch ye"

1. First of all he calls their attention to watchfulness. This is a summons to understand our time and its significance, to discern clearly and unconfusedly the issue of the present hour. We are called by our loyalty to Christ to see with clear and undeceived vision the conflict between falsehood and the Christian truth.

Be not deceived—understand the time.

a. In the mind of the Seventh Day Adventist "Watch ye" usually means, looking for the coming of the Lord and regardless where he begins, he will always end by saying that it points to the coming of the Lord. Basically, we have adhered to this concept also, but have been more concerned with the Apostles, Paul and Peter, that the watching has reference to that which we find in 1 Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." If we can watch for this, we will certainly be watching for the day of the Lord.

b. That is, we who are of the day should be awake lest we succumb to false teachers, to bad examples, or unholy influences. We should realize that these things are possible. But not only do we need to fear dangers from without but they also come from within. We often tempt ourselves, often deceive ourselves. Our greatest enemy as a rule is not without, but within.

2. There is also another sense in which we need watchfulness—and that is to watch for God's blessings and opportunities, for they often must be seized instantly or not at all. And what makes it more difficult, these blessings often come disguised. It is only the sharp eyes that notice the king's purple beneath the peasant's coat.

a. Watchfulness certainly means a continual expectation of some wonderful opportunity which is liable to be presented at the most unlikely time. Watchfulness involves study, and an habitual attitude of putting one's whole mind and will upon the subject in hand, so that when a crisis comes, as the boys say, "he will be all there."

b. The watchful man knows that the *day* of the Lord cometh as a thief in the night. The Lord himself said, "And what I say unto you I say unto all. Watch." As it were we have almost lost the awed sense of being on the verge of some mighty and glorious manifestation of God. God has certainly revealed himself marvelously in the realm of matter, would He then not be able to do it in the realm of the Spirit?

II. Stand Fast in the Faith

What faith? Paul's answer would be clear: "Faith in the Divine Lordship of Christ." The question has been raised in the time of our Lord here upon this earth and has been raised ever since. Is Christ—God coming down to humanity or man lifting himself to God? If it is the former we have a gospel. If it is the latter, we have a despair.

Our concern is not only that Christ will be received as the Savior, but received as Lord of life. "For to this end Christ died and lived again, that he might be Lord both of the dead and of the living," Romans 14:9 RSV.

If this is true then we will not be vacillating, wavering Christians, "tossed by every wind of doctrine." Our faith must be deeply rooted in Christ, lest persecution or prosperity carry us astray. He who is not steadfast in the faith cannot grow spiritually, is a stumbling block to others, offends his Lord and spoils his own spiritual joys.

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*Pastor, First Mennonite Church, Reedley, Calif., president of Pacific District Conference.

III. Be Courageous

"Quit you like men." Where did Paul get those words? They were the rallying cry of the Philistines when God let them punish Israel and the ark was taken; "Be strong and quit yourselves like men, O ye Philistines."

Years later Jacob appealed to his brother Abishai in an hour of national crises: "Be of good courage, and let us play the man for our people, and for the cities of our God," 2 Sam. 10:12 RSV. Joshua also used the words, "Be ye therefore very courageous . . . ," Joshua 23:6.

Paul was not less a man because he was a Christian and he did not hesitate to make a man's appeal to Christian men. As Christians and as men, loyalty to Christ calls us to fearlessness, to honesty, to the full measure of duty and devotion.

IV. Be Strong

This is one of Paul's favorite appeals. "Be steadfast, immovable," "Be strong," "Stand fast in the Lord and in the strength of his might." He assumes a conflict. When we are bidden to be strong, then we often feel our weakness most.

But where, in this spiritual conflict and for this conquest over spiritual evil, is the power to stand and to prevail to be found?

Christ is our power. Our only source of power is in Him, in His cross, and in His resurrection.

V. Let All That You Do Be Done in Love

Several questions come to us immediately—Do these things count—What is the purpose of these acts and do we do all of it in love? He only really lives as he acts; inactivity is death. But while the acts of men are numerous and varied, the stimulating and controlling spirit should be one, and that spirit is love.

Love is a principle of action. We know how much human love can effect and it, of course springs from divine love. This divine love is expressed supremely in Jesus Christ. While He was here on earth love gleamed from His countenance, spoke in His tones, flowed from His presence and was wrought by His hands and love then finally led Him to the cross.

Our authority to love comes from Christ. It was His new commandment, "By this shall all men know that ye are my disciples—that ye love one another." Human love can effect great things. And divine love is the motive which God himself has appointed for the renewal and salvation of our humanity.

There is no limitation in the language of the text; "Let *all that ye do* be done in love!" This is a grace not to be displayed only on certain occasions or in certain relations. Not until we adopt it for ourselves universally, can we satisfy our Lord.

Conclusion

If we have a real love toward God and man, it will become easy to live in watchfulness; we will not want to relinquish our faith; our Christian manliness will rapidly develop; and we shall be strong, for we shall be like God.

Flashes of Thought

The Eternal Rock

Walter Gering

It was dark—absolutely dark. Not one ray of light could be seen anywhere. While the lights had been burning it had been a weird experience. The thought of being down deep in the bowels of the earth, surrounded by great massive rocks and lurking shadows was enough to create an uneasy feeling. There had been many interesting sights. Those long, fingerlike formations hanging from the walls were a sight to behold. The winding tunnels and the little streams of water trickling down the sides caught the fancy of all who followed the guide. Now suddenly it was dark—absolutely dark. The entire group was hushed into silence.

There are times in life, too, when it seems as though all the lights have gone out. For miles we have traveled in the light. While the way has often brought on uneasy forebodings, yet there has been the warm assurance of the light of God's Holy Word to cheer the anxious soul. Then suddenly the lights have gone out; darkness—utter darkness—has cast its shadows upon our way. Not a ray of light has pierced the shadows. We have been sobered into silence.

So it was, deep in the heart of the earth. And in that darkness came a never-to-be-forgotten experience. Like the sound of angels' voices came the melody: Rock of Ages, cleft for me,
Let me hide myself in Thee.

And then far off in the distance it seemed a ray of light pierced the thick darkness. Somewhere a little light had gone on. As the melody of the hymn grew stronger the darkness seemed to disappear. Slowly but surely the light grew stronger and flooded the cave with its brilliance. Once again it was light.

How often in the darkness of life's night there comes the sound of a melody, pointing the way to the Eternal Rock of Ages. The threatening boulders, the terrifying darkness lose their power and once again it is light.

THANK GOD FOR THE ROCK OF AGES

Budget Receipts During First Four Months

Taking a second look at the Stewardship Chart for the first four months of 1955, appearing in the May 31 issue of *The Mennonite,* we see that whereas receipts for the Young People's Union went 7 per cent OVER their budget, Board of Education and Publication receipts dropped 16 per cent BELOW theirs. The other three boards went only 8 per cent below their budgets. Dollarwise the receipts were encouraging, for even though receipts did not meet the budget total cash received for the four boards was $8,500 more than a year ago. —A.J.R.

We Attend the Anniversary Celebration

HILDA EDIGER VOTH

Seventy-five years of mission work! That in itself perhaps would not be a cause for much celebration. The one thousand souls who were won to Christ in these years—that's the cause for the real jubilee held on the Oklahoma mission stations from April 10-24.

After leaving my parental home, which was the mission station at Clinton, Oklahoma, in 1938 I settled down to a rather ordinary type of living in a large Mennonite community in Kansas. I am now on the *giving* end of mission work with little opportunity of actual contact with the Cheyenne Indians with whom I shared church benches throughout my childhood. However, when the first reports of a jubilee in Oklahoma were but rumors my husband and I made plans to attend. Others would go out of curiosity perhaps but I was going home!

My husband and I could manage to be gone only the week end of April 22, 23, and 24. According to all reports the preceding eleven days had been filled with inspirational messages, dinners, reminiscences, etc., by the Christians at the various mission churches. My mother, Mrs. J. B. Ediger, spent the week as a guest of the Rev. and Mrs. Arthur Friesen, Clinton, in the house she occupied for forty years. She spoke repeatedly of the impressive candlelight consecration services held in the Clinton church on Tuesday night.

On Friday forenoon, April 22, we attended the services in the Arapaho church at Canton, followed by a fellowship meal prepared by the ladies of that church. Rev. and Mrs. H. T. Neufeld, former workers at Fonda and Canton, also attended. The tour that followed included the new church and parsonage in Seiling; the old Indian school at Cantonment and the old church near it. These are not being used now but were of interest as far as the history of our mission work is concerned. Here Mrs. Petter vividly related the pioneer work of our early missionaries including herself, her late husband, and his first wife, also Miss Agnes Williams, Rev. and Mrs. Albert Claassen and later Rev. and Mrs. G. A. Linscheid. At the nearby cemetery we gathered to pay tribute to the first Mrs. Petter who was buried there in 1910. Of more personal interest to me were the graves of Annette Williams, adopted daughter of Miss Agnes Williams, and Carl Claassen, small son of the Albert Claassens. Annette and I sometimes lost our patience as baby sitters for the younger missionary children while all our parents were busy formulating the plans that were behind this mission work we are now commemorating.

After short services at the Fonda and Longdale churches we returned to Canton for supper with Missionary Alfred Wiebes and back to the Arapaho church for 7:30 services. The church was well filled with both Arapahoes and Cheyennes, as well as white guests including our General Conference president, the Rev. Olin Krehbiel and Mrs. Krehbiel of Berne, Indiana; also the evangelist, Rev. J. J. Esau of Reedley, California. Both these men were inspirational in words and song.

Saturday was a never-to-be-forgotten day. By 9 a.m., it was obvious that the Oklahoma weather was not to be co-operative. Winds increased in velocity; dust hung heavy in the air; visibility was reduced sharply. The group that met at Hammon to begin the tour was smaller than it would have been if weather had been favorable. These few proved their genuine interest in mission work in Oklahoma. Personally, I felt it was a bit more difficult for the out-of-state guests than for us who have learned to smile through red dust as long as we can remember. Here at Hammon it was a thrill to meet Ruth Kliewer Linscheid of Arlington, Kansas, who was born, reared, and married at this very place. She is the daughter of the late H. J. Kliewers who served as missionaries for 40 years. The dilapidated house shook in the "breeze" but to Ruth and P. R. it was full of fond memories. It was heartwarming to see the mutual show of affection between Ruth and the Homer Harts who are the Indian mission workers at Hammon. Surely the true spirit of Christ erases all racial differences!

The drive to Clinton—a distance of 32 miles—was slow and hazardous due to ever-increasing dust. We were rewarded, however, for in the lovely new Clinton church the ladies had a well-cooked dinner ready for us. Here, of course, I was more interested in visiting than eating. The ladies who served the meal were my girlhood chums.

After this meal a vote was taken to see if the tour was to be continued or if the dust storm would prove its undoing. I was glad to note an undaunted spirit of going on which reflects the spirit of those early missionaries who faced untold dangers and inconveniences in their work.

Our next stop was the Thomas church nestled in a grove of trees in the Deer Creek Valley. It is comparatively new and well kept.

Next was the original site of all mission work of our General Conference—Darlington. It is in complete ruins but filled with historic interest. Rev. John Thiessen, defying dust and rubble with his natural dignity, gave a brief history and tribute of a wonderful work begun here. Across the road in lonely silence we found the graves of Mrs. H. R. Voth and infant daughter. Rev. P. A. Wedel offered fitting words of tribute here also.

The last stop was Concho, the government Indian boarding school. Here, our missionaries explained, is an opportunity to reach Indian youth with weekly Sunday school and church services, thanks to the co-operation of friendly government officials.

Sunday was a relief, weatherwise, and a milestone

(Continued on next page)

in mission work. The church at Canton was filled to overflowing by ten o'clock. It was a wonderful climax to the previous 13-day celebration. Indian Christians and white Christians gathered with one purpose in mind—to praise God for seventy-five years of uninterrupted mission work. The white race and the red race interlocked in an effort to win more souls to Christ! Each and every message, song, and testimony throughout the day were evidences of harmony and goodwill. Other "missionary kids" there for the occasion were Prof. Harold Linscheid, son of the late G. A. Linscheids, Mrs. Helena Neufeld Wehmiller, daughter of Rev. and Mrs. H. T. Neufeld, and my brother, A. C. Ediger.

Our thanks and appreciation go out to the Oklahoma missionaries, both white and Indian, for the excellent job they did in accommodating us, their guests. Surely such a mountain-top experience will spur us on to greater interest and more souls won for Christ in the next seventy-five years.

CHRISTIANS WITH CONVICTION

(Continued from page 356)

the living organism which is the Church, the Body of Christ.

Christ and Missions

After the resurrection Christ said to His disciples, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . . ," Matthew 28:18. There is only one Christ. Only to Jesus has God given universal authority. Paul has said in 1 Timothy 2:5, 6, "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for us all . . . ." This makes the missionary task indispensable. Salvation can come only through Jesus Christ. We know of no other way that truth, righteousness, and love—the elements of eternal life—can come into the life of a man except Christ come along with them. Truth, righteousness, and love are eternally in God who has revealed himself and works through Christ. Thus our conviction about Christ brings with it an inescapable mission to tell of Christ in whom is life eternal.

Christ and History

Christ is portrayed as Lord of history in the Bible especially in view of the repeated emphasis on His second coming. In answer to the high priest as to whether He was the Christ, the Son of God, Jesus said, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in clouds of heaven," Mark 14:62. God will have the last word in the affairs of the world and that too will be through Jesus Christ. Nothing can happen to the world that will finally take it out of God's control. The end as well as the beginning is in His hands through Christ. Thus when we are in Christ we are automatically in the place of greatest security though, of course, not necessarily exempt from suffering which He himself promised would come our way.

Jesus Christ brings God to us and us to God at every point in our experience and the world's. He makes possible the only secure foundation for life—fellowship or peace with God. Christians must not only experience this but be on the alert to show inquiring or troubled hearts the reality of saving help in the God-man—our Lord Jesus Christ.

Film Review

FOR EVERY CHILD, black and white, or color, 16 *mm.,* 22 *minutes. Available from Association Films. Rental, black and white,* $8.00, *color,* $12.00.

This film tells the story of a Sunday school superintendent who visits the home of Mr. and Mrs. Wilcox asking Mr. Wilcox to teach a class of juniors the following Sunday. Mr. Wilcox, although a member of the church, had planned to go fishing on Sunday. Before the superintendent leaves Mr. Wilcox promises he will get someone to take the class. He is not able to find anyone so reluctantly takes it himself.

The picture deals with transformations that take place as Mr. Wilcox accepts the responsibility of the class regularly. There are transformations in the life of Mr. Wilcox, in his home, in the surroundings where the class meets in the church, and in the faith and lives of the boys and girls.

This film presents so many emphases that are needed by young adults in every church. The film could be used for groups of parents, young adults, teachers, brotherhoods, etc. The film could be used for inspiration or could be followed with a discussion relating the principles in the story to a local situation.

HAVE WE LOST THE VISION?

(Continued from page 357)

craftsman, pastor, publisher, organizer, or almost any kind of worker, you can be used of the Lord. Mr. J. Edgar Hoover, the head of the FBI, has repeatedly spoken of our moral responsibility in reaching a helping hand to the children. May our hand be the spiritual hand which saves the child for Christ!

"Some would gather money along the path of life,
Some would gather roses, and rest from worldly strife;
But I would gather children from among the thorns of sin,
The boys and girls the devil tries so very hard to win.
For money cannot enter the land of fadeless day.
And the roses that are gathered soon will wilt and pass away;
But the laughing children, as I cross the sunset sea,
And the gates swing wide to heaven, I can take them in with me."

—Canadian Sunday School Mission

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Program Helps for June

General Conference Mission Work in Japan

By MRS. FERD EDIGER

INTRODUCTION

"Let's Get Better Acquainted with Japan" is the first of two programs prepared for the Young People's Union by Missionary Mrs. Ferd Ediger, Tomitaka Machi, Hyuga shi, Miyazaki Prefecture, Kyushu, Japan. These program helps will help young people to gain some background information for the proper understanding of the mission program in that country.

Youth groups would do well to obtain a map and other resource materials which might be available at the General Conference mission headquarters, 722 Main Street, Newton, Kansas. Missionaries in Japan have prepared a number of sets of slides, posters, black and white pictures, and a calendar.

General Conference missionaries at present in Japan include: Mr. and Mrs. Verney Unruh, Miyakonojo; Mr. and Mrs. Pete Voran, Nichinan; Mr. and Mrs. Paul Boschman, Kobayashi; Miss Leonore Friesen, Miss Esther Paetkau, and Mr. and Mrs. Bernard Thiessen, Miyazaki; Mr. and Mrs. Ferd Ediger, Hyuga; Miss Anne Dyck, Miss Martha Giesbrecht, Mr. and Mrs. Robert Ramseyer, Mr. and Mrs. Peter Derksen, all at Kobe.

Frank H. Epp, Chairman,
Faith and Life Area, YPU

PROGRAM NO. 1

LET'S GET BETTER ACQUAINTED WITH JAPAN

Prelude
Hymns—No. 320, "In Christ There Is No East or West" *Mennonite Hymnary*
  No. 328, "O Zion Haste"
Responsive Reading No. 66
  Acts 17:24-28
  Romans 10:11-15, 17
Prayer
Special Music
Introduction to program, leading into a Round Table Discussion:
  "Let's Get Better Acquainted with Japan"
Prayer
Poem: "Our Missionaries"
Closing Hymn—No. 340, "The Whole Wide World for Jesus
Benediction

INTRODUCTION

The Japan Mission, one of our newest mission fields, was first viewed by W. C. Voth, who was sent on an inspection tour by the Mission Board in the summer of 1950. Then in January, 1951, Leonore Friesen was the first General Conference missionary to set foot on Japanese soil. Since then altogether 18 missionaries have been sent out by our Mission Board to work in Kyushu's Miyazaki Prefecture.

In the last ten years or so Japan has figured largely in the shaping of world events. Conditions within the country have been changing rapidly. Hundreds of missionaries have poured in since the war. Financial and prayerful support has been promised them but do we really know and understand the conditions under which they are living and working? Do we know how to pray and give intelligently in order to meet their greatest needs? This program is designed to acquaint us with some of the geographical and physical factors that have much bearing on their way of life and work. Let us try to get a better vision of our missionaries in the setting which we shall present today.

I. LOCATION OF JAPAN

First of all let's get Japan located—in the world and then also within itself as to some of its most important cities and why they might be of special interest to us. Will you introduce Japan to us in this way, ——————————?

Location: It is a group of islands found in the North Pacific Ocean off the east coast of Asia. The Sea of Japan lies between it and Korea. From the lower part of Honshu Island it is approximately 150 miles to Pusan in Korea. From an Old Mennonite Mission station in Hokkaido (the northernmost island) a Russian-held island can be seen—a distance of about 25-30 miles. From Honshu Island directly across to California is a distance of approximately 5,000 miles.

Size: Total area is approximately 150,000 square miles, or about the size of California, with a population of about 87,000,000 people.

Latitude: Extends from about 31 to 45 degrees north. Range of latitude in itself tends to produce marked climatic contrasts between the northern and southern parts. Latitudinal differences in winter temperatures and in length of frost-free season are striking, being equivalent to those between the spring wheat area in South Dakota and the sugar cane region of Louisiana.

Number of islands: There are hundreds of islands, but four main ones: Hokkaido—northernmost island, where the Old Mennonites have mission work. Honshu—largest island, the central one, where the Mennonite Brethren Mission is located and where GC missionaries go to language school. Shikoku—smallest of the larger islands, where the Southern Presbyterians have a well-established mission work. Kyushu—southernmost island, where our General Conference has already established five mission stations. The two atomic bombs of World War II fell on two cities on this island—Hiroshima and Nagasaki.

Some large cities that have more than usual interest to us: Tokyo—capital of Japan, home of the Emperor, Mennonite (Old Mennonite) Center, new home of Japan's MCC, location of one of the three Naganuma Japanese language schools. Osaka—second largest city in Japan which is well-known for its manufacturing and industry. Kobe—where General Conference and many other missionaries study language at another Naganuma language school. Most European and Asian ocean-going vessels coming to Japan dock at Kobe first. It has one of the best harbors in Japan. Yokohama—only about 20 miles from Tokyo and is an important point of embarkation as well as greatest port in Japan, an important transportation center, world's greatest silk port.

II. GEOGRAPHICAL FACTORS THAT AFFECT THE LIVES OF THE JAPANESE PEOPLE

Do you ever wonder why we live in a certain way or do things a certain way? Perhaps we do not even realize it but geographical factors affect our lives very much. What if you had been born in an area near the equator or in some extremely northern place? How would your life be different than it is today? It will be interesting to note what it is that has influenced the lives of the Japanese people.

Typhoons: Typhoons, floods, earthquakes, and fire are the four things Japanese people fear most. There is an average of two typhoons a year in Japan. Violent winds and rains beat down on the ripening rice and flood the rice fields. Typhoons cause rivers to overflow their banks which then bring death and destruction to the villages. At the first warning of a typhoon the people begin boarding up windows and reinforcing their fragile homes. Some of the poorest huts and shanties are often swept away by the wind and the rain accompanying the typhoon.

Floods: Not only do they destroy their precious crops but their homes as well, even to the extent of washing down a whole village at once. Road and railroad bridges that are washed out greatly cripple their important transportation system which hourly brings thousands to and from their jobs in the cities and children to and from schools.

Earthquakes: Japan has an average of 1500 earthquakes each year or about four shocks a day. In the Tokyo area they have one sensible shock every three days. There seems to be a continuous building program because homes and other buildings have to be rebuilt so often. One marvels at the people's courage to build and rebuild again and again.

Mountainous nature of the country: No matter where you are in Japan you can see mountains or sea or both. During the war many people fled to the mountains and lived in caves. Seventy-five per cent of the country is rugged hill and mountain land whose average slopes exceed 15 degrees and are therefore unfit for normal cultivation. They do, however, terrace the ground as high up as possible in order to utilize as much land as possible.

Climate: Japan's climate is for the most part much like the climate of the Atlantic seaboard or Mississippi Valley states in similar latitudes. Winter temperatures range from about 10 or 15 degrees in northern and central Hokkaido to 35 or 40 degrees in central Japan and 45 degrees in the extreme southern part of Kyushu. The growing season for crops varies accordingly and in Kyushu where our particular mission area is located it is about 250 days as compared with 120 or 130 days in northern Hokkaido. The number of degrees of temperature do not always indicate the actual cold or heat. In summer it is generally very hot and humid, so that many people seek refuge in the cooler regions of the mountains and the sea. In winter, on the other hand, the cold is so penetrating that one wonders how the Japanese can live comfortably in their thin-walled and breezy little houses. They can't—they suffer from the cold and must of necessity dress warmly.

III. THE MISSIONARY'S SITUATION

The important part of our lesson is to become familiar with the situation in which our missionaries find themselves. Here at home we're interested in finding out such things as: What food will they find available? What kind of transportation is used? What kind of clothing will the climate demand? What kind of housing is suitable? How about getting us started, ——————, by telling us something of what you know about their food situation. I understand it varies from place to place, but what do our missionaries write us about their experiences? (Also transportation, clothing, climate, housing, etc.)

What food is available: Vegetables—The ones most commonly found in America are also found here, although the market is definitely seasonal, and in Kyushu the variety is definitely limited, mostly to cabbage, carrots, potatoes plus a few of their own varieties. To the foreigner, corn is conspicuously absent except in places where the presence of foreigners has brought a demand for it. There are a few canned fruits and vegetables but the price is about twice as high as in the States.

(Continued on next page)

Fruits: Most citrus fruits can be bought with tangerines being the most plentiful and the general favorite. Other fruits are bananas, pears, persimmons, apples, plums, and some strawberries.

Meat: To the Japanese fish is the most common, but beef, pork, and chicken are also available. Pork often has a fishy taste because fish are fed to the pigs.

Milk: Although it is said to be pasteurized in most places, yet to be absolutely safe, it must be boiled. Powdered milk is widely used.

Bread: Can be purchased almost anywhere, although unwrapped and unsliced. Many varieties of small cookies and crackers are popular, especially with the children.

Rice, noodles: Rice is still rationed and comparatively expensive so that the poorer people mix it with barley and buy a poorer grade, which is not rationed. The rice ration is enough for only about 10 days of every month, so also much black market rice is bought or the Japanese noodles are eaten as a substitute.

What transportation is available: Nearly all kinds are available! The most prompt and best is railroad, but also apt to be the most crowded. For short distances one usually travels third class where there is often only standing room. They have an interesting way of determining the price of a ticket. Third class is one price, second class is twice that amount, and first class is three times as much. To go second class special, one buys a regular train ticket, another one for the privilege of going express and finally a reserved seat ticket. One can also travel first class, second class sleeper, and first class sleeper. Fares are quite reasonable and since students can travel for half fare on third class, train travel is possible for nearly everyone. One very enjoyable feature is that trains are always on time.

Ship: Since Japan has 17,000 miles of coastline and many good harbors, it is possible to travel enjoyably by boat. Cars, trucks: both Japanese and foreign models are widely used, but in the rural areas where roads are poor travel by car is not so pleasant. Bicycles, motor scooters, motorcycle: Most plentiful but when traveling by car on narrow roads travel is difficult and slow. Airplane: Good connections between larger cities but still quite expensive.

What clothing will the climate demand: The climate demands quite a variety of clothing, with a good bit of emphasis on *warm* clothing—coats, suits, sweaters, woolen clothes, warm underwear, comfortable walking shoes (preferably some that can be slipped off easily especially when entering a Japanese home where they have to be taken off). Hats may be worn occasionally but are not a necessity. Since they sometimes have two rainy seasons a year you can imagine that raincoats, overshoes, and umbrellas are very important. Everyone may not own a raincoat, but chances are they do own an umbrella. In summer cool, light-weight clothes are the most comfortable. An electric fan and plenty of refreshing drinks would seem necessary but no doubt most of the Japanese people get along without them.

What housing is suitable: Two styles are available: the typical Japanese house and the foreign or Western style, which usually has a few features of the Japanese home, such as the *ofuro,* or Japanese-style bathroom; the entrance, or *genkan.* The Western style will probably have somewhat of an American style kitchen, hardwood floors and solid walls instead of their dark, crude little kitchens; *tatami* or grass mat floor (which is never walked on with shoes or slippers), and the sliding doors and walls made of paper and glass which allow plenty of ventilation winter and summer but no thought of sound-proofing at any time.

Both styles of houses are being used by our missionaries and though the Western style is definitely more comfortable and convenient it is possible to get used to the Japanese home and even enjoy living in it.

SUMMARY

Much of our lesson tonight has been quite factual, but we know that in order to understand our missionaries, their program, their problems, their methods of work, we must have this background of information. For instance, if we know that typhoons can be expected every year and that many people will lose their homes and possessions, then we are not surprised at a question like this which often faces the missionary: Shall we preach the gospel in word only or in deed also? Does Matthew 25:40 "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," mean that we must give physical help as well as spiritual?

This is but one of the many questions the missionary faces. Another very real one is: Shall the missionary live on the same level as the Japanese? Eat his common food? Live in his type of house and learn to know how cold must be his life in winter? These are not easy decisions to make, but by prayer and dedication the right answers can be found.

Let us this evening spend a few minutes in prayer, remembering some of their special needs and problems. (Name one item and then have a special period of prayer for it and then list the next one and so on).

Pray: 1. That they might be *wholly* dedicated to their high calling as God's messengers to the Japanese people.

2. That the Japanese people might respond to the voice of God speaking through earthquakes, floods, typhoons, etc.

3. That the missionaries may have the courage and physical and spiritual power to carry on the work.

4. (Any others may be listed also).

While still in an attitude of prayer, read "Our Missionaries" by Margaret E. Sangster, taken from *Masterpieces of Religious Verse* by James Morrison, or any other suitable poem.

Our Schools

BETHEL COLLEGE

The "Mennonite Singers" of Bethel College will assemble at the college Sunday, May 29, for a week of intensive rehearsals under their veteran conductor, W. H. Hohmann, prior to their second European Concert Tour.

The first European tour by a group under the direction of Dr. W. H. Hohmann was made in 1952, in connection with the fifth Mennonite World Conference at Basel, Switzerland.

The choir will present several concerts in northern Germany, including radio broadcasts from West Berlin, Hamburg, Hannover, Bremen, and Frankfurt. The first two weeks of July will be spent in Holland with further appearances in central and southern Germany the remainder of July.

Another seven days will be spent in Switzerland with concerts, radio broadcasts, and sightseeing in the Alps. On the return trip the choir will make stops in France, including Paris, and pass through Brussels on their way to Rotterdam where they will embark for America.

Details for scheduling are being handled by Dr. H. A. Fast of the college in co-operation with Menno Travel Service of Akron, Pa.

The repertoire of the choir will feature a group of European numbers with some Latin and German selections, American Negro spirituals, numbers by American composers, and several hymns.

Dr. W. H. Hohmann is currently completing his thirty-second year on the Bethel staff. He has led college choirs on summer tours over most of the United States and Canada. In 1950 the Chicago Conservatory of Music granted him the honorary doctor of music degree. He is co-author of the *Mennonite Hymnary,* and composer of many choral selections one of which, "Seek Him that Maketh the Seven Stars," will be used on the European concert tour.

Members of this summer's touring choir who include present and former students are Wayne Epp, Hampton, Neb.; Harold Friesen, Bradshaw, Neb.; Kenneth Zimmerman, Beatrice, Neb.; Ernest Goertzen and Mary Lou Goertzen, Henderson, Neb.; Sharon Boshart, Cucamonga, Calif.; Sylvia Hege, Aberdeen, Idaho; Gene Ann Roth, Gibson City, Ill.; Orville Schmidt, Marion, S. D.; Dennis Graber and Joel Hofer, Freeman, S. D.; Joyce Franz, Rosthern, Sask.; Henry Dyck, Winnipeg, Man.; Helen Zerger and Berneil Rupp, Moundridge; Eldine Franz and Beverly Nachtigal, Buhler; Bruce Loganbill and Gary Warkentin, Newton; Lois Unruh, Hillsboro; Ida Mae Nickel, Wichita; Don Franz, Halstead; Carl Hohmann, Coldwater; and Ruth Fast, Towanda.

Herbert Dalke, senior student at Bethel College, received first award of $25 in the Stucky Mennonite Contributions Contest for a study recounting seventy-five years of General Conference Mennonite missions among the Cheyenne and Arapaho Indians of Oklahoma, it was announced in the annual honors assembly Monday.

Dalke is himself on leave of absence from the Oklahoma mission field. His study tells of the early interest in missionary activity among the General Conference Mennonites, the work of S. S. Haury, the first missionary, the establishment of Indian schools and the progress of the work to the present time.

Second prize including an award of $15 was granted to James Waltner, senior student from Marion, S. D., for a paper on "Menno Simons and Infant Baptism," while third prize of $10 was granted to Lenore Pankratz, junior student from Mountain Lake, Minn., for her work in compiling the Penner family history and genealogy.

The Stucky Mennonite Contributions Contest was established by Julius and Olga Stucky to encourage significant contributions to Mennonitism by students of Bethel College.

BLUFFTON COLLEGE

The Bluffton College Vesper Choir, under the direction of Professor Russell A. Lantz, will tour Ontario and Pennsylvania from June 7 to 19, following the close of the school year. This will be the final Vesper Choir tour under the directorship of Professor Lantz due to his retiring from this position with the opening of the fall semester.

The tour schedule is as follows: June 7, Leamington, Ont.; June 8, Kitchener, Ont.; June 9, Vineland, Ont.; June 10, Niagara-on-the-Lake, Ont.; June 11, Allentown, Pa.; June 12, Bally, Pa.; June 13, Quakertown, Pa. (West Swamp Church); June 14, Bedminster, Pa. (Deep Run Church); June 15, Souderton, Pa.; June 16, Lansdale, Pa.; June 17, Philadelphia, Pa.; June 18, Schwenksville, Pa.; June 19, Lancaster, Pa.; June 19, Fairfield, Pa.

Vesper Choir members who will participate in this tour are: M'Della Williams, Shirley Shelmadine, Myrtella Lehman, Imogene Lehman, Elnora Bear, Emily Bertsche, Ruth Oglesbee, Helen Neufeld, Morreen Musser, Barbara Streid, Romaine Clemens, Adele Bertsche, Carolyn Schnell, Jane Nyce, Sandra Welty, Doneta Amstutz, Eleanor Wismer, Marion Keeney, Dorothy Bishop, Fyrne Miller, Nancy Hostetler, LaMar Reichert, Jim Gundy, Homer Gerber, Wilmer Sprunger, Ronald Ropp, David Gerig, Luis Torres, Donald Corfman, John Rogers, Tom Reichenbach, Bill Schantz, Jim Bishop, Anton Shelly, Earl Shutt, Jim Roberts, Bob Coon, Marlin Gerber, Don Pannabecker, and Jim Liechty.

CANADIAN MENNONITE BIBLE COLLEGE

On Sunday night, May 15, the oratorio, "St. Paul," was presented by the choir under the direction of Mr. George Wiebe in the Bethel Mission Mennonite Church.

The last social evening of the year for students and faculty was held in Assiniboine Park on Friday, May 13.

On Thursday morning, May 12, Miss Twining and Miss Stephens, who represent the work of child evangelism, visited the college. Miss Stephens, who has recently returned from Alaska where she had worked as a missionary under International Child Evangelism Fellowship, spoke to the students in chapel service.

(Continued on next page)

On Tuesday morning, May 17, our guest speaker was Rev. J. Toews of Winnipeg Mennonite Mission Church. His text was Jonah, chapter three.

MENNONITE BIBLICAL SEMINARY

Rev. Paul A. Wenger was the guest speaker at the Woodlawn Mennonite Church on Sunday morning, May 22. Brother Wenger spoke to us out of his wealth of experience as a missionary to India.

The Baccalaureate service for Mennonite and Bethany Biblical Seminaries was held Sunday morning, May 22, at the First Church of the Brethren. Dr. Paul Minnich Robinson, president of Bethany Seminary, was the speaker of the morning.

Commencement exercises were held the evening of the 22nd at the First Church of the Brethren. Dr. Walter N. Roberts, president of United Theological Seminary, Dayton, Ohio, and secretary of the American Association of Theological Schools, was the speaker. There were twelve students graduating from Mennonite Biblical Seminary. Seven received the degree Bachelor of Divinity, four the Master of Religious Education degree, and one the Master of Theology degree.

Rev. Jacob Johan Thiessen of Saskatoon, Saskatchewan, received the honorary degree, Doctor of Divinity. This honor was conferred upon him in recognition of the many years of sacrificial service he has rendered to his Lord, for the upbuilding of the Church, and in meeting the needs of the world. Brother Thiessen came to Canada from Russia, began mission work in Saskatoon, and helped this grow into an organized church. During his years of service he has been a member of numerous committees. At present he is chairman of the Conference of Mennonites in Canada and the Board of the Canadian Mennonite Bible College of Winnipeg, a member of the General Conference Board of Missions and the Executive Committee of the Mennonite Central Committee.

Brother Thiessen has done extensive work with the European refugees, visiting them in Europe and South America and helping them become resettled. Since 1946 he has served as chairman of the Canadian Mennonite Board of Colonization and since 1947 as a member of the Canadian Christian Council for Resettlement of Refugees.

President S. F. Pannabecker is scheduled to have charge of the ordination service of Dr. and Mrs. John Zook as missionaries to the Congo. This service will be held Sunday afternoon, May 29, at the Alberta Community Mennonite Church of Portland, Oregon. Rev. Harry Albrecht is pastor of the church.

While in the West, Dr. Pannabecker will attend the Pacific District Conference which is being held at Monroe, Washington, June 1 to 5.

Plans for the summer activities at Woodlawn are being made. The first term of the combined summer session of Mennonite Biblical and Goshen College Biblical Seminaries will begin June 14. On July 4, the second session will be in progress. The Cultural Conference is scheduled to take place at the Seminary on June 16 and 17. On the 23rd of June the General Conference Voluntary Service unit will be arriving to help with the work of the Woodlawn and Grace Mennonite churches. Their first major assignment will be the vacation Bible school sessions which will begin the following week.

Gifts for the tenth anniversary year of the Seminary are still coming in. We receive these gifts with humility and thanksgiving, asking you for your continued prayer and financial support in this work of the Lord.

MCC *news & notes*

SIX PAX MEN SAIL FOR GERMANY

Six PAX men were scheduled to sail for Germany from Montreal, Canada, on May 30 following a week of orientation classes at MCC headquarters, Akron, Pa.

The group includes Glenn Kisamore of Harmon, W. Va.; Marvin Moyer of Danboro, Pa.; Wilson Myers of Doylestown, Pa.; Kenneth Nussbaum of Apple Creek, Ohio; Earl Schmidt of Rosthern, Sask.; and Jacob Schrock of Kalona, Iowa. After arrival in Rotterdam, Holland, around June 9 and a brief orientation period at the Frankfurt MCC center, they will be assigned to construction projects in Germany.

Two other men participated in the orientation session at Akron, but will enter PAX service in Germany in August after participating in a musical tour in Europe sponsored by Bethel College, North Newton, Kan. They are Wayne Epp of Hampton, Neb., and Orville Schmidt of Marion, S. D.

KOREAN ORPHAN BOYS
EAGER FOR MUSICAL INSTRUMENTS

That trombone John used to play in the high school band or that violin Susan had for her first lessons—still in good shape, but just gathering dust in the attic or garage—would be a pride and joy to one of the 200 orphan boys at the Kyong San Christian school in Korea.

A project is now under way for Sunday school classes, young people's groups, MYF's, YPU's, men's brotherhoods, summer Bible school classes, or local churches as a whole to collect or buy any kind of musical instrument in good condition and easily packed and shipped. Since it's quite impossible for MCC personnel in Korea to purchase such instruments, it is thought there might be many useful instruments which persons in Mennonite and Brethren in Christ communities would like to contribute.

The boys at this Christian home and vocational training school are eager for musical instruments to play in a band or orchestra. Instruments for this project should be clearly designated for Korea and shipped to Mennonite Central Committee, Akron, Pa.

HOW AN MCC NURSE SERVES KOERA'S SUFFERING

Katherine Dyck of Rosthern, Sask., MCC nurse in Korea, reports challenging work in her new assignment at the Presbyterian Mission Hospital in Pusan.

"This hospital for women has 20 beds, but the average census is from 30 to 35," she writes. "I have never in all my life worked in such crowded conditions, but it is impossible to turn away patients who so desperately need help."

Miss Dyck works in the hospital in the mornings and in the baby clinic in the afternoons. Further information from her report indicates how much the services of such a hospital and clinic are needed.

"One 45-year-old mother came with her baby who weighed four pounds at the age of 1 ½ months. After the mother had been given careful instructions and powdered milk, that baby gained three pounds in two weeks and has been climbing the scales ever since. Just yesterday I got in a 3½-month-old baby who had been fed only rice water since birth. I have approximately 100 babies on the list now who come regularly every week for a check-up and a supply of milk. All of these are cases where the baby would probably starve if it were not for this help because the mothers are poor and unable to buy the expensive milk on the market.

"Our morning work begins with devotions for the staff and patients. During the day a Bible woman works with each patient. It is good to know that the physical help you are giving the needy in Korea is being followed by spiritual help which truly is the greatest part of a man's life."

Jottings

NOTE! Correspondents submitting church news, please note the change of address of the editor as indicated on inside cover.

—**First Church, Fredonia, Kan.:** A son, Ronald James, was born to Pastor and Mrs. Gordon Neuenschwander on March 24. The name of our new hymnbook is "Praise and Worship." Missionary Henry Kliewer from Arizona was in our midst Thursday evening, Feb. 10. A group of young people from Bethel College gave a program in our church Sunday evening, Feb. 20. We observed Holy Communion Sunday morning, Jan. 9. Sunday afternoon, April 17, we had a shower for Mr. and Mrs. Raymond Schmidt. Raymond has recently received his discharge from the navy.—Mrs. Clarence Seibel, Corr.

—**Grace Church, Enid, Okla.:** April 9, our church was favored with a program by the Bethel College Ensemble. On Wednesday evening, April 6, communion was observed with a good attendance. On Easter Sunday morning the children gave a short program preceding the message by Pastor Unruh. Monday evening, April 11, Samuel C. Hsiao, representative of the Home of Onesiphorus, Hong Kong Mission School, related the story of his life as influenced by this school. The messages by Wilbur Regier of G. B. I. of Omaha, Neb., April 18-24, were greatly enjoyed, along with the chart aids. April 24, a film of the parables was shown in our church, with Dick Boehr as narrator. A child evangelism rally was held in Enid with some of our young people present, who were among the O. B. A. students who taught classes among the colored children in the city. Our vicinity was recently blessed with a three-inch rain.—Corr.

—**Pleasant Valley Church, Kismet, Kan.:** Jan. 18, Rev. and Mrs. Henry Kliewer from the Arizona Indian Mission, visited our church. Jan. 23 Miss Florine Dirks spoke to us of her work in Africa. Jan. 30 Miss Marie Regier presented the needs of Paraguay. Feb. 3 Mr. and Mrs. Herman Zinke from Germany, who are preparing to do child evangelism work in Pakistan, were with us. J. J. Regier of Omaha, Neb., was our evangelist March 6-13. Rev. and Mrs. Sam Entz, missionaries from Africa, showed slides of their work the evening of April 21. Family night on April 7 was enjoyed with a fellowship supper in the church basement, and slides were shown pertaining to the work of the MCC by our pastor, Leonard B. Ewert.—Corr.

—**Eighth Street Church, Goshen, Ind.:** The men's gospel team of Bluffton College presented the evening service on April 17. No services were held April 24 because of the Middle-Central District Conference services at the high school. A program of instrumental and vocal music was presented at the May 1 evening service by the adult and the children's choirs and other young people of the church. Mrs. Muriel Ebersole, who worked in the Kings View mental hospital, related some of her experiences there for the evening service May 8. The mother-daughter reception given by the Women's Association was attended by 160 persons. The theme was an old-fashioned quilting bee. Mr. and Mrs. John Bechtel became the parents of their third child, Cynthia Elaine, on April 16. Mrs. Melvin J. Yoder passed away on May 9, after an illness of two years.—Susanne Friesen, Corr.

—**Deep Run, Bedminster, Pa.:** Worship service was held Good Friday evening and the annual Easter sunrise service sponsored by the Youth Fellowship with Samuel Stover as speaker and breakfast following was enjoyed by many. Henry Poettcker who is again at Princeton and filling in nicely at the Allentown church also worshiped with us. Miss Marie Duerksen, a returned missionary from India, filled the pulpit April 17. Mrs. Andrew Holliman, missionary from Paint Rock, N. C., was guest speaker and showed pictures at our April Women's Missionary meeting. Our organist, Robert Swartz, presented an organ recital Sunday evening, April 24, assisted by Shirley Moyer and a girl's trio. No services were held on Conference Sunday giving all an opportunity of going to the conference or visiting other churches. Ralph and Marietta Ketterer joined our membership by right hand of fellowship, Sunday, May 8, 1955. A special Mother's Day program was observed in the evening by our joint C. E.'s and Youth Fellowship followed by a short period of fellowship in the basement.—Corr.

—**First Church, Madrid, Neb.:** Sunday evening, March 27, the Brandon Sunday school gave us an exchange Christian Endeavor program, after which a most hearty fellowship with a light lunch in the church basement was enjoyed by all. Rev. and Mrs. Sam Entz, missionaries of the Congo Inland Mission, were with us Monday and Tuesday, April 4, 5. Brother Entz gave us a good message based on Matt. 9:35-39. Mrs. Entz, being clothed in African costume, told us of the people and how they lived. Slide pictures were shown. From his tape-recorder we heard the African converts singing in their native church setting. April 8 the Bethel College A Cappella Choir gave us a concert of sacred music on Good Friday morning in the Madrid high school auditorium. They also sang in the Grant high school auditorium at eight p.m. On April 11 we were invited to hear the Tabor College Choir sing in the Mennonite Brethren Church near Paxton. April 12-17 we had a series of evangelistic meetings in our church with Walter McDowell as evangelist. His evening messages were based on the first eight chapters of the letter of Paul to the Romans. A "thank-offering" program was given by the Mission Society Tuesday evening, April 5. An offering for missions was taken; a prayer of thanks and dedication by the pastor closed the service. The A Cappella Choir and Concert Band of Northwestern Bible Schools of Minneapolis was with us on April 18 giving us a program with the message and music. The Laymen's Organization rounded out their winter meetings with a banquet given in the evening of April 25 in the church basement, with all members and their families and Sunday school attendants. As their guest speaker, Victor Graber of Hesston, Kansas, gave an encouraging and inspiring message. The Nebraska All-Mennonite Sunday School Convention took place Sunday afternoon and evening, May 1, in our church. The main theme was, "Making Christ Known Through the Sunday School." The guest speaker was Wilburt Regier, instructor at Grace Bible Institute. Nearly all the Sunday schools of the state were well represented, especially those of the Henderson community. Our church was filled to overflowing for the occasion.—Corr.

—**First Church, Caldwell, Idaho:** From March 14-18, the congregation was privileged to sit under the ministry of J. J. Esau. On March 27 a men's octet from Aberdeen presented a well-planned, inspiration service of Scripture and song. The young people's Sunday school class attended the local showing of the Christian film, "Dead Men on Furlough" on April 4, after a buffet supper at the parsonage. A program was given on Easter Sunday night by the Sunday school and choir. On April 17, a children's dedication and parents' consecration service was held for Gregory and Eric, sons of Mr. and Mrs. Earl Wyatt, and Steven, son of Mr. and Mrs. John Dick. A concert by the Grace Chorale of Omaha, Neb., was given in the First Christian Church on April 18. C. P. Goertzen died April 24, several days after an emergency operation was performed. Miss Marie Regier showed slides and spoke of her recent work in Paraguay on May 4. During the evening service on May 8, representatives of the Christian Schools Foundation, affiliated with the National Association of Evangelicals presented the needs and plans for the Christian grade school which is being built on the edge of Caldwell.—Mrs. Lyman W. Sprunger, Corr.

(Continued on next page)

—**Salem Church, Dalton, Ohio:** On Tuesday evening, May 3, a mother-daughter covered dish supper was held in the church basement with a hundred members and guests in attendance. A fine program followed with several musical selections in keeping with the topic entitled "Precious Cups." On Sunday morning, May 1, reports were given by several members who were delegates to the Middle District Conference. Pastor James Reusser also reported on the Conference and spoke at length about our Mission program and of the past 75 years of work on our mission stations. In the evening a number of our young people attended the Spring Convention of the Wayne County C. E. which was held at the Experiment Station at Wooster. Child consecration services were held at the morning service on Mother's Day with fifteen babies being brought to the altar for the consecration ceremonies. Mrs. Matilda Fankhouser and Eli Kirchofer are now residing in the Mennonite Memorial Home, Bluffton, Ohio.—Mrs. Earl Hofstetter, Corr.

—**First Church, Mountain Lake, Minn.:** Farewell services were held for the Albert Neufelds Sunday evening, April 24. They left for Panama by plane from Kansas City on May 2. Groundbreaking exercises for our new church were held May 8. A large audience was in attendance. Excavation was started the same week. It's a large project to undertake but with the Lord's blessing it may be accomplished. Child consecration was held on the same morning. Our congregation is looking forward to the coming of Rev. and Mrs. Willard Wiebe, as our pastor, in October. Rev. Amstutz will be with us at a final service June 19. Rev. Wesley Jantz will be our summer supply pastor in connection with his duties as administrator of our local hospital and Eventide Home.—Katherine Derksen, Corr.

—**Bethel Church, Inman, Kan.:** The news reached us from Champa, India, that a daughter, Camilla Ruth, was born to Dr. and Mrs. Arthur Thiessen on April 14. A daughter also was born to Mr. and Mrs. John R. Ediger on April 24. They have named her Barbara Ellen. Nine children were presented by their parents in a child consecration service on Mother's Day, May 8. Miss Anna Baerg, a missionary among the Hopi Indians at Oraibi, Arizona, spoke and showed pictures of her work on May 1. Mr. and Mrs. Martin Wiens celebrated their fortieth wedding anniversary on May 6.—Mrs. A. F. Enns, Corr.

—**Butterfield Church, Butterfield, Minn.:** On Sunday evening, April 7, Merle E. Christensen, American Sunday School Union missionary, brought a stimulating message and showed colored slides of his work. He was accompanied in song by his wife. On Monday evening, April 25, a group of men (volunteers) planted eight red maple trees on the south and west sides of the church and in front of the parsonage. These trees replaced the former box elder trees which stood on the above sites. The Robert Kempers, missionaries to India, ministered to us on Sunday morning, May 1, in the absence of our pastor, who was conducting services at the 1-W camp meeting in Madison, Wis. Mrs. Kempers led in devotions and testimony, after which Rev. Kempers brought a missionary message. On Mother's Day morning special respect was shown to mothers, and two babies were dedicated to the Lord. In the evening, a General Conference missionary film, "The Call of the Cheyenne," portrayed Montana Indian mission work through three channels; the Sunday school, the summer Bible school, and summer camp. The film showed the importance of using visual aids in church work.—Corr.

—**Onecho Church, Colfax, Wash.:** Jan. 11, evening meeting, John Thiessen, secretary of the Board of Missions of General Conference was with us, and on Jan. 12, evening, representatives of Bethel College and the MCC were in charge. In February pastor P. D. Unruh attended ministerial conference in Portland, Ore. On the morning of April 3 he served the Community Church of Potlatch, Idaho, while Martin Stuak of Albion, Wash., filled our pulpit. Eldon Unruh, son of our pastor, now pastor of the Presbyterian Church of Auburn, Wash., brought a message on March 23. Catechism class has again been started with eight attending. Grace Bible Chorale of Grace Bible Institute, Omaha, Neb., rendered a very inspiring program, April 26. Easter sunrise service was observed by Berean Sunday school class of young people with pastor Unruh as teacher, followed by breakfast at the parsonage. Communion service was observed on Good Friday. The Junior choir and Adult choir under the direction of Dairel Allbright are preparing music for Children's Day. Rev. and Mrs. John Jantzen brought the morning messages on April 17. A farewell dinner was given in their honor as they were en route east, prior to their sailing for the African Belgian Congo. Louis B. Talbot, chancellor of Bible Institute of Los Angeles, held a series of meetings April 24-29, sponsored by the Baptist and Mennonite churches. Leon Rosenberg, founder and general director of American European Bethel Mission, served us the morning of May 15, and showed pictures in the evening of Palestine and the Society's work.—Corr.

—**Calvary Church, Barlow, Ore.:** The Holy Week services were held nightly at the Barlow Church April 4-9 with the sunrise service at the Canby High School. These were held in co-operation with the Canby Ministerial Association. The children's chorus sang three numbers during the Sunday school hour and the adult choir presented the annual musical program Easter evening. Tina Quiring was the speaker on the Congo Inland Mission April 13. A good group of juniors attended the junior rally at Pratum, April 16. A fellowship farewell dinner was held April 17, in honor of Mr. and Mrs. Walter Unrau and Susan who are moving to Illinois and Mr. and Mrs. Weldon Roupp and family who are returning to Kansas. The annual meeting of the Oregon Women's Fellowship was held April 21 at the Barlow Church. Miss Marie Regier spoke on Paraguay and Miss Ruby Friesen spoke on mental health. The churches participating also had numbers for the program. Mrs. A. E. Zook of Portland was elected chairman of the fellowship. Approximately 120 women attended. The mental health film, "Angry Boy," was shown April 24.—Mrs. F. J. Kauffman, Corr.

—**First Church, Paso Robles, Calif.:** Guest speakers in recent months were, Rev. and Mrs. Sam Entz, who gave an illustrated service of the mission fields in the Congo, impressing the need of continued support. Erwin Goering, the director of Public Relations at Bethel College had an interesting talk and gave sound reasons for young people to attend our own colleges. J. J. Esau, representing the Home Missions Division of the Board of Missions, also brought a timely message. World's Day of Prayer union service met in the Second Baptist Church; attendance very good, and the colored people were gracious hosts. The revival meetings in March sponsored by the CBMC were conducted by Theo. Epp from Lincoln, Neb., and of the "Back to the Bible" broadcast. During the Lenten season the Sunday morning worship messages were centered around the thought, "What Manner of Love." Our church was host to the California Mennonite Sunday School and Christian Endeavor Convention April 22-24. The opening service Friday evening was in our church. All the other sessions took place in the Civic Auditorium. All the California Mennonite churches were represented, including the Mennonite Community Church of Fresno, which was officially received into the conference at this convention, incidentally the 35th anniversary, making it easy to remember this happy addition. Convention theme and song was "Great Is Thy Faithfulness." The messages of Dr. R. L. Cramer of Fresno, were, "A Child Shall Lead Them," "How to Be Good the Easy Way," and "The End Is the Beginning."—Corr.

—**East Swamp Church, Quakertown, Pa.:** It was a pleasure to become acquainted with Rev. Sprunger's parents from Berne, Indiana, who visited here a few weeks. Mr. Sprunger helped install a large cabinet and bulletin board in the church vestibule. We are grateful to him for this labor of love. Boys from the Sunday school at Landis Chapel sang for our Junior C. E. meeting April 17. In addition to inspiring messages by our pastor we welcomed Miss Duerksen, missionary to India, Ross Goodall of Ontario, Don Shidler, Mr. Peters, International Leprosy representatives, and Alan McGill, gospel singer. A program was given in the Brotherhood Mission, Philadelphia, May 14, by our Youth Fellowship. They are also planning a workday at Men-O-lan June 4. Lord willing, Dr. Burkholder and family expect to be here June 5 for a program in the interest of Grace Bible Institute.—Corr.

THE Mennonite

LIBRARY BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

The Bethany Mennonite Church, Kingman, Kansas; P. P. Tschetter, pastor.

The Inspiration of the Bible
Jacob J. Enz

The Doxology of the Lord's Prayer
Frank R. Mitchell

If It Were Not for Menno-Heim
David P. Neufeld

The Fire of God
Peter W. Voran

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CHANGE OF ADDRESS

Please note the editor's change of address from 4614 Woodlawn Ave., Chicago 15, Ill., to "Woodward Place, Goshen, Indiana." All church jottings, school news, articles for publication, or general correspondence to the editor should be sent to this new address after June 10.

The Mennonite

Editor, J. N. Smucker

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Nine 1-W's on Atomic-Treated Diet

After several months of preparation, the nine Mennonite conscientious objectors in 1-W service in Denver, Colo., offering themselves for research in human nutrition, have begun a two- to three-month diet of food "shot" by atomic rays.

Objectives of this experiment which began May 9 are to evaluate the energy, wholesomeness and taste of food preserved by rays emitted from mixed products of nuclear fission. This process which kills decay-causing bacteria and permits food to be kept for several months without refrigeration could have revolutionary effects in the preservation of food.

Thus these 1-W men find themselves in a project directed toward the constructive utilization of atomic energy. In this experiment they are able to make a positive expression of their conscientious objection to war by contributing to the welfare of humanity.

The nine Mennonite 1-W's currently participating in the experiment at Fitzsimons Army Hospital: Virgil Erb of Geneva, Neb.; Kenneth Goertzen of Hampton, Neb.; Wilfred Meyer of Orrville, Ohio; Eldon D. Miller of Albany, Ore.; Harry Pankratz of Inola, Okla.; Harley Rediger of Miller, S. D.; Abe Siemens of Buhler, Kan.; George Smith of Meno, Okla.; and Arlie Thiessen of Conway, Kan.

One replacement will be needed by June 15 and three more by July 15.

The volunteers have been divided into two groups. One eats irradiated foods while the other eats an identical menu of non-irradiated foods. There are three meals a day plus a bedtime snack.

At unstated times, the groups alternate each few days. At no time does any volunteer know whether his meals have been irradiated.

Officials have emphasized there is no danger in eating the food. The thirteen food items were tested by the Fitzsimons Medical Nutrition Laboratory and twelve universities throughout the country with the U.S. surgeon general. Experiments were conducted with animals.

Dear Lord and Father of mankind,
Forgive our fev'rish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper rev'rence, praise.

Of Things to Come

June 16, 17—Conference on Mennonite Cultural Problems, Mennonite Biblical Seminary, Chicago
June 26-July 1—Sunshine Retreat, Camp Men-O-lan
July 1-4—Family Fellowship, Camp Men-O-lan
July 4-10—Junior Retreat, Camp Men-O-lan
July 10-16—Intermediate Retreat, Camp Retreat, Camp Men-O-lan
July 16-22—High School Retreat, Camp Men-O-lan
July 22-24—Young People's and Adult Retreat, Camp Men-o-lan
July 4-10—Junior Retreat, Camp Friedenswald
July 11-16—17-22—Intermediate Retreats Men-O-lan
July 11-17—Intermediate Retreat, Camp Friedenswald
July 18-24—Senior Retreat, Camp Friedenswald
July 25-29—Pre-Junior Retreat, Camp Friedenswald
July 29-31—Sunday School Workers Retreat, Camp Friedenswald
July 25-30 and
Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah

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Second term, July 4-22, 1955

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ARCHAEOLOGY
Jacob J. Enz, Mennonite Biblical Seminary

For further details write to S. F. Pannabecker, President, Mennonite Biblical Seminary, 4614 Woodlawn Avenue, Chicago 15, Illinois.

Grounded in the Gospel
Geared to the Times

Editorials

THE LORD'S PRAYER

With this issue we bring to a close another monthly series on prayer, by Rev. Frank R. Mitchell. For six months these articles have appeared in the second issue of each month, showing us a deeper insight into that perfect prayer, usually called "The Lord's Prayer."

It is sometimes pointed out that there is a difference between repeating the Lord's Prayer and saying it "by heart." The mere repetition of the words without the corresponding feeling of the soul may mean little. Some ministers hesitate to have the congregation repeat it in unison for fear it will become so familiar that it loses its significance.

There is this danger, of course. On the other hand, where it is repeated "by heart," that is when it comes from the heart and is the heart's sincere desire, it cannot be prayed too often.

It does not begin as our prayers usually do, with a long waiting list of things we want God to do for us. It begins with fixing the attention on God, and being concerned about His Kingdom and His Will. Where we first get a right conception of God, our prayers may be considerably altered.

The Lord's Prayer should be repeated thoughtfully and with deep understanding, again and again. It need not grow dull nor meaningless; it can mean more each time it is uttered. Perhaps all of us should first make the request as did the disciples—the request which brought forth this great prayer—"Lord, teach us to pray."

THE TIME FOR RETREATS

To many of our young people, some summer retreat has been a turning point in their lives. Here, perhaps, they have made commitments and dedicated themselves to God and His service in a definite way. Many follow these decisions through and shape their lives accordingly. Retreats fill a large place in the life of the church.

Yet, for our people, retreats are comparatively new—only about thirty years old at best. Within the last quarter century they have become a well-organized and developed method of bringing young people face to face with the great spiritual truths and with their Lord Jesus Christ.

Committees responsible for working out the details of a week's retreat have a great responsibility upon them. But every member of the church should feel responsible. Some for giving direct help in such a program, others in sending their own children, others in promoting and furthering the whole idea, and in their prayers and faithful support.

Parents should encourage their children to attend even if it does mean extra work and expense. Children and youth attending should look upon such occasions, not merely as a week in which to "have a good time," but rather as a time to grow and develop spiritually, and face the real issues of life. It is a time to withdraw from the usual routine and be in the presence of God.

NOT FOR SALE

It is far too common a practice in white communities to try to keep out people of another race. Usually in parts of a city traditionally white, when a colored family moves into the community panic begins to spread and "For Sale" signs spring up as property owners scramble to move out of the community.

It is encouraging to note that in Kansas City recently, when this was happening a Presbyterian minister did something about it. He not only preached a sermon attacking the situation head-on, but encouraged the putting up of "Not For Sale" signs. Soon in his neighborhood such signs began to blossom forth much to the surprise of passers-by. A typical sign would read, "Not For Sale; neither my home nor my moral convictions. I believe in my neighborhood and neighbors."

These signs are doing much to stabilize this particular community. "For Sale" signs are coming down as these "Not For Sale" signs appear. The minister also called together his fellow-ministers, so that fifty, both negro and white, met to formulate plans which they hoped would help integrate and stabilize the community.

One man can do a great deal if he is on the side of God and right.

CO-ORDINATING OUR SOLICITATIONS

This is a time of building new churches and of expansion programs in general. There are being built hospitals, homes for the aged, college buildings, as well as the needed additions and improvements in our local churches. Many churches have already shouldered heavy financial burdens in their building programs.

But our Conference institutions—our schools and colleges and seminary—need yearly help to keep going. They are doing a great work and must not be neglected. Yet again and again, when representatives of these institutions ask permission to solicit funds in a church community they are informed that this is not the time, the church has its own enlarged financial program.

Yet we believe in our colleges and seminary—or at least we should. They are doing a very important work. Just because there are imperfections in such establishments is a poor reason for refusing to aid them. For every individual and every home has its imperfections. "Let him that is without sin cast the first stone."

Could there not be found some way of co-ordinating the various solicitations in a church community? Could there be a meeting of representatives of Conference and the various institutions that must depend on help from the churches, so that a general plan could be agreed upon whereby the different institutions do not solicit funds at about the same

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Christians With Conviction

III. CONCERNING THE INSPIRATION OF THE BIBLE

JACOB J. ENZ

Christians believe that the record of God's dealing with Israel and His manifestation of himself as incarnate in Jesus Christ is the most important record in the world. Because of the utter uniqueness of God's dealing with Israel and because God has taken up His abode in no other man than in Jesus Christ, we have come to call the record of those events the very Word of God.

No Other Full Record

Furthermore, in view of the fact that we have no other full record of these important events (though we do have plenty of archaeological and literary materials that refer to them) the Bible becomes doubly important to us as a revelation of God and His salvation for men and of His revelation concerning His kingdom.

Then, finally, Christians accept at face value the Bible's own claims for itself as the Word of God because that Word conveys the gospel which not only redeems man from his soul-destroying guilt, but also plants within his soul the resurrection life which makes new men who through the "in-as-much" of the New Testament deal with their fellow men as they would deal with the Lord himself—the very essence of the kingdom. No other message has been found capable of thus roundly converting a man.

We have said, in summary, that we believe the Bible is truly the Word of God because of its singular revelation of God, because it is the only record of that revelation, and because it is sufficient to meet the needs of man at the most fundamental level of life—his relationship to God and man.

Our Authority for Interpretation

This in no way closes our eyes to some very real problems in the Scriptures. To shut our eyes to the problems is to detract from rather than enhance the Word of God. It will also detract from the glory of Jesus Christ the Lord who is also Lord of the Scriptures, our highest authority for the interpretation of the Scriptures.

Having insisted that the Bible is the very Word of God, men may ask by what earthly logic we come to such a conclusion when we see, for example, such contrast of ethics as warfare in the Old Testament and love to all men in the New Testament. We see polygamy practiced by the chosen of God and monogamy taught by Jesus Christ. We see a Samuel cutting an Agag to pieces. When we read the Psalms praying down God's vengeance on the ungodly in the same book with Jesus' "Father, forgive them, for they know not what they do," we are frankly disturbed.

We need not remain disturbed, however, for the Lord Jesus himself has given us the answer by His words, by His life, and through the New Testament writings concerning the Gospel. If we are really true to the Word of God, the Bible, we shall come to the Bible as Jesus did. That He had the highest regard for the Bible (in His day, of course, the Old Testament) is clear when He apparently extended inspiration not only to the word but to the very letter. Not "one jot or one tittle" (not the dotting of an *i* or the crossing of a *t* was to pass away till all be accomplished. On the other hand Jesus did not accept the Old Testament at face value. In the Sermon on the Mount He clearly went beyond the Old Testament teaching of an "eye for an eye" by aggressive love and prayer for enemies. He also went beyond the Old Testament conception of divorce.

The Test—the Nature of Christ

Now it may well be insisted that none of us are Christ that we may make pronouncements of that nature on Scripture. And with such an observation we are in absolutely full accord. But this much we not only can but must do. We must observe that being the true Son of God (believing as we do in the deity of Christ) and being the fulfillment of the Old Testament He has authority in accordance with His very nature to pronounce thus. He tested all Scripture by His own nature. If we are faithfully to follow Him we will bring any difficulties of interpretation into the presence of the Lord Jesus as He is revealed to us in the New Testament in particular.

Only as we read the whole Bible in the light of the revelation of God in His Son Jesus Christ—in His virgin birth, teachings, sufferings, atoning death, and resurrection, as well as in the light of the presentation of Christ by the Apostles in the rest of the New Testament—will we come to a full inner conviction that the Bible has truly come to us by inspiration of God; then we will be able to learn much from the detailed and heartfelt obedience of Old Testament heroes even though in the bright light of Christ we cannot follow their examples at some points. Only then will we find the utter abandon of faith which understands the Bible to be one harmonious God-breathed whole.

A Mennonite Name

Elaine Sommers Rich

"That isn't a Mennonite name, is it?" someone asks dubiously when he has just been introduced to Brother or Sister McCammon or Tucker. Perhaps his Bible says, "Unless thy name has come down from the Dutch or Swiss Brethren, thou canst in no way enter the kingdom." And then again, perhaps it does not.

We need to recognize that although Christian discipleship may produce in a group a culture different from a surrounding society, the Church is not to be identified with a particular racial or cultural group. The Jews made such a mistake in Paul's time.

When a person becomes a member of the Mennonite church, he automatically has a Mennonite name, even though it bear not the slightest resemblance to Klassen or Duerksen.

—Youth's Christian Companion

The Doxology of the Lord's Prayer

FRANK R. MITCHELL

The Lord's Prayer which leads us into the very presence of the Father in heaven, also leads us back "in the world" (John 16:33b) praying, "Deliver us from evil." The last word of the prayer, as it came from the lips of Jesus, is a reminder that we are still confronting evil. There is a battle still to be fought. But also there is the assurance that we need not fight it alone. We may pray right here in the midst of our struggle, "Deliver us from evil," and our God will hear our prayer and give us the victory.

It was in testimony to this victory, that a doxology was added to the prayer by its early users in public worship: "For thine is the kingdom and the power and the glory forever. Amen." This doxology which in the King James Version we find at the close of Matthew's account of the prayer, and which has become so familiar to us by its constant repetition in the public use of the prayer is not a part of the earliest and best manuscripts of Matthew. Neither is it found at all in Luke. Almost certainly these words were not spoken by Jesus. But they are true words of praise and adoration, and none of us would be willing to omit them from the prayer as it is now offered.

To the earliest church fathers these words seem to have been unknown. When they were introduced we do not know. A doxology closely similar to this one was attached to the Lord's Prayer, in the custom of Syrian Christians, before the end of the first century. We find our familiar doxology in common use in the worship service of the second century.

The doxology seems to have been added for liturgical purposes in the church service. It is curious how this doxology helps to confirm the authenticity of the prayer. The church never would have created the prayer to have ended with the word "evil." The fact that it was felt necessary to append the doxology to make the prayer more suitable for public worship is revealing as to the divine authorship of the prayer.

The majestic words of the doxology were probably drawn from the Hebrew of the passage found in 1 Chronicles 29:11, 12. The condensing of the passage to form the doxology has strengthened it and made it most fitting and in harmony with the prayer. Certainly the early church was guided by the Holy Spirit in giving us the words as we now have them. The ancient doxology is centered in the petition for the Kingdom and rests on the confidence that God is all powerful and all glorious forever. The doxology ends with the "Amen," the Hebrew word for certainty, which seals the prayer with the faith of the pray-er.

The study of the Lord's Prayer is inexhaustible. He still stands ready to teach us. We learn to pray it best by humbly starting at the beginning, and, sentence by sentence, with willing and praying heart, seek to apply each lesson as we learn it. We must learn to pray it together. Whatever our language or race or custom, whatever our differences or circumstances, we must seek to pray it together. We must learn the prayer by our hearts and our wills, and by our minds and our hands.

I wish to make some needed acknowledgements concerning this study of the Lord's Prayer. There are scores of helpful books and articles that have been written through the centuries. Only a very small number of these have I been able to see. There have been a few excellent sources, however, that are available and which I have studied. I wish to name two or three which have been valuable to me:

Hastings' *Dictionary of the Bible*
Five volume set, Vol. III, pp. 141-144
Article "The Lord's Prayer" by A. Plummer

Hastings' *Dictionary of Christ and the Gospels*
Volume II, pp. 60-63
Article "The Lord's Prayer" by J. C. Lambert

There is also a more recent book by E. F. Scott, *The Lord's Prayer*, Scribners, 1951, 124 pp. $2.25. This volume is valuable and quite unique in the study of the prayer as it treats of its character, purpose, interpretation, and background.

In closing, may I say that it has been most inspiring to be privileged to study with the readers of *The Mennonite* this past winter. With you, I share the longing that we might continue to sit at the feet of our Lord and learn the prayer which He would teach us to pray.

The Peace of God

The story has been told of a woman who lay dying. A minister sat beside her and tried to break the news as gently as he could. He said, "The doctors think your time is short."

"Yes," she answered, "I know it."

"Have you made your peace with God?" he asked quietly.

"No," she replied, "I haven't made my peace with God."

"Then are you not afraid to die?"

"No," she answered positively.

"Do you realize that in a few hours you must meet God . . . and yet you have not made your peace with Him?"

"No, and I'm not going to." There was a strange light of perfect peace in the woman's eyes, and the minister realized there was something back of it all.

Finally she enlightened him. "Listen," she said. "I know I am dying, yet I have no fear of meeting God. I am resting in the peace which Jesus Christ made in His atoning death upon the cross, and I don't have to make my peace with God. I am included in the peace which Jesus Christ has already made."

Gladys J. Peterson

Working Churches

L. R. AMSTUTZ

A meditation by the president of the Northern District Conference.

"My Father worketh hitherto, and I work,"
—John 5:17.

This is the value which our Lord places on work. God works and therefore Jesus worked. Jesus works therefore we should work. God intended for us to be occupied in gainful activity. The great and perfect example is the work of the Father. God not only created the world, but He also sustains the world every waking and every sleeping moment. God is at work consciously and unconsciously. What is true in creation, is also true in redemption. God is at work at all times in the hearts of men working out His great salvation. The sun never sets on the fields of God's working. God does not merely begin a good work in us but He will "continue it until the day of Christ." He is the author and the finisher of our redemption.

The artist Ruskin said, "Life without industry is sin; industry without art is brutality." The farmer is not merely putting out his crops but he is a partner with the Lord. The minister is not just preaching sermons or serving the congregation, he is the shepherd of the flock. Churches are not merely engaged in activity (too often we are) but the Church is God's husbandry, a field for the Lord's cultivation. The Lord has set people together in families. There are families of Churches. Our Northern District Conference is a community and community life means work. We do not say, "He works like a wolf" or "as busy as a fly." We say, "He works like a beaver" or, "He is busy as a bee." All these last mentioned live in communities and must assume their share of labor in the community. Churches are not "lone wolves" and even evil travels in "packs." As Churches we are the flock of God. Even the body is a community as feet, hands, etc., must all work together if the whole is to prosper.

The Lord looks at the work of the Church. Christ is more searching in His gaze than the most exacting foreman. Public school projects hire an "inspector" to inspect the nature of the workman's work and to see that only good materials go into the structure. How much more does the Lord look upon the labor of our hands and hearts. This truth is repeated again and again in the Lord's inspection of the seven Churches in the Book of Revelation. Such phrases as: "I know thy works and thy labor, and thy patience . . . for my name's sake hast labored . . . repent, . . . and do the first works; . . . I know thy works, and tribulation and poverty . . . I know thy works, that thou art neither cold nor hot." Without exception, the Lord sees the "work" of the seven churches. We need to remind ourselves that although salvation is all of grace, yet God looks at the work of the Church. Man-made rules of religious conduct can never cancel out the great truth and example for the Church, "My Father worketh hitherto, and I work."

There are different grades of labor which we may mention. First, there is a slave labor. Work that must be done under the whip of necessity and the lash of fear. Some nations do not hesitate to resort to this type of labor. Israel in ancient Egypt knew what it means but their cries entered into the ears of the Lord of sabaoth. (Lord of Hosts or armies). The Lord does not want forced labor. When a Conference must "beg" its members to serve, such labor is of doubtful value. A pastor does not desire to recruit "slave labor." The Lord desires the glad and cheerful work of His servants.

Then, there is the work which seeks to satisfy ones desires. To equip a home and to supply the luxuries of life. Our desires may so easily become our needs. There is danger that our so-called "needs" may leave God out of the picture or make God secondary. A good rule which has been mentioned is to point one arm upwards toward God and one arm toward man. This will give proper balance.

Furthermore, there is work for works sake. Work for the sheer pleasure of being gainfully occupied. This is absorption in the task at hand. I am sure that we have all at times become absorbed in our task so that we even have lost the desire to eat. Jesus was so occupied with the work of the Father that He told His undiscerning disciples, "I have meat to eat that ye know not of." God give us this desire to work! What kind of workmen are we in the vineyard of the Lord?

Work is honorable! Many of our churches in our District are small churches. Salaries must be supported by additional labors. Where this is truly necessary it is certainly justified. Yet the so-called "white collar" work is perhaps even more demanding in the exaction of nervous energy from one's body. Thus the work of the mind must be balanced with the work of the body. Paul demonstrated the honor of this balance when he made tents for a living. His trade opened up doors of opportunity for witnessing. Most Mennonite ministers can do other things besides preaching and ministering. Jesus labored in His Father's carpenter shop. The Christian message places dignity on the labor of our hands. We need also to realize that the Christian message also places dignity on the work of our hearts and minds. Christ was not now working in the carpenter shop. We never read that He went back to the carpenter shop. Others supplied the needs of the apostolic group, among them the honorable women. It is then that He states the great truth of an incessant work.

According to the 1950 statistics, there was in the United States a laboring force of 62 million with 58 million gainfully employed. We are only a group of about 6000 adults and 2000 children in our Northern District Conference and what percentage shall we

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Tests in India

Dear Mission Friends:

We want to share with you a short letter which we received from one of our Christians in India. This letter tells us something about the spiritual agony our Christians are in and the uncertainty in which they live. We would like to ask you also please really pray, not only once but often, for our fellow Christians in India. Let us also at the same time remember our Christians in China. Here follows the quotation from the letter which was written by our brother Dhani Ram in Jagdeeshpur, India. He is a teacher whom we have known for many years, very faithful in the work and a devoted friend of Christ Jesus our Lord and also an earnest Christian worker in the Christian Church of India.

> "Weakness within and difficulties and hardships from without is the present summed up condition of our churches. But Jesus comes to us walking on the sea, and immediately the ship was on the land whither they went; These are dark days. Winds are around us. The sea is rising mountain high. We are afraid. But Jesus comes to us treading under foot the forces of nature and forces of principalities. We pray for His strength, we pray for His grace, we pray that He empty us and fill us with His strength. We are sitting at His feet. We need your prayers—the prayers of Mennonites for Mennonites who stood bravely the test of the times. Please ask all our friends who have been with us in the past and our friends who have not seen us with physical eyes to take us to God in prayer."

Let us not look upon this as merely an isolated case nor as an emotional eruption. Let us think of this as something that our Christians in India have to face increasingly from day to day in all their connections and relationship with fellow man in their own home country.

—John Thiessen, Exec. Sec., Board of Missions

GLIMPSES OF A MISSIONARY'S LIFE

(Continued from page 377)

school in mechanics, etc. I would be most happy to do so, but with what and how? There would have to be a special building, equipment, teachers, etc. Then we would have to charge fees like in every school and after training they would have to find jobs outside of the mission, so we would still not be solving the problem. One of the greatest things we can do is to create an initiative in our young people so that they will be willing to go outside of the mission compound and make something of their lives as well as be a living witness of the gospel of the Lord Jesus Christ. The young people's retreats have just closed and some of these very problems were discussed. Please pray for the young people of the church in India. May God bless you as you labor for Him.

Leona and Ben Sawatzky

Flashes of Thought

Power Indeed

Walter Gering

It was dead; absolutely dead. For some time we had been waiting for this moment, anticipating the activity once the machinery was set into motion. We had watched them dig the preliminary hole in the ground. The young man had climbed to the top of the derrick to untangle the cords. All the necessary preparations had been made and the moment had come for which we had been waiting.

I had often visualized in my own mind the process of digging a well. I had stopped more than once along the side of the road to watch the men drill for oil. But never had I seen them dig a well. It soon became apparent from all the preparations being made that this was a different kind of procedure. This would be an interesting experience.

All things ready, the starter button was pressed, followed by an ominous silence. Instead of the loud clanging of grinding wheels there was nothing to indicate that there was any life. The battery was dead; there was no power. No machinery, however well adjusted, will move into action without a source of power at its center. There we stood, dismayed at the silence of the motor.

A few days later the young man who had climbed the derrick and had helped in the preparations left the church at the close of the service to return home. Seated at the wheel of the auto he pressed the starter button in anticipation of a quick start. There was silence—strange silence. Yes—the battery was dead; there was no power. Without that live battery the wheels refused to turn.

Joking about the fact that this had happened to him twice within the space of a few days we watched him get started under the power of a friendly push by another worshiper. How could he allow something like this to happen to him twice in a row?

Little did I realize my own situation. Late in the evening I hurried to the garage, stepped on the starter—and no response! The battery was dead. Everything else was in order; all it needed to travel down the street was the power from a live battery. Without that there was no response.

Of course I thought of the text of the morning: "Ye shall receive power after that the Holy Ghost is come upon you." Three times in a few hours it had been impressed upon me that all the machinery in the world, well oiled and prepared meant nothing without a source of power. That was what Jesus meant when He told His disciples to wait until they had been endued with the Holy Spirit. He—and He alone—would give life and power to their activity.

So it is today. The great forward movements of the church shall ever be dependent, not upon well organized plans and activities, but upon the energizing power of the Holy Spirit.

The Fire of God

PETER W. VORAN

It wasn't so much the fire that arrested our attention. Fires are common in Japan. Most houses are built of wood and paper sliding doors form most of the inside walls. When the fire siren sounded shortly after midnight and aroused us from our sleep we just marked it as another fire. From the excitement in the neighborhood we could tell that the fire was close so we too investigated. Looking out of the window we were fascinated by the weird shadows that were dancing against the mountain side. The fire was burning intensely. Sparks were flying high in the air as the wind carried them up and away. Each spark—the potential of another flame! It was an awesome spectacle, fearful; without words it told of a power greater than that of man. In all four houses were burned before the fire was put under control.

It wasn't so much the fire that arrested our attention, but it was the 'time' of the fire that made its lasting impression on our minds. You see, just the evening before in our Bible class at Tontokoro the Fire of the Holy Spirit burned with conviction power. Indescribable, yet present in such a way that all gathered will never forget the experience, the Power was in our midst. Looking at the fire before us destroying the homes seemed to set a seal on all that had happened the night before. It was almost like a dream. There were eighteen of us gathered together for the study of the Word. Four of us were Christians, others were secret believers, others on the verge of making decisions for Christ, the remaining ones were thinking about eternity but from their words and actions one could not determine their thoughts about Christ. The Word was opened, broken, studied and discussed. In the Word we were brought face to face with our sins and our Savior. Jesus said, "And I, when I am lifted up . . . will draw all men to myself." When Christ was exalted this night our hearts were drawn together in Him. Then the Holy Spirit fell! In what was like one voice, the group confessed their sins and accepted Christ as their Savior. For a few moments after a season of Holy Spirit directed prayer no one could say anything. We were all as in a dream. Then an uncontrollable feeling of joy spread as the Holy Spirit gave witness with our spirits that all were children of God. One word of praise was lifted to God. Not knowing what else to say, the word "Hallelujah" sounded to heaven.

Returning home we were still in a daze. The next day when Satan tried to throw doubt in our hearts as to what happened we opened the Scriptures and claimed again the promises of God. Committing the young converts to the 'grace of God' we retired for the night. Then it happened! Fire! Fire! The first thing that came to our minds upon seeing the weird effects of the fire against the mountain side was the Bible class the night before. Fire! Hallelujah! The Holy Spirit of God was confirming again that His work of exalting God and revealing Jesus Christ to men as their only hope of salvation was a sure work. All doubts vanished in that instant. Seeing the blaze before us we had no doubt about the burning buildings. They were going up in smoke. In like manner the fire of the Holy Spirit burned the dross of sin from lives the night before and transformed the repentant ones into children of light.

The following meeting with the group confirmed the work and continued the working of the Holy Spirit. We met with a new group of people. The names were the same to be sure, but the new babes in Christ were different. Faces were shining with the joy of the Lord. The fire of God had kindled in their hearts a flame to burn for eternity. Sparks from these fires are spreading in the air as the 'winds of God' continue to blow. Every spark—the potential of another flame. It tells us of a power that is completely different from the power of man. There is only one explanation. It is the power of God unto salvation to every one that believeth. Fourteen lives were consumed in the love of God! This flame will not be extinguished. It is eternal. Hallelujah!

The Daily Dozen

The two pictures show us a goodly number of our potential Christian workers in our Jagdeeshpur mission school, India. These and similar young people are our hope for the future and are those whom Christ calls. "Who will go for us?" Let us remember these young people in our prayers. —J.T.

Glimpses of a Missionary's Life

Leona and I have been very busy these past months. We are very thankful that the Lord has given us strength for each day so that we have been able to do much necessary work. We often sing the hymn 'Work for the night is coming,' and how true that is. When we see the night approaching we wonder how we shall ever be able to get the Lord's work finished. That means we will have to apply ourselves in a much more enthusiastic and consecrated manner than ever before.

We have many things to be thankful for. One of these is the fact that we have been able to finish the required course of study in the Hindi language. It was with a good deal of relief and yet with some reluctance that we finished taking the second year Hindi written exams. I am sorry that I cannot give you the results of that exam as yet. We are trusting the Lord that we will have successfully made it. We were very fortunate to have six language students on the Champa Station at one time. That truly is a proof that God is expecting big things from us. Many other missions are being refused entrance to India. Because we were six students we were privileged to have the oral examination here in Champa. This suited our mothers with small children very well. We were all very successful in the orals, not that we deserved to pass. Of course finishing the required course of study does not say that language study is finished. There is much more to learn and we are striving to keep in practice constantly.

The first of January became a time of new responsibilities for me. It was then that I fully took over the charge of the workshop including the pad sheets and budgets. This is real responsibility and takes considerable time. It makes one very conscious of the required duties of a good steward of God's money. During the winter months I spent every morning at work and afternoons in language study. Since the first of April I have been spending full time in the work. There has been an excessive amount of work in the shop this winter. We have had some unexpected breakdowns. There have been two broken axles to repair. In both cases it has meant scouring the various repair shops of Calcutta and even Bombay to find the spare parts. We have been able to do this by letter, so that trips to these places were not necessary. Then recently our light plant broke down in a very serious way. We were very doubtful that the parts could be secured, but a Bombay firm was able to supply the needful. It still is not working. It seems as though there is a short somewhere which does not allow it to produce current. We hope to have that fixed this week. We have had to do very much driving this past winter so our motors need much attention.

Leona and I have both been able to help out in the Sunday school work. She is the supervisor for the primary department and I am teaching a young boys' class. This has proven to be very interesting work. At present I have a large class of about eighteen boys. Leona has turned her duties over to one of the teachers for the summer months. She and the children are in the hills at present, so I am experiencing a new role as bachelor.

I shall probably be going to the hills around June 6. There is some repair work to be done on Ellangowan House before the rains set in. I should be there to supervise the work. Starting May 23 I will be teaching a two weeks Bible course in Hindi to the young boys. I will be using the course put out by the General Conference, 'Christian Life and Conduct.' I hope the Lord will bless these feeble efforts.

One of the problems that we face constantly is what to do with the unemployment problem. There are a number of young boys sitting at home idle because there is no work. And now with the decreasing mission activities and the increasing Indian church activities, we do not have enough work to go around. Then the people say that there is a certain amount of persecution in regards to getting a job outside of the mission. One of the problems is the fact that many of the Christians feel it the duty of the mission to give them work. We must try to help them change their viewpoints. I have been approached a number of times to open a training

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Our Missionaries in India

From left, back row: Harold Ratzlaff, Esther Wiebe, Martha Burkhalter, Harvey Bauman, S. T. Moyer, J. R. Duerksen, H. E. Dester, Helen Nickel, Aron Jantzen, Orlando Waltner.

Middle row: Ruth Ratzlaff, Helen Kornelson, Augusta Schmidt, Ella Bauman, Metta Moyer, Christine Duerksen, Hilda Dester, Eva Pauls, Kathryn Jantzen, Carol Waltner, Vernelle Waltner.

Front row: Leona Sawatzky, Ben Sawatzky with Philip, Kenneth Bauman with Timothy, Mary Bauman, Mary Schrag, Jeanette Thiessen, Arthur Thiessen with Karen, Dorothy Giesbrecht with Gerald, Jacob Giesbrecht.

If It Were Not for Menno-Heim

DAVID P. NEUFELD

David P. Neufeld served as one of the MCC workers in Menno-Heim, Berlin, Germany. Since writing this experience of a Mennonite woman from Germany's East Zone, he has returned to his home in Rosemary, Alta.

I met Mrs. Meier of Germany's East Zone (we will call her that though it's not her real name) for the first time this morning. She had stopped in here at Menno-Heim, the MCC service center in Berlin, on her way home after visiting her husband who is sentenced to 25 years in prison by the Communists. In our chat she was able to tell me a little of her story.

"Both my husband and I are Mennonites from South Russia," she began. "We decided to move to Germany shortly after World War I. Three children made for a happy family until we were again in the clutches of the Communist regime. Six years ago my husband was suddenly arrested and taken to one of the worst prisons of the East Zone—one where several Mennonites have already had to lay down their lives."

"You have just come from a visit to your husband," I said, "how often may you visit him?"

"Every three months I have the privilege of seeing him for a half hour. We are first drilled on what we may and may not ask the prisoners. For instance, we may not ask what our husbands work, how many are in his room, on what he sleeps, what food he gets or whether he has been sick. All we can do is to observe our loved ones closely and ask carefully. Six months ago I noticed that his sight was getting very bad. The way he walks, the way he touches the chair before he sits down, the way he peers into the room are proofs enough for me. When our husbands come in, they are seated across a table from us. We may only press their hand in greeting. Five feet behind me sits a guard who carefully listens to every word we say. This time I had some pictures from my family along so I inquired whether I might show them to my husband. After inspection two were allowed. I showed him the pictures of the family of our married daughter and of our own little girl, now 10 years old, who hardly remembers her daddy because she was only four when he was taken from us. Of course no one under 16 may visit the prisoners."

"Do you think your husband is getting enough to eat?" I inquired. Mrs. Meier was quiet for a bit and then sadly shook her head.

"Obviously not," she said, "else my husband would not be so anxious to receive the seven-pound food parcel we may send once a month. The difficulty is, of course, that I can hardly afford to buy this food since I am sick and unable to earn anything. Only through the repeated help of Menno-Heim, the clothing and food parcels we have received from here was it possible to continue this far."

"Your husband has been in prison for six years now, Mrs. Meier, do you have any hopes that your husband will be released before the 25 years are up?"

"Yes, it will be six years in June when my husband was arrested on charges of spying, though he was never politically involved. I asked him now whether he had ever heard anything of an early release and his answer was 'no.' Sometimes we just don't know what to do. I would like to join my daughter in West Germany, but then I would never be able to visit my husband. Yet I always have the feeling that I am closely observed and it may well be that the borders will close tightly one day. I really don't know what is the best."

As she rose to go, I pressed 100 East Marks into her hand—a mere $5 that were to symbolize the concern of the American Mennonites for her and others of a similar fate. It would enable her to see her husband again in three months.

"Twice I was unable to go," she confided, "because I didn't have the money to pay the train fare. I thank you most sincerely for this gift. It will enable me to see him again on the sixth of June."

WORKING CHURCHES

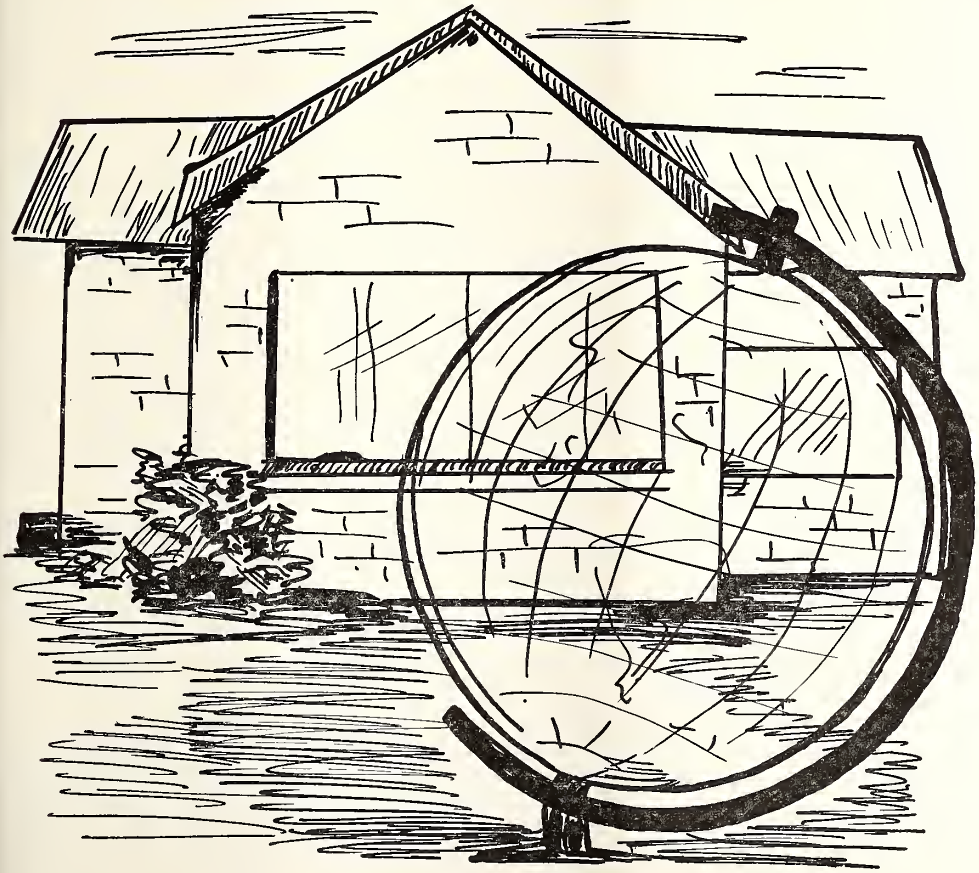
(Continued from page 374)

say is gainfully employed? There need be no unemployment in the work of the Lord. The tasks are too great. There is work to do. The Lord gives to every man his task, and with the task sufficient strength. Why have we come to Henderson? Let us make up our minds that we have come to work. Yea, rather, let us report that we have worked!

Man is by nature a "doer." From the time the little child begins to toddle about the house to the time that he departs this life, the life span is marked by activity. But why are we so slow in the work of the Lord? Why do we not do with zeal the work of the Lord as we zealously labor for material things? Yes, from the garden of Eden to the Paradise of God, man will be busy for the Lord. Heaven will not be a place of inactivity. The lazy man will not be found in glory. All the saints will be busy for Rev. 22:3 states, ". . . and his servants shall serve him:" I am glad it is stated in that way for each of our imaginations can supply the tasks of glory. Let us then, make our days ". . . as the days of heaven upon the earth," Deut. 11:21b. Let us pray, "Thy will be done on earth as it is done in heaven." Let us serve the Lord, for that is heaven's occupation. Thus we have come from the far-flung fields of Montana to the lake-dotted land of Minnesota, to work and to fellowship in the things of the Lord. The reason is adequate, "My Father worketh hitherto, and I work."

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Lois Duerksen, North Newton, Kansas



Voluntary Service at Home

As a boy, I frequently considered my father old-fashioned because he was a minister and received practically no remuneration whatsoever. He was a minister as long as I can remember. He served on various boards and there was always the question, should he take the time and expenses for the board meetings? To him it was voluntary service; but it probably didn't have the term "Voluntary Service." Beyond that, this was nothing unusual; this was simply the way things were done.

Today I am very happy for the words "voluntary service," and for the institution, Voluntary Service. I am happy for the place and recognition it receives today. I get a great deal of satisfaction from knowing that many of our people are serving various periods of time of their own free will in the name of Christ.

However, with this new, wholesome emphasis on Voluntary Service, we have neglected the home front. I was dirty and hot, and was just going into the local cafe for a cup of coffee when I met my father, a retired minister. He noticed my appearance and wondered just what my activities included. I explained to him that today I was doing voluntary service. This having been said in a jocular vein, he asked for more details. I explained to him that I had been cleaning up trash in my yard with the truck, and as I was doing so, I noticed that my neighbors who happened to be widows also had a considerable amount of trash. So I spent the day cleaning up their trash as well as mine. He commended me and we both went about our business again.

Several weeks later at a casual meeting he mentioned with youthful satisfaction that today he had been doing voluntary service. Remembering the former incident, I jokingly asked him under which board he had served. He said:

"Today I served independently!"

A neighbor had told him of a widow in town who had complained that no one visited her and that she needed fuel and didn't know exactly how to go about getting it. Father had rented a trailer and followed a corn-sheller out of town to gather up a load of cobs for this widow. Having delivered the cobs, he stayed on to pay her a social call. And, he added, "I did it in the name of Christ."

These are homely illustrations, but they are true

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Western Influence on Arab Culture

The following articles were taken from the Jordan Relief Notes, April and May, 1955.

Writers frequently call the Middle East a land of contrast. It is still the crossroads of three continents, although with improvements in air and sea transportation it no longer possesses the strategic importance of previous centuries. Here the most modern cultures are found dispersed in the culture of Abraham. One may travel down the asphalt road in a new 1955 Ford taxi and meet a bearded man clad in a long robe, staff in hand, his donkey at his side, on his way to the market place. Fields are cultivated with the same type of plows, the same ground axes, the same kind of donkeys and oxen as were used thousands of years ago. But in the Jordan Valley are caterpillar tractors leveling land and diesel-powered pumps pouring thousands of gallons of water onto the salty earth to make it produce abundantly.

Western society had made great inroads on the solidarity of the Arab culture. No longer is the typical Arab one who lives in tents and has herds of sheep, goats, and camels. It is more correct to say that there is no "average" today. Many of them are very well educated, live in modern homes, and have all the appearances of Western businessmen. Some are still the roving Bedouin with all the marks of their age-old culture. Between these two extremes are the bulk of the people, varying in the amount of education and progress they have made. The average Arab youth now has had an elementary school education; many have had secondary school. He has learned some of the English language. He is much better educated than was his father. He usually does not wear the same type of clothes as does his father, preferring the shirt and trousers to the flowing robe and the ankle length skirt. One criticism of education sometimes made by conservative Arabs is that once they send their children to school they no longer want to dress as their forefathers did.

The Western influence in Jordan is largely a result of the British Mandate of Palestine. Since the establishment of Israel and its resulting turbulence many other outside influences have appeared. Foremost is the United Nations, and now Point Four. Also are many private relief agencies which though small in scale are very influential. These groups have brought in an abundance of Western goods and methods to try to cope with the disturbances. In refugee camps schools have been set up in which up to 75-80 per cent of the children can attend, whereas before somewhere around 25 per cent could attend.

Westerners are found in nearly every area of Jordan. Fifteen years ago many areas had rarely seen Western culture. This is true particularly of East Jordan, formerly Trans-Jordan. Western culture now exists mostly in the cities. In the small villages life still goes on much as it has for centuries. But even the villagers have seen the other parts of their land where there is Western influence. They have seen Western dress, Western cars, Western airplanes, and cinerama, probably the most talked about display at the last Damascus World Fair. At present they are too poor to appreciate any of this culture for themselves. But with UNRWA and the private agencies at work they are getting new types of trees and new seed for their crops. Public health clinics make available modern medicines for their diseases and are now working on proper water supplies.

The outcome of this trend will be seen in the coming years. With the education of the masses and the increasing independence of the Arab peoples they are becoming more nationalistic. While certain aspects of their age-old culture are on the way out, others are becoming more predominant. The Arab is beginning to shift his loyalty for the family to a loyalty for the nation. Now that they have adopted Western techniques they no longer want the Western people themselves to be their leaders. Consequently there is this anti-Western attitude now present which is directed not at Western culture itself, but to *Westerners* themselves.

The Moslem faith is the greatest single factor in the perpetuation of Arab culture. These people were Arabs before they were Moslems, but since they came under the influence of Moslem thought they have perpetuated their culture without much change. The Koran is the standard of life in the Arab world.

What effect will Western culture have on the Moslem faith? Here we are not equating the term "Western culture" with Christianity. Is Western culture a threat to the Moslem faith? Will Moslem beliefs be thrown aside by this new culture? There are indications that such may be the case. But there are other indications that the Moslems can embrace Western culture in their religion and that it will only strengthen them in their faith. At the present there seems to be an increasing tendency to exclude non-Moslems from their society. As their nationalism is increasing, so is also the strength of their religion. This may be a transient phenomenon, and perhaps Western thought is incompatable with the Moslem faith.

—Dr. Willard Kaufman, of Cleveland, Kansas

Bible Truths Live Again

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: . . . for they know not the voice of strangers," John 10:4-5.

One of the prettiest sights in all of Jordan is to see a shepherd leading his sheep down a hillside, through a valley, or along the main highway. The shepherd leads the way and he seems always to have the flock in perfect control. In crossing or following a busy highway, a shepherd's word will send the sheep to the side of the road or stop their crossing until the car is past. They seem so docile and obedient that I began to wonder if they were different from American sheep until one evening I had my answer.

Gladys and I were driving along one of the back streets of Jericho. As we rounded a sharp curve, our way was completely blocked by a flock of sheep. The shepherd was nowhere in sight so I blew the horn and tried to slowly move the car through the flock. They seemed very frightened and milled around all over the street from wall to wall. Not wishing to frighten them unnecessarily I stopped the car and waited. A policeman came to my rescue and tried to herd them to one side so I could pass, but the sheep continued to dart from one side of the street to the other. Soon a whole crowd of school children appeared and formed a line to clear a little lane beside the pushing, crowding flock so that I could get through, but they were no more successful than the policeman had been. Finally one little fellow used his head for he dashed into a nearby compound and returned with the shepherd who had evidently neglected his flock for a little Arab hospitality. The shepherd walked quietly up to his frightened flock and spoke one word or made a sound, I wasn't sure which, and immediately the whole flock moved to one side and stood perfectly still; as calm and unconcerned as though nothing at all had happened.

I drew a long breath of amazement and drove past. Gladys smiled and said: "Whose own the sheep are not"—Bible truths live again.

—Leona Yoder of West Liberty, Ohio

Life in an Arab School

There goes the alarm and it is already six in the morning and the sun is high above the eastern hill. So out of bed you jump, wake up the boy on duty and he in turn rings the bell to rouse sixty-five sleepy boys in the boarding house. This is the beginning of a typical day in our school, and the beginning of another day of living with and teaching Arab boys.

After they have washed there is another bell and it is breakfast time where all fall into line and then proceed into a large dining room. Here hungry young stomachs are satisfied with the native food, which often seems quite heavy for a person brought up on American food. They have all the zest and speed in eating that our life has become accustomed to in this rapid age. Breakfast is over and school doesn't begin till 7:45 so you have a chance to look over that final lesson plan for the day.

But barely have you looked and there goes the school bell. Gradually all the boys assemble from the playing fields and march into their classrooms by twos to have the roll called. Now the group of sixty-five boarders has increased to about 320 with the presence of the day boys. Each class has about thirty boys. There are six classes in the elementary school and five in the secondary.

All the Christian boys assemble in the hall for morning prayers and after this the work of the day begins and the 17 teachers are kept busy by eager students.

Let's look into this first class. Here is a boy working a geometry problem on the blackboard as the other students check his work. Yes, he worked it correctly and as a rule these boys are quite proficient at mathematics. This is the part of the world where mathematics began and they still have a pride in being able to solve problems in this universal language.

But we must go on to another class. Let's make it a science class. Here the teacher is asking why this chemical reaction took place. The boy questioned looks puzzled and stands up to quote a statement from the book. No that is not the answer. "Reason this out and find the logic in the happening" says the teacher. But this is one of the diffculties of the Eastern mind. Everything is still put to memory and not actually understood. Here the American differs, wanting to be practical; not wanting merely to memorize something. Slowly they realize what the question is and give the proper answer.

So we go from class to class seeing that this is much like any British school and being amazed at the good English the boys speak. Most of the classes in the secondary school are taught in English although in the primary section the pupils use Arabic.

At three o'clock classes are over and intramural games begin. This is the first year that this is put into practice here and the boys are only beginning to learn good sportsmanship. It seems as though they have never heard of it and it may take several years for them to understand what good sportsmanship means. The games they play are soccer, volleyball, basketball, ping pong, badminton, and the smaller ones play marbles.

Five o'clock rolls around and the boys go home. The boarding boys all head for the study period which lasts until 6:30. Then they take time out to eat typical Arab food with a surplus of mutton and olive oil. Back to study till 8:15 when it is time for evening prayers and then to bed with lights out by 9:15. Yes, another day has rolled by, but the teacher's job is not finished. While the boys are dreaming about the work for tomorrow the teacher is busy planning and organizing.

So pass the happy moments and the sad. As one reflects he sees that experience is still the best teacher.

—Lavern Unruh of Marion, South Dakota

VOLUNTARY SERVICE AT HOME

(Continued from page 379)

ones. We have young people serving the needy from coast to coast and around the world. This is wonderful and it should be so. But while doing so, often our church officers and our community officials work very hard to find people who will do the same little things at home. Many small town officials would simply be thrilled if a retired minister, teacher, or farmer would say:

"I have lived the good life, have done well, and whenever I may be of some service to our town, please feel free to call on me."

Many church officers or ministers would feel greatly relieved if some young person would say:

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Our Schools

CANADIAN MENNONITE BIBLE COLLEGE

A highlight of the week of May 22 was the last choir tour of the year. On Sunday morning the college choir of forty-four students, Mr. G. Wiebe, the director and Mrs. Wiebe, the accompanist, presented the oratorio, "St. Paul," in the Homewood Church. From there the group traveled to Gertna to attend the Mennonite Collegiate Institute graduation exercises. In the evening the choir gave its second rendition of the oratorio in the Springstein Church. Rev. G. Lohrentz, a college instructor, accompanied the group on tour. The college has had several visitors during the past week. Rev. H. Funk, a graduate of the college, and at present pastor of St. Vital Mission Church, gave the students a message in chapel service on Thursday. The following morning Rev. B. Ewert spoke to the students.

On Tuesday, May 24, Rev. J. J. Thiessen, who had come to attend the college board meetings, gave the students a message based on Heb. 13:9. After the message Rev. Friesen congratulated him in the name of the college, on the receipt of his honorary doctor's degree, given to him by Bethany Biblical Seminary in Chicago, Illinois.

The College Board met in the morning and afternoon. The main item on the agenda was to decide whether or not to start the building of the new college. Those present were: Rev. J. J. Thiessen, Rev. I. I. Friesen, Rev. Wm. Enns, Rev. G. G. Neufeld and Rev. D. D. Klassen. Meeting with the board were Rev. H. Wall, Rev. J. Toews and Mr. Schellenberg, the contractor.

After the board meeting, Rev. Thiessen told the assembled students of the board's decision to begin the construction of the new college building in the very near future and of the plans for the dedication of the grounds on June 12.

MENNONITE BIBLICAL SEMINARY

Granger Westberg, well-known chaplain of the University of Chicago Clinics, is slated to teach the course in Pastoral Care at the summer session of Mennonite Biblical Seminary of Chicago, June 14 to 22. Westberg's course is scheduled in the second term of this six-weeks graduate-level summer school featuring courses taught by Dean Harold S. Bender of Goshen College Biblical Seminary, Erland Waltner of Bethel College, and Don. E. Smucker of Mennonite Biblical Seminary, and others. Anyone still completing his seminary work will find it possible to gain as much as eight quarter hours of recognized credit.

Bender on the Anabaptists

Anabaptist Research taught by Dean Bender will be a highlight of the first term, June 14 to July 1. The Epistle to the Ephesians will be taught by Erland Waltner, widely known pastor and Mennonite leader teaching at Bethel College, North Newton, Kansas. S. F. Pannabecker, former missionary to China and president of the Mennonite Biblical Seminary will teach Missions throughout both terms. Preaching from the Bible, the other offering in the first term, will be taught by Jacob J. Enz, Hopkins-trained Old Testament instructor of Mennonite Biblical Seminary.

Smucker on Communism

Don. E. Smucker, well-known ethics professor of Mennonite Biblical Seminary will direct a course in Christianity and Communism during the second term, July 4 to 22. The Gospel of John will be taught by Howard Charles, Edinburgh-trained New Testament professor at Goshen College Biblical Seminary. Taking especial note of recent sensational finds by archaeologists, the course in Archaeology will be taught by Jacob J. Enz.

For further information write President S. F. Pannabecker, Mennonite Biblical Seminary, 4614 Woodlawn Avenue, Chicago 15, Illinois.

VOLUNTARY SERVICE AT HOME

(Continued from page 381)

"I have not the money and can't well afford the time to go into Voluntary Service. Perhaps I could take charge of your youth program during the summer months. Perhaps I could relieve one of your Sunday school teachers during the summer. Or if you see a need in the local community during this summer for this one year, I should like to make that my project."

Maybe someone could furnish the music for the summer, for the year, or for several years.

We are rapidly becoming a professional nation. Many of the services that we used to perform for each other as a matter of duty we now have done for us professionally, for which we remunerate. This undermines our economy and weakens our witness as we go out away from home to serve in the name of Christ. If we will be faithful in these little things within our own circles, we will be much more effective in our total program.

MCC *news & notes*

CORNELIUS WALL TO VISIT AMERICAN CHURCHES

Cornelius Wall will visit Mennonite communities in the United States and Canada during August, September, and October to acquaint them with the growing work of the European Mennonite Bible School in Basel, Switzerland, of which he is the principal.

Arrangements for these speaking engagements are currently being made and will be announced when final. Purpose of Brother Wall's deputation is to provide American churches with a first-hand account of this new school which is playing an increasingly-important role in the training of European Mennonite youth as church workers.

Brother and Sister Wall, whose home is in Mountain Lake, Minn., will arrive in the United States early in August and return to Europe late in October in time for the 1955-56 school term. The Walls are now in their second term of MCC service in Europe. In addition to work with the Bible school, they minister to various German Mennonite groups in Bible conferences, youth retreats, and personal visitations.

The Walls are well known in North America because of their church connections and extensive ministry among the churches. Brother Wall has been superintendent of the Mountain Lake Bible School and a faculty member of the Mennonite Brethren Bible College, Winnipeg, Man.

JORDAN SUFFERS FROM DROUGHT

Ada and Ida Stoltzfus of Morgantown, Pa., write that Jordan has received some late rains providing moisture for summer crops and badly-needed water for cisterns. They report, however, that in some of the frontier villages around Hebron where the fresh water spring is across the line in Jewish territory, water is becoming very scarce. "We shall need to buy and haul water if we wish to keep our milk-feeding centers open where dry skim milk powder is mixed daily for children," they write. MCC personnel and other American voluntary agencies have been spending considerable time and effort working with Jordan government officials planning the proper distribution of U.S. government food surplus to persons in need as a result of very limited rainfall during the winter.

SENATE COMMITTEE CONDUCTS DRAFT EXTENSION HEARINGS

The Armed Services Committee of the U.S. Senate was planning to conduct hearings on the extension of the regular draft and the doctors' draft on June 9 and 10. The MCC Peace Section testimony expressing opposition to the draft extension was scheduled for the afternoon of June 9.

The Senate Armed Services Committee was not scheduling hearings on reserve and UMT legislation in connection with hearings on the draft extension. At this time it does not appear that the reserve and UMT legislation will receive further consideration in this session of Congress. The House of Representatives found it necessary to table this legislation because of the controversial issues attached to it.

PRAIRIE VIEW VOTED INTO NATIONAL ASSOCIATION

Prairie View Hospital, Newton, Kan., has been voted into membership in the National Association of Private Psychiatric Hospitals. The other two MCC mental hospitals—Brook Lane Farm and King's View Homes—have previously been admitted.

IRAQ 1-W MAN ILL WITH POLIO

Albert L. Holloway, a Quaker youth whose 1-W assignment under International Voluntary Service in Iraq was facilitated by MCC, is ill with polio in the American University of Beirut Hospital. He has been in an iron lung since arrival in Beirut May 13. He is the son of Mr. and Mrs. Emry Holloway, Route 1, Hanoverton, Ohio. Your prayers in behalf of his recovery are solicited.

Jottings

NOTE! Correspondents submitting church news, please note the change of address of the editor as indicated on inside cover.

—**Apostolic Church, Trenton, Ohio:** The Women's Christian Service Group met in the social room of the church, Mrs. Simon Ehresman and Mrs. Josephine Arnold as hostesses, Wednesday, May 11. The choir sponsored a Kaffee Klatsch, and realized a nice sum which was added to the fund for the purchase of chimes. During the worship service, May 8, the infant daughters of Mr. and Mrs. Shubert and Mr. and Mrs. Rose were consecrated to the Lord. Sunday, May 15, the Bluffton College Gospel Team brought a most inspiring message in sermon and song. In the evening a chorus of 25 girls of the First Presbyterian Church of Middletown, Ohio, presented a concert, which was greatly appreciated. Mrs. Stella Howe has organized a children's choir.—Edna Kinsinger, Corr.

—**Stirling Ave. Church, Kitchener, Ont.:** Our spring missionary convention was held May 17-23. The first evening was the Sudan Interior Box Opening service. Guest speaker was Rev. Ray de la Haue, who is serving as missionary under the Sudan Interior Mission in French West Africa. A. R. Shelly, our former pastor, was guest speaker May 20-23. Rev. and Mrs. Shelly completed a world circling tour of all our major mission locations as well as several other Mennonite groups in India and Africa. Each of the evening services featured pictures from the mission field. The Stirling Crusaders are canvassing the Sunday school departments for members of the various projects. The leaders for the 1955 crusaders program are: chm. George Weber; sec.-treas., Myrtle Moss; "Lord's Acre," Kenneth Burgetz; "Lord's Hour," Irene Axt, chm., Alice Randall, Byron Weber; "Busy Bees," Doris Litwiller; "The Lord's Talents," Oliver Plummer; young people's project, The Society. The proceeds this year will be divided for missions, relief, and education and publication. The Friendly Circle of the church entertained their daughters at a "Mother-Daughter" banquet. The mothers provided a tasty carry-in supper, afterwards the daughters had an entertaining program for the mothers. About 80 attended.—Corr.

—**Beatrice Church, Beatrice, Neb.:** Arthur Regier, a student at Bethel College this past year, has very ably served from time to time in the absence of a regular pastor. Other ministers have also served, thus helping us until our new pastor, Rev. and Mrs. Ralph Weber, will take up the work. They plan to arrive the beginning of July. Our weekly Bible study and prayer meetings have met as usual, led by various members of the church. The Freeman College choir gave a concert here on Good Friday. May 8, J. Laurel Mullet met with us to discuss plans for a new church building. He has been chosen as the architect. Daily vacation Bible school began May 30 to continue for two weeks. We have had a fine response in past years.—Mrs. Elmer Frantz, Corr.

—**Meadow Church, Mingo, Kan.:** "I have set the Lord always before me; because He is at my right hand, I shall not be moved," Psalm 16:8. We praise the Lord for the beautiful rain we received recently. The wheat looks promising. The men worked on the church yard, leveling it and planting trees. Nine young people of our church graduated from six different high schools and academies this year. Our Mission Society had a food sale in Colby April 30. The proceeds will go toward purchasing a new electric sewing machine. May 12 a group of our ladies had services in several homes for shut-ins in Colby to give them a little cheer. It was a blessing to us. A group from the Berean Bible Academy, Elbing, Kan., gave us a program in song and word, May 25. Sunday, May 29, our group went to Garden City, Kan., for a Singing Festival, which includes all the western Kansas, Oklahoma, and Texas Mennonite churches. J. Christian Weiss from Lincoln, Neb., was the speaker. We began our DVBS May 31. We have nine teachers, four of these are assistants.—Corr.

—**Lorraine Ave. Church, Wichita, Kan.:** Funeral services for William Mierau, one of our charter members who passed away March 24, were held in his home community of Halstead. During Holy Week our pastor led in a series of services in the Goessel Church. April 17 a panel of General Conference speakers, Erland Waltner, Elmer Ediger, C. J. Dyck, discussed various aspects of the Mennonite Church. April 19 Cornelius Krahn of Bethel College spoke, and music for the evening was presented by the college "Madrigalians" under the direction of David Suderman. April 24 the Bethel College a cappella choir presented a musical service under the direction of Walter Hohmann. Many of our men, including the pastor, attended the Mennonite Men's Retreat on April 24. Our pulpit was filled that morning by Miss Kathryn Millsap, who is chaplain at Wesley Hospital in our city. Mr. and Mrs. Elvin Buller announce the name of their son, born March 5, has been changed to Douglas Bruce Buller.—Mrs. Emry A. Ruth, Corr.

—**Bethel Church, Waka, Tex.:** Waldo Buschman, Arthur Boese, LeRoy Unruh have returned home after serving in the service. In February several men went to Seabury, Okla., to assist with building of the Indian church. Special numbers and a

(Continued on next page)

short sermon by our pastor were enjoyed for our Easter evening service. April 13 and 14 brother and sister Harder attended the workshop at Turpin, Okla. A number of others attended some of the sessions. We enjoyed having with us Dan Dalke of Whitewater, Kan., for a week of evangelistic services, May 8-13. Mrs. Allison Unruh and Lucine Harder were received into the membership of our church May 15. John Harder and family went to Hutchinson, Kan., for the farewell service of his sister Agnes, who is a missionary to Africa, May 8. Several special numbers were given in memory of Mother on Mother's Day.—Mrs. J. B. Friesen, Corr.

—**Eigenheim Church, Rosthern, Sask.:** The benches which our church had ordered from Steinbach, Man., arrived May 19. Having had very fine weather here the past week the farmers are busy getting their crops in. H. B. Jantzen and his daughter Sara Ann from Beatrice, Neb., visited their relatives and friends here for a week. We are looking forward to the mission conference which is to be held in Saskatoon, Sask., June 3-5. Andrew Shelly, Helen Kornelson from India, and Peter Dyck from Moundridge, Kan., are the speakers. Most of the young people turned out for the first party and wiener roast of the season, May 22, which was sponsored by the Y. F. It was an enjoyable evening for everyone.—Rudy Klaassen, Corr.

—**Bethesda Church, Marion, S. D.:** On Mother's Day we observed our annual children's consecration when eight babies were consecrated. Twelve individuals were baptized on Pentecost. Our daily Bible school is in session and will conclude with a closing program. We are collecting Christmas Bundles and are planning a dedication service on June 5. Our minister has begun the "Way of Life" class for the young people. The brick blocks and rafters have arrived for our new church building. Work will begin again when the bricklayers can come. Several of our members gathered at the parsonage one evening recently to celebrate Pastor T. A. van der Smissen's birthday.—Corr.

—**Salem Church, Dalton, Ohio:** Our pastor, James Reusser has been giving a series of talks on Mennonite History on Sunday evenings following C. E. Eight of our young people are graduating from high school this month. They are: Colleen Nussbaum, Elizabeth Lehman, Rose Marie Gerber, Marlene Moser, John Earl Sprunger, Ronald Raber, and Tom Brown. Baccalaureate services were held at the Dalton High School building on Sunday afternoon, May 15, with our pastor bringing the message. Born to Mr. and Mrs. Ward Hofstetter a son, named James Ward, on May 19. Our young people are planting a plot by the parsonage in field corn and another in wheat, the proceeds to be used for a mission project.—Mrs. Earl Hofstetter, Corr.

Weather Reports Shake Confidence

Uganda's government radio station is dropping its broadcasts of weather forecasts; because native African listeners considered the prediction for the day a definite government promise.

If the weather during the day did not match the morning forecast, the officials said the natives held that it proved all government announcements made on that day were "a pack of lies."

It is humanly impossible for a forecaster to perfectly predict the weather daily, hence the Uganda government is acting wisely in dropping its broadcasts of weather reports. It cannot afford to lose the confidence of its subjects in its promises.

All that the Lord predicted for the past has been literally fulfilled; and all His predictions regarding present day conditions are being literally fulfilled, hence there is no justification for losing confidence in His promises, which are "exceeding great and precious" (2 Peter 1:4).

All the promises of God are affirmed by His "I will," and they are sealed by His "Amen"; and so God is glorified through our faith in His promises.

"Standing on the promises that cannot fail,
When the howling storms of doubt and fear assail,
By the living Word of God I shall prevail,
Standing on the promises of God."

—Now

EDITORIALS

(Continued from page 371)

time? Or, better yet, could not the churches, after figuring their share of the financial load of these church institutions, place this amount in their budget so that no special solicitation would be necessary? In fact some churches are doing just that. Perhaps the Board of Trustees and Finance can help churches to inaugurate such a worthy plan. "Let everything be done in decency and in order."

Into the Beyond

JONAS SOLDNER, of Fresno, California, and member of the Mennonite Community Church, Fresno, was born Nov. 12, 1861, and died May 21, 1955. He had been a schoolteacher for 45 years. He was the oldest charter member of the church.

Film Review

FIRE UPON THE EARTH, color, 16 mm. sound, 26 minutes. Available from Association Films; in Canada, from General Films Limited, 810 *Confederation Bldg., Winnipeg, Manitoba. Rental* $10.00.

This film was produced by the Presbyterian Church to be used with the church school curriculum during the year the church is the theme. It was later made available to all denominations through the various film rental agencies.

The film portrays the history of the Christian Church from the time of Jesus to the present. It does this in an interesting and reverent manner.

It can be used for inspirational purposes to portray the glorious history of the church as well as its significance and permanence. It can also be used effectively to introduce the history of the church in a summer conference or in a youth group.

The film does not contain any particular denominational emphasis so would be equally helpful for all Protestant denominations.

There are no actual living characters in the film. The story is told by using still art pictures. The effect of motion is secured to some extent throughout the picture. Living characters would probably be more effective and yet the film will be meaningful for ages from junior high on up.

THE Mennonite

MENNONITE LIBRARY BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

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Sidney Lanier

Four Inches of Wedding Gown
Mrs. James W. Bixel

The Scriptural Conception of Vocation
Cornelius J. Dyck

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ORDINATION SERVICE

The ordination of John Gaeddert as a minister of the gospel took place Sunday afternoon, June 12, at the Hoffnungsau Mennonite Church near Inman, Kan.

John Gaeddert, son of Mr. and Mrs. P. R. Gaeddert, Buhler, Kansas, is a graduate of Bethel College and this spring received the degree of M.R.E. from Mennonite Biblical Seminary, Chicago. He is married to the former Mary Lou Voran of the Bethany Mennonite Church, Kingman, and they have two children.

Mr. and Mrs. Gaeddert have accepted a call from the Bethesda Mennonite Church, Henderson, Nebraska, to serve as assistant minister, giving special attention to the ministry of music and to the work with the young people.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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General Conference 1-W's in the States

Below we summarize briefly the number of General Conference 1-W's in the various cities. Congregations in those areas who wish to have detailed lists of General Conference men and others so that they might be invited into homes and churches can get these by writing to the Board of Christian Service Office, 722 Main, Newton, Kansas.

California (11)	
Camarillo	1
Los Angeles	8
Reedley	2
Colordao (60)	
Colorado Springs	2
Denver	58
Connecticut (1)	
Middletown	1
Indiana (6)	
Fort Wayne	1
Indianapolis	1
Upland	1
Westville	3
Illinois (24)	
Chicago	9
Downey	10
Elgin	1
Evanston	4
Iowa (3)	
Cherokee	1
Des Moines	1
Sioux City	1
Kansas (57)	
Dodge City	1
Halstead	3
Kansas City	10
Larned	1
Lawrence	3
Newton	6
Parsons	3
Topeka	26
Wichita	4
Maine (4)	
Portland	4
Maryland (4)	
Baltimore	1
Bethesda	2
Hagerstown	1
Michigan (26)	
Ann Arbor	
Detroit	
East Lansing	
Kalamazoo	
Northville	
Pontiac	
Ypsilanti	
Minnesota (1)	
Minneapolis	
Nebraska (4)	
Henderson	
Lincoln	
New York (2)	
Esopus	
Syracuse	

Of Things to Come

June 26-July 1—Sunshine Retreat, Camp Men-O-lan
July 1-4—Family Fellowship, Camp Men-O-lan
July 4-10—Junior Retreat, Camp Men-O-lan
July 4-10—Junior Retreat, Camp Friedenswald
July 10-16—Intermediate Retreat, Cam Retreat, Camp Men-O-lan
July 11-16—17-22—Intermediate Retreats Camp Mennoscah
July 11-17—Intermediate Retreat, Cam Friedenswald
July 16-22—High School Retreat, Cam Men-O-lan
July 18-24—Senior Retreat, Camp Friedenswald
July 22-24—Young People's and Adul Retreat, Camp Men-O-lan
July 25-29—Pre-Junior Retreat, Cam Friedenswald
July 29-31—Sunday School Workers Retreat, Camp Friedenswald
July 25-30 and
Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah
Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah
Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah
Aug. 19-21—Young Family Retreat, Camp Mennoscah

David Smucker, Bluffton, Ohio, son of Rev. and Mrs. J. N. Smucker, was killed instantly in an auto accident between Chicago and Bluffton on Tuesday, June 7. A second man in the car was critically injured and was taken to the hospital. David Smucker, the oldest son of the editor of THE MENNONITE, was married and the father of two children.

THE MENNONITE family feels the grief of the Smucker family at this time.

Editorials

Maynard Shelly, Guest Writer

WHAT GOD WANTS

"In the beginning was the Word," so we read in the Gospel of John about our Lord Jesus Christ. "And the Word was with God" tells us something about God. In the lonely time before Creation, God was not alone. There was someone with Him, for God did not want to be alone. He wanted someone to keep Him company. For that reason Christ was with Him—"And the Word was with God."

What God wants for himself, He wants for man, too. He doesn't want man to be lonely. He wants him to have fellowship.

For that reason Christ came. He went to those lengths to die and shed His blood that we might have fellowship with God and God could have fellowship with us.

Christ redeems us from loneliness. Christ brings us fellowship. The saved person finds fellowship in the Church and real friendship. Thus he finds fellowship *within* the world. He finds communion with God; thus he finds fellowship *beyond* the world. And God finds a person, perhaps the most important thing. For God wants people to be His friends.

TORNADO

One Friday night eighteen men patrolled the approaches to the city of Newton, Kansas, scanning the clouds in the sky anxiously while gusts of wind blew with increasing vigor. They watched for the approach of the ominous and threatening funnel-shaped cloud of the tornado. For just two nights before fierce winds blew through Blackwell, Oklahoma, and Udall, Kansas, destroying the town, killing scores of people and injuring many more.

Tornadoes are not uncommon in the spring and early summer in the Mississippi basin. The winds swirl overhead and only rarely touch the earth. And when they do, they only cut a narrow swath across the land. But this recent tornado killed 114 in four plain states and injured 700 more. In the small town of Udall, 170 homes were completely wrecked by the winds of the twister whose velocity causes the barometric pressure to drop so sharply that buildings in its path blow apart from the air pressure within. Of the remaining 19 homes 18 were so badly damaged that they will need to be completely rebuilt. Only one house in the whole town remained untouched.

Little wonder then that all policemen and firemen were on duty on that Friday evening when further tornado warnings were issued for Kansas. And with good reason people listened attentively to radio weather reports, and many others took their frightened children to the basements, just in case.

In a world where men can control much of their environment, men have felt secure in their own strength. A generation feels that it is master of the universe because it moves mountains, turns mighty rivers from their courses, tames a wilderness, and releases a year's supply of electrical energy from a handful of uranium. But when the tornadoes slice through the plain states, they are called to remember. There are greater forces in the land. They are not their own masters and their own saviors.

MENNONITE APOSTLE IN A FISH BOWL

We just had an addition to our household. One of our neighbors gave us a black goldfish. As I write this he is circling around in front of me in his glass bowl.

This floating fillet with bones is called "Midnight" (a name, which in my opinion, fails to express his true personality as the happy, radiant fellow he really is). He belongs to a species called the "Black Moor." His bulging eyeballs are bigger than his head, with his mouth the smallest part of his body.

Seeing him float around in his globe of water, I say "I sure am glad I'm not a fish living in a fish bowl."

For behold, what this guppy's world is made of. There is one quart of water, a piece of "seaweed," a plaster treasure chest, and a handful of colored marbles that our son donated to our finny-friend. That's it; these four and no more. And all he does is swim around in a circle six inches in diameter. Sometimes he just parks himself on the two inch level and twitches his six fins.

But I search his face for a little trace of boredom. "How is it, fellow," I say to him, "you have only four things in all the world to call your own, and you even look happy about it? You flutter around your little treasure chest as though it had all the world's money in it and you count your marbles with an adventuresome delight."

Perhaps this small black fish is a Mennonite apostle come to tell us about the simple life. I guess a fish will have to do it, because scarcely a soul mentions it. If we could get "Midnight" to push his head above water for a few minutes, he might tell us how to take the three or four things we have in life and make an adventure out of them. Perhaps he could give us a new point of view. Perhaps he could show us that worldly things are not nearly as important as faith in Christ.

Well, no, I don't think this little gill-breather can give us such a potent message. But someone needs to call on us to act our faith, so that we can live as though our lives depended on God and not on the things of this world.

The War-Flower

SIDNEY LANIER

The following selection, written during Civil War times, shows the attitude toward war by one of America's poets. It is from the work "Tiger Lilies," and is used by permission of the publishers, Charles Scribner's Sons.

> Thou shalt not kill.
> Love your enemies.
> Father, forgive them: they know not what they do.
> —Christ

The early spring of 1861 brought to bloom, besides innumerable violets and jessamines, a strange, enormous, and terrible flower.

This was the blood-red flower of war, which grows amid thunders; a flower whose freshening dews are blood and hot tears, whose shadow chills a land, whose odors strangle a people, whose giant petals droop downward, and whose roots are in hell.

It is a species of the great genus, sin-flower, which is so conspicuous in the flora of all ages and all countries, and whose multifarious leafage and fruitage so far overgrow a land that the violet, or love-genus, has often small chance to show its quiet blue. The cultivation of this plant is an expensive business, and it is a wonder, from this fact alone, that there should be so many fanciers of it. A most profuse and perpetual manuring with human bones is absolutely necessary to keep it alive, and it is well to have these powdered, which can be easily done by hoofs of cavalry-horses and artillery-wheels, not to speak of the usual method of mashing with cannon-balls. It will not grow, either, except in some wet place near a stream of human blood; and you must be active in collecting your widows' tears and orphans' tears and mothers' tears to freshen the petals within the mornings.

It requires assiduous working; and your labor-hire will be a large item in the expense, not to speak of the amount disbursed in preserving the human bones alive until such time as they may be needed, for, I forgot to mention, they must be fresh, and young, and newly-killed.

It is, however, a hardy plant, and may be grown in any climate, from snowy Moscow to hot India.

It blooms usually in the spring, continuing to flower all summer until the winter rains set in: yet in some instances it has been known to remain in full bloom during a whole inclement winter, as was shown in a fine specimen which I saw the other day, grown in North America by two wealthy landed proprietors, who combined all their resources of money, of blood, of bones, of tears, of sulphur and what not, to make this the grandest specimen of modern horticulture, and whose success was evidenced by the pertinacious blossoms which the plant sent forth even amid the hostile rigors of snow and ice and furious storms. It is supposed by some that seed of this American specimen (now dead) yet remain in the land; but as for this author (who, with many friends, suffered from the unhealthy odors of the plant), he could find it in his heart to wish fervently that these seed, if there be verily any, might perish in the germ, utterly out of sight and life and memory and out of the remote hope of resurrection, forever and ever, no matter in whose granary they are cherished!

But, to return.

It is a spreading plant, like the bunyan, and continues to insert new branch-roots into the ground, so as sometimes to overspread a whole continent. Its black-shadowed jungles afford fine cover for such wild beasts as fraud and corruptions and thefts to make their lair in; from which, often, these issue with ravening teeth and prey upon the very folk that have planted and tended and raised their flowery homes!

Now, from time to time, there have appeared certain individuals (wishing, it may be, to disseminate and make profit upon other descriptions of plants) who have protested against the use of this war-flower.

Its users, many of whom are surely excellent men, contend that they grow it to protect themselves from oppressive hailstorms, which destroy their houses and crops.

But some say the plant itself is worse than any hailstorm; that its shades are damp and its odors unhealthy, and that it spreads so rapidly as to kill out and uproot all corn and wheat and cotton crops. Which the plant-users admit; but rejoin that it is cowardly to allow hailstorms to fall with impunity, and that manhood demands a struggle against them of some sort.

But the others reply, fortitude is more manly than bravery, for noble and long endurance wins the shining love of God; whereas brilliant bravery is momentary, is easy to the enthusiastic, and only dazzles the admiration of the weak-eyed since it is as often shown on one side as the other.

But then, lastly, the good war-flower cultivators say, our preachers recommend the use of this plant, and help us mightily to raise it in resistance to the hailstorms.

And reply, lastly, the interested other-flower men, that the preachers should preach Christ; that Christ was worse hailed upon than anybody, before or since; that He always refused to protect himself, though fully able to do it, by any war-banyan; and that he did not inveigh against it more earnestly than any thing else, as the highest and heaviest crime against Love—the Father of Adam, Christ, and all of us.

Friends and horticulturists, cry these men, stickling for the last word, if war was ever right, then Christ was always wrong; and war-flowers and the vine of Christ grow different ways, insomuch that no man may grow with both! . . .

Four Inches of Wedding Gown

MRS. JAMES W. BIXEL

In a recent newspaper appeared a column of printed matter eleven inches long reporting a typical wedding. More than one-third of the total article was concerned with the gown of the bride, describing it in minute detail. Almost as much space was given to the names and dresses of the maid-of-honor, the four bridesmaids, and the flower girl. Also listed were the names of the best man and five ushers, a description of the bride's going-away costume, the flowers used, the particulars of the reception, the educational background of the couple, and their plans for the future.

This does not sound like a Christian wedding but a fashion review. The only clue that it was of a religious nature was that Rev. So-and-so performed the ceremony and that it took place in a church.

A wedding is a festive occasion, and it is not suggested that a special dress or efforts to provide an attractive setting is out of place. Nor is the inclusion of one's close friends in the service undesirable. It is the emphasis on the externals, the excesses, which cause concern.

The wedding should also be a worship service, and as such, remind the couple and the guests that marriage is a state instituted by God, and is not to be entered into lightly. This might be more easily achieved if the service followed an order of worship similar to a Sunday morning service—which may look like this:

Prelude and/or processional by the organist
Hymn by the congregation
Invocation by the minister
Lord's Prayer by the congregation
Hymn by the congregation
Scripture reading and sermon
Special music
Marriage ceremony
Prayer and blessing
Hymn by the congregation
Recessional by the organist.

When considering organ music for the ceremony, the traditional wedding music should be examined. Frequently most of that played is taken from a non-religious context. The two wedding marches most used come from theatrical settings: one tragic (Lohengrin) and the other nonsensical (Mendelssohn). In place of these secular pieces one could play the "Air for the G String" by Bach, arranged for organ, and found in many collections, the "Trumpet Tune in D" by Purcell[1] or the "Processional" from Judas Maccabeus by Handel.[1] Preceding these, as prelude music, two chorale preludes, "Lord Jesus Christ, Be Present Now" by Johann Gottfried Walter[2] and "Let Us Ever Walk With Jesus" by Walter E. Buszin[2] are fitting selections. Also available in many editions of organ music and appropriate as preludes are "Arioso in A Major," "Jesu, Joy of Man's Desiring" and "Sheep May Safely Graze," all by Bach. A "Prelude in C Major" by Bach[3] can be used either as a processional or recessional (as can many of the other pieces named) or Handel's "Postlude in G Major"[3] as a recessional. (See footnote for names of collections). A hymn or series of hymns which are played well and chosen wisely may also be used effectively. Or one may use hymns sung by the congregation as processional and recessional and omit the organ music entirely.

In choosing hymns for congregational singing one finds many in our *Mennonite Hymary* which may be used for weddings. The editorial in *The Mennonite,* May 17, mentions "Joyful, Joyful, We Adore Thee." Another might be one of the greatest hymns in the English language, "O God, Our Help in Ages Past." There are other hymns of praise also fitting.

Suggestions for a second hymn might be the following: one written especially as a wedding hymn, "O Perfect Love"; a hymn picked from the section in the *Hymnary* on the Christian Home, "Lord of Life and King of Glory"; the metrical version of Psalm Twenty-Three (p. 579); or "Take Thou My Hand, O Father." A hymn of benediction for the closing may be "Jesus, Our Savior Grant Us Thy Peace," or of dedication, "We Give Thee But Thine Own," or others carefully chosen.

When selecting songs for a soloist or small group, care should be taken not to use secular music. Perhaps by using the definition of a hymn as accepted by the Hymn Society of America and substituting the word 'song' for 'hymn' one could develop a guide to the selection of music for the "special music" part of the service. The definition would read thus: "A Christian (song) is a lyric poem, reverently and devotedly conceived, which is designed to be sung and which expresses the worshiper's attitude toward God, or God's purposes in human life." This would eliminate songs such as "The Bells of St. Mary's," "Because," "Always," "Through the Years," "Entreat Me Not to Leave Thee," and songs which have a religious text but music of a secularistic type, such as "The Lord's Prayer" by Malotte. Rather one might use "Jesus Shepherd, Be Thou Near Me," Bach,[4] "O Father All Creating" by Buxtehude,[4] or "The Lord Bless You" by Bach.[4] These are from collections (see footnote) that are not beyond the capabilities of anyone who can learn "Because."

After such participation in hymns, Scripture, prayer, and religious song, the congregation should be in a worshipful mood, ready to hear and meditate upon, the words of the marriage ceremony itself. Such a worship experience, with the congregation taking part in the establishment of a new home, should be one of beauty and one which would be remembered by all.

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[1] *Wedding Music,* Vol. I, "Processionals and Recessionals," Concordia Pub. Co., St. Louis, Mo.

[2] *Wedding Music,* Vol. II, "Hymn Tune Preludes," Concordia Pub. Co., St. Louis, Mo.

[3] *Complete Works of Bach,* Ed. by Charles Widor and Albert Schweitzer, G. Schirmer, New York.

[4] *Wedding Blessings,* Ed. by Paul Bunjes, Concordia Pub. Co., St. Louis, Mo.

How to Make Sure You Are Saved

Some claim one cannot be sure of salvation in this life, but one must wait until after death to find out whether he will get to heaven or not. According to the Word of God you can know now. First several sensible things must be done.

1. REPENT. Repentance is turning from sin to God. There is no use to deny our sinfulness or to try to cover it up. There is no hope for any of us to be saved unless we are willing to give up sin. Luke 13:3.

2. "BELIEVE on the Lord Jesus Christ, and thou shalt be saved," Acts 16:31. Believe what God said. He sent His Son to save us from our sins. Jesus died for our sins, rose again a victorious, everliving Savior; now able to save to the uttermost all that come to God by Him. Don't trust yourself, your own goodness, your church or religious leader, or even your best friend—Depend on Jesus as your Savior, believe in Him as God's appointed and anointed means of forgiveness.

3. ASK Jesus to forgive your sin and save your soul. "Call on the name of the Lord." Do not glory in your goodness as did the man who went up to the temple to pray, but like the publican, cry humbly to God for mercy. Only the Lord Jesus can save you; ask Him personally to do it for you. "For whosoever shall call upon the name of the Lord shall be saved," Romans 10:13.

4. OBEY JESUS IN EVERYTHING. If Jesus is to be your eternal Savior, and if you are going to own Him as such before men, you will have to act accordingly. Let people know that you have decided to trust and follow Him. Be sincere. If you want Him to save you, let Him lead you always. Don't call Him Lord, unless you are willing to obey Him in every respect. If He is not Lord of all, He is not Lord at all. Jesus is your example as well as your Savior.

The repenting, believing, asking, and obeying sinner is now a saint, a born again one; a justified, sanctified person. 1 Cor. 1:2. You are not such by any good work of your own, but because you have accepted and met the conditions that are necessary in the divine birth of a soul. Salvation is a contract between God and man. It is a present possession. "He that believeth on the Son HATH everlasting life," John 3:36; 5:24; 6:47.

How Can You Know That You Are Saved?

By God's Word. The blood of Jesus Christ shed for your sins makes you safe, and the Word makes you sure. "These things have I written unto you . . . that ye may know that ye have eternal life," 1 John 5:13. Not that ye may hope or guess or think, but "that ye may KNOW."

You don't need feelings to know, but knowledge of what God says. "For whosoever shall call upon the name of the Lord shall be saved," Romans 10:13. Have you asked? Then where are you? He says, He saves such who ask. Then you must be saved. Also "Him that cometh to me I will in no wise cast out," John 6:37. Have you come? Then where are you, out or in? He says He won't cast you out. Then He must have taken you in. Also it is written, "As many as received him, to them gave he power to become the sons of God," John 1:12. Did you receive Him? Then what are you? You are His child, are you not?

You see, it depends on God's Word. Your feelings will change every day. Today you may "feel" saved; tomorrow, lost. But don't go by your feelings. Go by His Word. Believe what God says. Believe what is written. God's Word never changes. It is when you dare to believe that the Holy Spirit bears witness with your spirit that you are God's child. Thus you are sure of your salvation.

How Do You Remain Saved?

1. KEEP BELIEVING ON JESUS. Depend upon Him to keep your soul. 1 Peter 4:19; 2 Tim. 1:12. Don't ever start depending on your goodness for salvation. Keep looking to Jesus. "The just shall live by faith," not just get a pardon by faith, and then struggle on in the energy of self.

How to Become a Strong Happy Christian

1. "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ," 2 Peter 3:18. You must grow if you want to please God. Put your roots in deeper every day if you want to survive the storms of life that will bear down on you as you grow older. Use all the divinely appointed means for spiritual growth: 1. Read God's Word with zest. 2. Pray daily. Ask God for what you want. Tell Him the truth about yourself, however bad it makes you. Ask Him, to forgive you and to make you what you ought to be. 3. Keep up church and Sunday school attendance. Warm Christian fellowship will prove a constant spiritual stimulus for every believer. Heb. 10:25.

2. LET GOD'S SPIRIT ALONE LEAD YOU. "For as many as are led by the Spirit of God, they are the sons of God." Avoid letting the spirit of the world dominate you. Give yourself, body and soul, to God. Take no cues from human society, but let God's Spirit transform you by renewing your mind. Human society is largely sinful, and its ideals and morals grossly perverted. 1 John 2:15, 16.

(Copied from statements of Dr. Oswald J. Smith, R. A. Torrey, J. L. Stauffer and Clarence Y. Fretz. Printed by the Herald Press and American Tract Society.)

Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. Psalm 143:1, 2.

Working in the Church, Home, and Community

Meeting in Newton, Kansas, on May 25 and 26, the Committee on Education in the Church, Home, and Community of the Board of Education and Publication made plans to develop special educational materials for young and old.

Under the direction of Mrs. H. J. Andres, Newton, Kansas, a member of the committee, four program booklets were produced last year for children's groups. Added to the units already available, "Through the Year," "We Would See Jesus," "Light Comes to the Congo," and "Adventures for Christ in Colombia," will be three other units to be published during 1955. These are adaptable for use with junior age or intermediate (junior high school) age young people in Christian Endeavor or other similar meetings.

The committee assigned a number of topics to individuals for study, so that a series of tracts could be prepared. This series will cover such subjects as baptism, divorce, secret societies, and temperance.

Jacob T. Friesen, Beatrice, Nebraska, presented to the committee a statement of the purposes, procedures, and resources of leadership education which will be published as a leaflet in fall. Mrs. Harry Yoder, Washington, Illinois, was asked to develop a similar production in the field of family worship.

Erland Waltner, North Newton, Kansas, chairman of the committee, was given the task of revising the pamphlet, "What is the General Conference," by developing this into a series of seven tractlets which will cover this field of information about the General Conference Mennonite Church.

Being responsible for youth and children's work, the committee heard reports from the Young People's Union and the Mennonite Boys' League. Menno Schrag, Newton, Kansas, reported for the Mennonite Men on the project of developing the Mennonite Boys' League. A report on retreat work in the General Conference was given and plans made for coordinating the retreat work of the districts with possible district work conferences for retreat committees and workers. A similar project for the Sunday schools was also proposed and endorsed.

The committee appointed three of its members—Erland Waltner, Jacob Friesen and Henry Poettcker—to serve on the Findings Committee for the Study Conference on the Believers' Church which will be held in Chicago, August 23-25. The committee serves in this capacity since matters of doctrine are referred to them for study.

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. Psalm 138:2.

Flashes of Thought

The Unheeded Plea

Walter Gering

They were only children; after all, one could hardly expect them to understand. Yet it seemed so out of place. There was the speaker on the platform pouring out his heart in an earnest plea. He was in dead earnest; his plea was in behalf of the crucial need of the hour. And there were those children.

It was Memorial Day; a day dedicated to the memory of those who have gone to their eternal rest. The setting was perfect. Early in the morning the weatherman had announced that the wind velocity was zero. So it was; hardly a leaf moved. The recent showers had refreshed the land and the city park was flooded with the radiance of the summer day. What setting could be more inspiring, more in keeping with the thought of the day. The very spirit of peace and rest seemed to permeate the place.

Even the speaker had caught the spirit of the day. How often the Memorial speaker is but a tool in the hands of those who would glorify war and its devastating destruction; all in the name of patriotism. Not so the speaker of the morning. With keen insight into the meaning of the day and the need of the hour he struck boldly to the root of the matter. His plea was for active, aggressive measures to be taken in the interests of love, goodwill and understanding between the races and nations of the world. With deep feeling and conviction he made his plea for peace.

And in the midst of that passionate plea came the sound of the children's voices laughing and shouting in their pleasure. Holding on for dear life they were whirling round and round in circles on the merry-go-round. Up and down they kept sliding on the playground equipment.

No—I understood that they were only children. It was not that I begrudged them the enjoyment of the day. Why not be happy and full of glee? They were just children; the memory of those who had died could hardly make any impression upon them.

But I kept seeing the vision of those children as it changed form; it seemed to me that I could see a world shouting and laughing in its pleasures at a time when a passionate plea for steps toward peace was being made. All over this land of ours men were crying for sober thinking, pleading for love, understanding and goodwill among all men while it is yet time. And the people—whirling about in circles, sliding up and down in thoughtless glee were lifting their voices above the plea of the day. They had no time, were not interested in sober thinking.

(Continued on page 393)

The Scriptural

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From a paper read at the April Hillsboro, Kansas, conference on the "Christians in Business."

"Here am I, for you called me," 1 Samuel 3:6.

In discussing the phenomenal spread of early Christianity, Edward Gibbon gives as prime cause the fact that "it became the most sacred duty of a new convert to diffuse among his friends and relations the inestimable blessing which he had received.' So tremendous was their witness that Gibbon believed it to be a definite factor leading to the decline and fall of the Roman Empire. That this rapid growth of the community of believers was indeed true is abundantly verified by Scripture.

There is a yearning today on the part of many Christians to recapture that early intensity of devotion and outreach. The early Christians exemplified what every believer is still commissioned to do—to confront men everywhere with the claims of Christ upon their lives and lead them to commitment, (Matt. 28:19). Theirs must have been a strong inner compulsion to cause them to act so dynamically. The problems they faced were probably as critical as those we face today. There was poverty, and persecution, and Roman domination; there was the skeptical mind of the Greek, the legalistic mind of the Jew, and the shallow indifference of the masses. And yet they were tremendously successful. Something had happened to them and they knew it.

A young man of conservative parentage decided to leave his home for employment in a distant mine. His parents feared that the rough fellowship of a mining camp might be detrimental to his spiritual life, but he reassured them and left. A year later he returned. After they had eaten and were settled down to visit the father asked, "Well son, wasn't it hard to be a Christian in that rough mining camp?" to which the son replied, "No, father, not at all. They never found out I was a Christian." This story would be humorous if it did not fall so close to home.

Today religion seems to have become increasingly unreal, or at least unfamiliar and irrelevant to the problems of daily living. There is a wide gulf between the church and the workaday world. In an effort to find a bond of understanding some churches have resorted to endless emphasis upon labor unions, upon racial problems, upon minimum wage legislation, and still cannot meet the needs of the people, for peace of mind does not come through faith in labor unions. On the other hand, many Christians show an almost complete indifference toward the social problems among which they live. They are not interested in man as a worker; they are interested in him only insofar as an immortal soul which must be saved. They state glibly that "Christ is the answer" without stopping to spell out what this means in terms of daily living.

The result is a typical twentieth century community which can be found almost anywhere in this nation. It will contain many religious people, but they will be religious in an indefinite way. In such a community the word "vocation" will have been made synonymous with "occupation" or "job." The meaning of any given job may not go beyond the pay check there, and life itself may seem an endless routine of dull monotony, broken occasionally by libertine flings, or for the religiously minded by periodic emotional releases at camp meetings. If the worker cannot find emotional satisfaction in his work he will seek it elsewhere; in a car clocking 98½ miles per hour, or in sensate amusements, or in unrealistic religious demonstrations. A great spiritual need of our day may well be the result of the frustrations and meaninglessness of daily work.

It is into this setting that the Christian concept of vocation can enter with force. On the purely secular level the word "vocation" has little meaning, but for the Christian it embodies the central purpose of his life. A vocation for him is a calling; it implies that there is someone who calls; and it believes that it is God himself who does the calling. It means that man has the glorious privilege of working for God and together with God (1 Cor. 3:9).

We find in the Scriptures much guidance for our thinking on vocation. True, the Bible does not present a listing of vocations permissible to Christians, nor does it discuss the problem of modern industrial life; yet we do find in it much guidance on the meaning of work, on the purpose of work, on the attitude Christians ought to take to work, and on the Will of God for the individual.

I. Work a part of the plan of God for man: It is clear that work was a part of God's plan for the human family. Contrary to a belief frequently held, work is not the result of The Fall (Gen. 2:15). The Fall merely put the "sting" into work. The original ordinance of God was that man by nature and creation was not meant for idleness but for responsible work.

In looking into Hebrew history we see readily that they did not look upon work as a curse but rather as a blessing. Some of the most bitter denunciations of the prophets are reserved for the idle rich (Amos 6:3-6). The ordinary Hebrew word for "servant' ('ebed) means "worker." The great Old Testament men of God are frequently depicted as working Noah building the ark, Saul ploughing, David herd ing his sheep.

That man was created with the intention that h should work is also clearly evident from the New Testament. The disciples were laboring men. Luk was a physician, Paul had a trade, and went eve further, stating that "if anyone will not work, le him not eat," (2 Thess. 3:7-12). Jesus himself als

pt of Vocation

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worked and honored work by using it in comparison to highest ideals—the quest of souls was compared to the work of fishermen or harvesters; the gospel was as seed strewn on the ground; the kingdom itself was as a baker's yeast. Far from being a hindrance to Christian living, work is considered a necessary ingredient of it according to the New Testament.

II. God has a plan for every man: This is a central biblical truth. From the pages of Scripture we see that the lives of nations and of individuals have remained largely meaningless until they found God's plan for their life and identified themselves with it. God had a plan for His people Israel and their happiness depended upon their obedience to and co-operation with this plan of God. This was equally true of individuals. God had a plan for Abraham, for Joseph, for Moses, for Samuel, Jonah, Isaiah, Jeremiah. In the New Testament, particularly among Christ's own teachings we find everywhere the assumption that God has a plan for each individual. He has as many plans as there are people. Jesus told His disciples how the Father cared for the sparrows and the lilies, and so much more for man (Matt. 6). Even the hairs of their head were numbered. The parable of the talents too illustrated the fact that God had a definite purpose and work for each individual. God did not create man for the fun of it like a child makes mud cakes; God created man for a purpose. Happiness comes when man finds that purpose and responds.

III. God calls His people to service: It is one of the tragedies of our time that many people are going about their daily routine without any sense of call. Some 70 per cent of all Americans have already chosen their occupation by the age of fifteen. Most of the choices, according to John O. Nelson, are made on the basis of "the first chance I got," or a casual response to a want ad in the paper, or the following out of a family destiny, or some equally capricious cause. (*We Have This Ministry,* p. 3). The results are disastrous for it is only in the light of the calling of God that the work of an individual achieves real significance. A sense of call gives meaning to the most menial task; it abolishes classification of work into more important and less important, for in the sight of God all men are equal. The street cleaner can be as much in harmony with the will of God as can the missionary. God calls, man responds.

In this connection a common problem is how to know the call as of God. God calls in many ways; through the seeing of a great unmet need, through the influence of circumstances or events, through our fellow men, or through the still small voice. His call does not necessarily come as a bolt out of the blue or in some deeply mysterious way, yet he who is fully dedicated to follow obediently need not fear that he will miss the call.

In thinking of our calling there is a danger of limiting this to daily occupational activities. It would seem, however, that calling in the biblical sense, is meant to embrace *everything that a Christian is and does.* This includes his occupational activity, but goes much farther; it encircles his total life. Whatever he does day in and day out must contribute in some way to the kingdom of God. This approach will soon eliminate the artificial distinction between "sacred" and "secular" work. Every New Testament believer is summoned to full time Christian work, while a few are called to church vocations.

IV. Men are called to serve with a diversity of gifts: No one has been called of God because of previous ability or merit; all alike are the recipients of grace and love. Therefore none can boast. To each believer the Holy Spirit will give tasks appropriate to his calling and the necessary capacities to fulfill his mission will also be given (Minear, *Work and Vocation,* 71). Out of this attitude comes the conviction that no work done in the Name of the Lord is done in vain (1 Cor. 15:58; Rev. 14:13).

There is an unfortunate tendency today to measure the prestige of work and the worker by wage and salary rates, but a large bank account is no guarantee of treasure in heaven. We must be liberated from the bondage which such attitudes create. The Christian is willing to exchange the judgment of the world for the ultimate judgment of God concerning his success or failure (1 Cor. 7:29-31). There are diversities of gifts, but one Lord whom we all serve (1 Cor. 12:5). It is sobering too to remember that God, who gave us gifts, may alter or revoke them at any time.

We know, therefore, that every worker receives some gift and is enabled in some manner to work with God in His great plan for the redemption of mankind. That is the Christian's vocation. As a part of this calling he does his daily work. Any work can become a holy calling when it is done in Christian obedience and consecration. Luther once said that when a mother washes dirty diapers she ought to remind herself that the love of God overcomes dirty sin in much the same way. Many occupations look dreary indeed, until they are seen from the Christian perspective.

God calls all men to serve Him, but many do not respond.

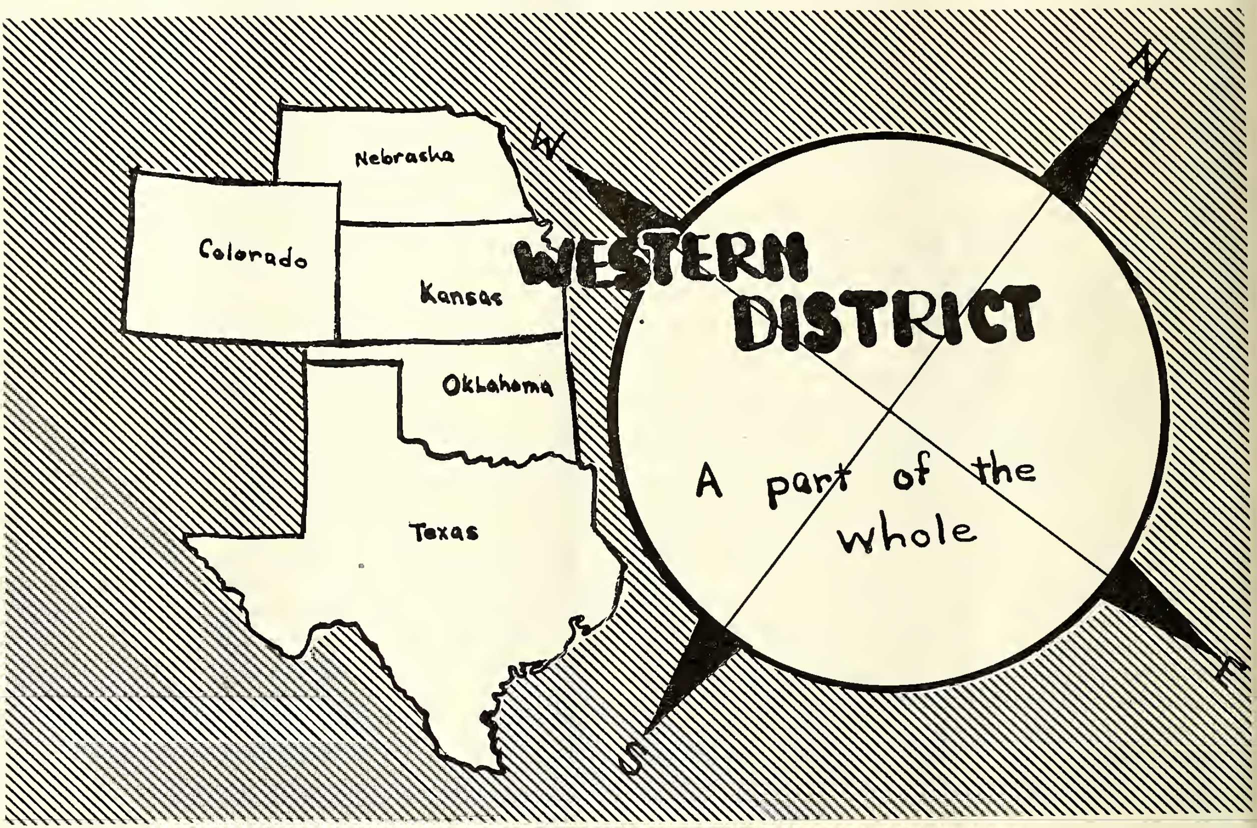
FLASHES OF THOUGHT

(Continued from page 391)

Yet, thank God—not all. Standing out at the cemetery service the one standing at my side, deeply moved, said: "I can't forget that message." Yes, the world will go on in its thoughtless shouting and cry. But God has spoken: "My Word shall not return unto me void. It shall accomplish that where unto I have sent it." Confident in this assurance men will continue to make their God-inspired plea.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas



Thoughts on Young People's Work

Are we realizing the YPU's objective of a "United Mennonite Youth in Christ"? How many young people are there in the Western District Conference? Is a budget of $7500, of which approximately $1800 is for the YPU a reasonable one? Should there be an organization for young married couples? These and many other questions were answered by fifty-two churches through a questionnaire submitted to the Western District Conference Churches.

Forty-seven churches reported that the number of young people between the ages of 12 and 14 is 532; between 15 and 18 is 643; and between 19 and 30 is 1063. Twenty-four out of the fifty-one churches responding to the question "Do you feel you are reaching in your young people's organization those above high school age and single?" or 47 per cent said that they were reaching half or less. Thirty-nine churches responded to a similar question dealing with young married couples, with 46 per cent saying they were reaching few of their young married couples and 25 per cent saying that they were reaching about half of this group. Twenty-six churches favored a separate young people's organization for young married couples and fourteen said "No" and three churches were undecided. Some of the churches who were undecided and others who cast a negative ballot felt that there were too few couples in the church for an effective organization. Apparently there is a marginal size church and when the membership falls below this line, the work of the kingdom becomes more difficult. Perhaps we need more of the vision of the young pastor who stated that he thought there should be an organization for young married couples and then added that he and his wife were the only young couple in the church.

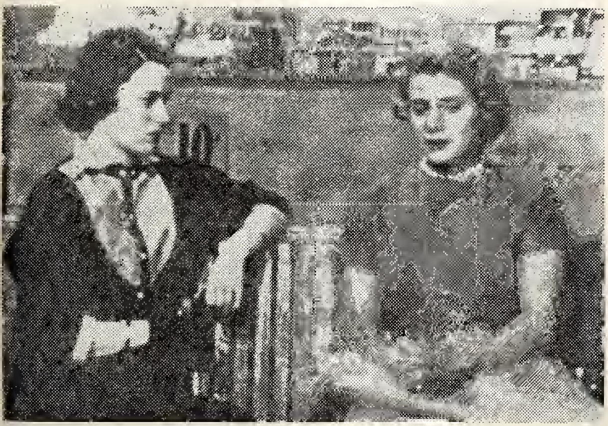
What is the future of the Christian Endeavor? Thirty-one of the Western District Churches reported that they had one or more C. E. organizations, often reaching nearly everyone in the church. Eleven churches had a young people's organization for those of high school age. Their average attendance was 157 and their enrollment 217. Twenty-one churches had a young people's organization that included high school students and above with an average attendance of 455. Six churches had special organizations for young married couples with an average attendance of 134. These organizations have a combined average attendance of 746. Fifteen churches had a

(Continued on page 396)

The Film FOUR TO GO

One for the money,

When you hear preachers encourage us to witness for Christ, have you ever wondered how you might do this? Many devout young Christians would be glad to witness if they were sure they knew how to do it and what to say. Others may feel that witnessing is just not "in their field." Some may even recoil from the thought of getting up in a meeting to "give a testimony" and display before the public their most sacred experiences of life. There is need to help young people understand more clearly just what Jesus had in mind when He told us to be His witnesses.

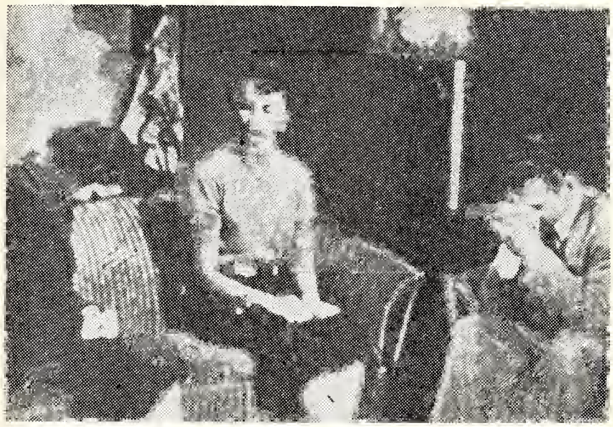


Two for the show,

A new moving picture on youth evangelism entitled, "Four To Go," could help us to get the "feel" of what witnessing is. The film makes us aware of the people who need our witness, and it strengthens us in our conviction that Christ really is the answer to the needs of people. It somehow succeeds in warming our hearts to the point where we would like to make our lives count by showing others the way of salvation through faith, and fellowship with Christ. It gives us a concept of witnessing to which young people will give glad and wholehearted assent.

The film, "Four To Go," is a direct and frank story of how young people set out to do something about winning the unchurched in their community to Christ and the Church. Marty, a winsome, earnest young Christian, feels that she is not cut out to do evangelistic work, but she has a very warm heart for some young friends who have gotten themselves into trouble. She was surprised to discover that what she had been saying to her friends to help them was witnessing for Christ.

The film provides an excellent basis for a discussion on how young people can meet their responsibilities. It is a fact of life that we can make our best witness to those of our own group. That is why young people can make their best contribution by helping other young people who need Christ in their lives. This the film points up for us.



Three to make ready,

The officers of the Western District Young People's Fellowship are planning to call regional meetings of C. E. officers to discuss how this film might be used to encourage the young people of our churches to meet the responsibilities and opportunities of their respective communities. The Western District Home Mission and Education Committees have bought this film for the young people. The officers of the WDYPF and the Field Worker will jointly work with the local C. E. societies to help them meet their local opportunities.

W. F. Unruh

And FOUR TO GO.

Why Youth Fellowships?

Why do we have youth fellowships? What do we expect from these meetings? With what kind of attitude do we approach this phase of our church life? At a meeting last March which a number of the officers of our youth groups attended, some of these questions were discussed. Not all young people have the same attitudes, naturally; and some undoubtedly have higher ideals than others. Nevertheless, we shall consider some of the attitudes expressed at the March meeting.

Older people sometimes forget our exuberance. Some of those youthful dreams and aspirations, and the energy to see them fulfilled, have fallen by the wayside. They can't understand why we are dissatisfied with things as they are. They don't realize that our new ways of doing things are a result of a search for something higher and nobler. Perhaps our youthful exuberance and surplus energy do take us off the "beaten path" at times. Is that bad? Don't we all make mistakes? After all "A mistake is evidence that somebody has tried to do something."

All of us are familiar with the expressions: "What's this generation coming to?" or "The present generation is going to the dogs." Many things we see, and read, and hear, lead us to think there may be something to these remarks. Then we recall that they are repeated every generation, and have been for many generations. And if we really look into the subject, we become aware that the escapades, the disrespectful manners, the devil-may-care attitudes do not apply to all young people. We find many serious minded individuals; many who hide deep thoughts behind seemingly carefree appearances; many who are concerned about more than just fun; many who are willing and able to shoulder responsibility.

Is the youth fellowship merely a social organization—a place to which the young people can come to play and visit or be entertained? Some of us may think that is the primary aim of the organization. But listen to what some of our officers say.

"We want a place for Christian fellowship." Christian fellowship—just fellowship is not enough. It must be "Christian." We are not satisfied with just any kind of group; although we sometimes join other groups because we can find no Christian group. But we *want* Christian fellowship.

"We want a place in which we can serve Christ." Yes, we want to have fun, but we also want to serve. We want to serve Christ. We want our youth fellowship to provide us with opportunities for serving Christ in our own small way. We have been "saved to serve." Give us opportunities.

Look not always at the headlines portraying the seamy side of youth. Look not always at the dark and hopeless picture of our contemporaries. Look rather at those with loftier ideals and nobler aspirations. Look rather at those who have looked to God and are earnestly striving to follow His leading and make Him known, "For in due season we shall reap, if we faint not."

THOUGHTS ON YOUTH WORK

(Continued from page 394)

junior C. E. with an average attendance of 342.

What do these figures mean? The questionnaire revealed that the decline in birth rate has reached our churches and that the percentage of old people is growing. If this is true, perhaps the time has come for the older people to help finance the program of the YPU more extensively! Also, many of the smaller churches feel that they cannot carry on a successful young people's program because of the small number of young people. That this obstacle can be overcome was demonstrated by the church that had four young people—a president, vice-president, secretary, and treasurer, and had a very active young people's organization.

There is some confusion as to who is a young person? Is he a person 12 to 14? 15 to 18? 19 to 25? 25 to 30? Since mortality statistics indicate that we are becoming older, does this mean that we tend to lengthen the concept of young people to include those 21 to 30? Perhaps the time has come to subdivide the work of the young people's organization into more definite categories, such as juniors—ages 11 to 14; high school young people—ages 15 to 18; above high school—ages 19 to 24; and married young people—ages up to 30 or slightly above.

There is some confusion with reference to Christian Endeavors. In some churches this is the young people's organization. In others, it is largely in the hands of the old people, with the young people looking in and coveting positions of responsibility. There is also some question as to whether the C. E. programs, which consist largely of themes and special music, are sufficiently flexible to meet the needs of young people?

Our young people's work is not an appendix, but rather an integral part of our church. Young people contribute enthusiasm, idealism, energy, and an enormous aspiration to be of service and to be useful. They need opportunities, encouragement, fellowship among themselves and with adults, and guidance. Everyone and every age group is a vital link in God's program for mankind, and particularly our young people, so give them a hand of encouragement. They need the interest, prayers, and financial support of adults to carry out God's work as they see it.

Dr. Harley J. Stucky

Editor's Note: This issue of the Youth Section was submitted by the Western Dist. Youth Organization.

Our Schools

BETHEL COLLEGE

The Mennonite Singers left the Bethel College campus June 6 on a chartered bus for Montreal, Canada, where they embarked for Europe on June 9.

The group of 24 singers had spent a week at Bethel in intensive practices under Dr. W. H. Hohmann, conductor and leader of the group. Parents and friends came to the campus to see the singers off. After gathering on the steps of the administration building a host of camera shutters clicked after which Pres. D. C. Wedel led in a brief devotional service.

The itinerary for the Mennonite Singers calls for concerts and broadcasts in Germany, Holland, Switzerland, and France. On August 16 they are scheduled to embark at Rotterdam for their return trip to the States.

BLUFFTON COLLEGE

Senior class officers for next year were elected recently by the junior class. These include: Sam Diller, Bluffton, president; John Rogers, Manchester, Conn., vice-president; Marjorie Ferguson, White Pigeon, Mich., secretary; and Dick Cripe of Goshen, treasurer.

Elected as next year's junior class officers were: George Bailey, Lima, Ohio, president; Jim Gundy, Graymont, Ill., vice-president; Joanne Slotter, Souderton, Pa., secretary; and Jerry Yost, Barto, Pa., treasurer.

Freshmen elected Don Pannabecker of Peoria, Ill., as sophomore president; Dorothy Bishop, Souderton, Pa., vice-president; Nancy Hostetler, Smithville. Ohio, secretary; and LaVerne Schirch of Chenoa, Ill., treasurer.

CANADIAN MENNONITE BIBLE COLLEGE

A banquet, sponsored by the second-year students in honor of the eleven graduates, was held in the school chapel on Friday night. Their motto, "I have set thee a watchman," was very fittingly illustrated by the decorations of the room and tables. The mistress of ceremonies was Cornelia Lehn; while Mr. Frank Epp from Altona, a former graduate of the college, presented the message of the evening.

Several other graduates and ex-students and others visited the college during the past week. Among these were: Mr. and Mrs. Paul Dyck, who are preparing for missionary service in India, Rev. and Mrs. David Schroeder and Miss Mary Ann Hooge, who has spent the past winter at Bethel College. The C.M.B.C. closing program was presented June 11, in the First Mennonite Church. The following morning the Baccalaureate Service for the graduates was held in the Bethel Mission Church. The graduation exercies took place Sunday afternoon in the First Mennonite Church. A sod breaking service in connection with the building of the new college took place on the new college site immediately after the graduation exercises.

MCC *news & notes*

PREPARE LINEN KITS FOR UDALL TORNADO VICTIMS

At the suggestion of the Kansas All Mennonite Women's Committee, local women's groups have prepared linen kits for victims of the recent tornado disaster at Udall, Kan.

The decision to provide this assistance was reached when it was determined that the Red Cross would be making clothing available but not linens. The kits included a bar of soap, wash cloth, bath towel, sheet, pillow slip, and tea towel—all new items and wrapped in the towel.

Bundles were to be at the MCC Clothing Center in North Newton by June 15. Blankets were also being received for the people of Udall. It was hoped that Mennonite women would be able to help distribute the kits and thereby personalize these gifts and express Christian sympathy to the recipients.

AILSA CRAIG OPENING POSTPONED

Dedication and opening of Ailsa Craig Boys Farm previously anticipated for June has been postponed. At a meeting of the advisory council, a committee of three was appointed to plan the contribution of necessary funds during the summer months. It is hoped the results of this effort will make it possible for the Farm to be opened and dedicated in late summer or early fall. Ailsa Craig Boys Farm in Ontario is being developed as a Christian home and training school for about 20 adolescent boys who are emotionally-disturbed, pre-delinquent, or delinquent.

AIDING MENNONITES IN BERLIN

The welfare of Mennonites in Germany's East Zone is an increasing concern of European Mennonites and MCC. It is estimated there are about a thousand Mennonites living in the East Zone who have little contact with each other and who are like a flock without a shepherd because they cannot have normal church life.

A means of aiding them is by their visiting Menno-Heim—the MCC center and home of the Mennonite congregation in Berlin. At present a small number of East Zone Mennonites are invited each month to spend a week end of fellowship at Menno-Heim. Coming on Friday evening, they spend the week end in Bible study, worship, and fellowship. When they leave on Monday morning, they are given clothing and food and thus have received material and spiritual aid.

In an effort to enable East Zone Mennonites to take advantage of these opportunities, European Mennonite groups and MCC are planning to make funds available for them to travel to Berlin for occasional visits as can be arranged by the leadership of the Berlin congregation and MCC workers.

Dutch Mennonites have been showing their concern for their brethren by sending clothing to Berlin which is made available to the Berlin congregation and Mennonite East Zoners together with clothing and food from MCC.

1-W'S ORGANIZING IN KANSAS CITY

1-W men employed in Greater Kansas City are organizing for unit worship, service, and recreational activities and look forward to having a unit center for these activities.

(Continued on next page)

A Kansas Mennonite, vitally interested in the welfare of 1-W men and their Christian witness, is purchasing a house near the University of Kansas Medical Center for this purpose. This house will serve as a center as well as residence for one or two couples and eight to 10 single 1-W men.

Reinhart Peters of Henderson, Neb., has been appointed as a 1-W leader in Kansas City by MCC. He will work with the men in effecting a 1-W organization for Christian fellowship and service. This organization is working with the unit of 1-W men in the Voluntary Service project in Kansas City General Hospital administered by the Mennonite Relief and Service Committee, Elkhart, Ind.

Other institutions in the Kansas City area in which 1-W's work are the Mennonite Children's Home and the University of Kansas Medical Center. Approximately 50 Mennonite CO's are employed in Greater Kansas City.

Jottings

—**First Church, Pretty Prairie, Kan.:** Mr. and Mrs. P. J. Krehbiel celebrated their golden wedding anniversary June 5, with a family gathering at the church. Mr. and Mrs. Jonas A. Stucky celebrated their golden wedding anniversary on April 27. Mr. Stucky recently finished his book on "Epochs of the History of the First Mennonite Church of Pretty Prairie —1884 to 1954." This book can be purchased for one dollar. Eighteen young people were received into the church through baptism. Our church has been sending men to help in the disaster area at Udall, Kansas. Mrs. Isaac Dick, Winton, Calif., visited friends in this community.—Mrs. P. J. Goering, Corr.

—**Walton Church, Walton, Kan.:** "Keeping Chrsit Pre-eminent in the Life and Work of the Church" was the subject of P. K. Regier's sermon in our church on May 15. Over thirty men from our church and community helped clean up in the Udall tornado area. The film, "The Challenge of Africa," was shown at our May C. E. meeting. Herbert Dalke showed pictures of the Oklahoma mission field on April 28. Six young people were baptized on May 29.—Harold Peters, Corr.

—**Bethel College Church, North Newton, Kan.:** Commencement week brings many visitors to the college campus and also to our church services on Sunday. It is always a pleasure to meet the parents of students. Thirteen young people joined the church by baptism and two by transfer of letter on Pentecost Sunday. Bible school meets for three weeks in our new church basement, with seven classes and twelve teachers. Several carloads of men are going to Udall almost daily to help in clearing of debris and in other ways after the tornado disaster destroyed the town. Four members of our church are members of the Bethel College Mennonite Singers group touring Europe this summer. The Peace Retreat at Camp Mennoscah was attended by some of our young people and a number of members were leaders.—Mrs. Willis Rich, Corr.

—**Brudertal Church, Hillsboro, Kan.:** On Pentecost the following young people were baptized and received in the fellowship of our congregation: Mary Beth Funk, Linferd Funk, Loren Funk, and Delores Rempel. On May 19, the vacation Bible school composed of 41 pupils gave their closing program. After the program we had Ascension Day services. At noon we had a basket dinner in the church basement. On Mother's Day the following children were consecrated to the Lord: Myron Rix, son of Mr. and Mrs. Roy Funk, and Barbara Jean, daughter of Mr. and Mrs. Lynn Penner.—Mrs. John Andreas, Corr.

—**Swiss Church, Whitewater, Kan.:** A small plastic bag was given each family, into which a silver coin was dropped each day, until the bag contained thirty pieces. This unique offering, amounting to $143.90, was received Easter morning and was put into the missionary phase of the Lord's work. The choir, under its director, Wilbur Roth, presented an Easter cantata. They also participated in the annual song festival, May 1, in the Memorial Hall on the Bethel College campus. D. H. Rutschman and Mrs. Margaret Ewert were married March 27. Thomas Dean, son of Mr. and Mrs. Donald Zuercher and Joan Annette, daughter of Mr. and Mrs. Daniel Claassen were dedicated to the Lord, May 8. It was our privilege to sponsor the "Faith and Life" program over station KJRG, Newton, Kansas, for one week in March. Our pastor, Dan U. Dalke, was the speaker that week. He also gave four devotional messages over KBTO, ElDorado, Kansas, recently. A new Sunday school library was put into use April 24. A series of fine films, on the "Restoration of Israel" is being shown to the combined C. E. groups. Rev. Dalke served the First Mennonite Church of Waka, Texas, in a week of evangelistic meetings May 8 to 14.—**Mrs. Donald Claassen, Corr.**

—**Salem Church, Freeman, S. Dak.:** Our men are organizing the Disaster Committee by registering their availability and tools they have. Four persons were received into membership on Palm Sunday, while sixteen young people confessed Christ in baptism on May 29. A number of our young people will serve in Voluntary Service and DVBS teaching this summer. The men's chorus of the West Zion Church, Moundridge, Kan., with their pastor Harris Waltner, presented a much appreciated program on the evening of May 1. Our youth fellowship collected a total of $1234.78 toward the Northern District Retreat Grounds at Swan Lake. Recently a number spent work days there in preparation for the summer's activities. The parents and thirteen children took part in a consecration service on May 8. Contributions to relief made lately are 1040 pounds of lard for soap, 1100 pounds of clothing which included 214 comforters and quilts, 35 pounds of bandages and the balance new clothing, while children contributed 90 Christmas bundles. As part of their monthly meetings the Women's Mission Society has studied Colombia and now the Mennonites in Paraguay. One of our members collected eleven sets of harness and a number of horse collars and sent them to our mission at Lame Deer, Montana. An adult C. E. program of talks and pictures on 1-W and PAX work presented by recently returned men was much appreciated. On May 22, Rev. Fretz exchanged pulpits with Rev. Harold Thieszen of the Bethel Church. As projects for the rest of the year our Sunday school has adopted a $900 scholarship fund for Cachipay, Colombia, children and $1000 toward the Japanese evangelism budget of our Board of Missions.—Corr.

—**Immanuel Church, Downey, Calif.:** Mother's Day is always something special. This is the day we honor mothers. On this day, eight children were dedicated to the Lord. They were: David Spenser, (Mr. and Mrs. Ted Carrell) Dennis Duane, (Mr. and Mrs. Norman Hayes) Robert Franz (Mr. and Mrs. Fane Quillan) Allen Frank (Mr. and Mrs. Erwin Regehr) John Herman (Mr. and Mrs. Joe Sanchez) Paul Glenn (Mr. and Mrs. Levi Stauffer) Heather Jayne (Mr. and Mrs. John Wilson) Paul Robert (Mr. and Mrs. Paul Yoder). God bless all of these youngsters. The Laudisti Singers gave us an unusual and interesting evening of fine singing. The Bethel Ensemble gave us a program of sacred music. Mr. and Mrs. Marvin Adams and Dr. and Mrs. D. Eitzen are both celebrating their twenty-fifth wedding anniversary in June. Both are having open house. Dr. Francis R. Steele from the University of Pennsylvania and its Museum, was one of our special speakers. He has made three archaeological expeditions to Iraq. He is the home secretary of the North African Mission. He gave a most inspirational message. We are in full swing collecting for our Christmas bundles. A farewell social was given in honor of our organist, Ervin Regehr, and his family who is moving to Delano. We will certainly miss him but wish him God's speed and blessing as he endeavors to work for the Lord in a new church. The young people had an afternoon of games and fun at Lepp's house one Sunday. Twenty were in attendance and a fine time was experienced. Tommy Thompson and Charla Jean Gray were united in marriage May 20. We all wish them God's very best as they start life together.—Elsie Heer, Corr.

Meet a Representative of Korea's Needy

A family with whom Katherine Dyck of Rosthern, Sask., became acquainted during the course of her work in a Pusan medical clinic illustrates the needy people whom MCC seeks to assist. This account by Miss Dyck describes the family of one of the infants she treated in January.

"Mr. Kim bought a small refugee shack in the heart of the city for his wife and three children, hoping to find some kind of work. However, a few days later he was forced into the army leaving the family without support. During the course of the war Mrs. Kim had lost one leg and her husband had made her a crude wooden leg. But if she walks on it for any length of time the end becomes raw and infected. To make matters worse, several days after her husband left (and she has not heard from him since) the national police ordered all refugee shacks in that part of the city torn down. Many moved theirs to the hillsides but Mrs. Kim had no one to help her. For a year now she and her four children (a newborn baby having been added six months ago) have been living under a bridge and every day she goes about begging food for her family. She told us she wished she could die but knew she had to go on living for the children's sake. My Methodist roommate and I are trying to find them a better place to live. I suppose there are thousands of cases similar to this one."

Why Do I Read My Bible?

"Thy Word have I hid in mine heart."

I read my Bible because within its pages I find power for the ordering of my inner life.

"It is my meditation."

I read my Bible because it offers a way of escape from these inner perils which threaten our modern life.

"The entrance of thy words giveth light."

I read my Bible because in its pages are found the secrets by which men walk the pathways of light and hope and freedom.

"Oh how much more value is a man?"

I read my Bible because it assures me that man is supremely dear to God.

"Teach me thy way, O Lord."

I read the Bible because it tells me whither I am bound and why.

"He hath showed thee, O man, what is good."

I read the Bible because it offers me a sound social philosophy.

"Thy testimonies are wonderful: therefore doth my soul keep them."

READ YOUR BIBLE DAILY
IN THE QUIET OF YOUR HOME

To "Brain-wash" Christians?

Any system designed to hold youth for military indoctrination and training over a ten year period, or even for eight years, smacks of a purpose to permanently condition the mind, emotions, conduct, and character of American youth . . . . Is this supposed necessity for the development in adolescents of a *"military posture"* a sort of "brain-washing"—designed to wipe out the tender teachings of mothers, of Sunday schools, churches, and Bibles—teaching based on principles such as "Thou shalt not kill," "Love thy neighbor as thyself," "If thine enemy hunger, feed him," "Forgive those who despitefully use you and persecute you," "Do unto others as ye would that they should do unto you," and others which I have not detailed because of the time limits put upon us? It seems to me that what is involved in the development of a "military posture" for all young men of America, involves the suppression of so much teaching that it falls in the category of what may be termed "brain-washing."

—Charles F. Boss, Jr.
The Methodist Church

"Teach Christ Now"

The gigantic task of preparing the nation's Protestant Sunday school population, more than 30,000,000 in all, for responsible living as adult Christians in the next generation will be the chief underlying concern of a great religious gathering in Cleveland this summer.

The 23rd International Sunday School Convention, designed to provide information and inspiration to volunteer church workers, will be held in Cleveland, July 27-31.

Ten thousand volunteer Sunday school workers will be on hand, declared Bishop Reuben H. Mueller, Indianapolis, of the Evangelical United Brethren Church, chairman of the convention.

"To adapt to today's conditions," Bishop Mueller said, "new techniques and media such as film strips, tape recorders, and television are being used by more and more churches. To learn about these things, to explore better ways of handling their Sunday school charges, the church workers will meet on the theme, 'Home and Church—Teach Christ Now.' "

Between the opening session remarks by Harold E. Stassen, assistant to President Eisenhower, who is president of the convention, and the concluding address by evangelist Charles B. "Chuck" Templeton, the Christian educators will hear five other major addresses, three times attend 89 "interest group" meetings, and examine hundreds of church school

(Continued on next page)

materials and equipment in booths in the main exhibit hall.

This convention celebrates the 175th anniversary of the founding of the Sunday school which began with Robert Raikes in England in 1780. The First National Sunday School Convention met in New York in 1832 and similar conventions have followed to this day. These meetings indirectly influenced the beginning of schools in Mennonite congregations and stimulated the formation of the International Uniform Lessons in 1872 and the establishment of the International Council of Religious Education.

This quadrennial meeting for Sunday school workers is being sponsored by the Division of Christian Education of the National Council of Churches and the Canadian Council of Churches. While members of the General Conference have not often attended these interdenominational gatherings, workers from our congregations may attend and will find in the conference inspiration as well as information, without committing themselves in any way. Further information on registration and program can be secured by writing to the Central Offices, 722 Main St., Newton, Kansas.

Into the Beyond

DAVID CARL VOTH, member of the Hopefield Mennonite Church, was born October 15, 1885, and died April 5, 1955.

Film Review

The Transfiguration, 16 *mm., sound, black and white,* 20 *min., available from Association Films. Rental* $6.50.

The story of this film begins as Jesus, with His disciples, is on His way to Caesarea Philippi. A number of previous incidents in the life of Jesus are introduced, particularly the call of some of His disciples, and some of His miracles. The confession of Peter is also given.

Following this the account of the transfiguration is portrayed. The words of Jesus concerning His death and resurrection follow. The final part of the film shows Jesus healing the boy in the village after the disciples had been unable to heal him.

The film follows the Bible rather closely. The transfiguration is shown with reverence and simplicity and yet with deep meaning. There are a few times in which there is an interpretation given. The young boy is called an epileptic. He may have been but the Bible does not name the illness. Jesus is shown throughout the entire film. Some people may not like this. For those who do not have any questions about this, it should be mentioned that Jesus is portrayed in a way that helps to make Him more real to those who see the picture.

I Repudiate War

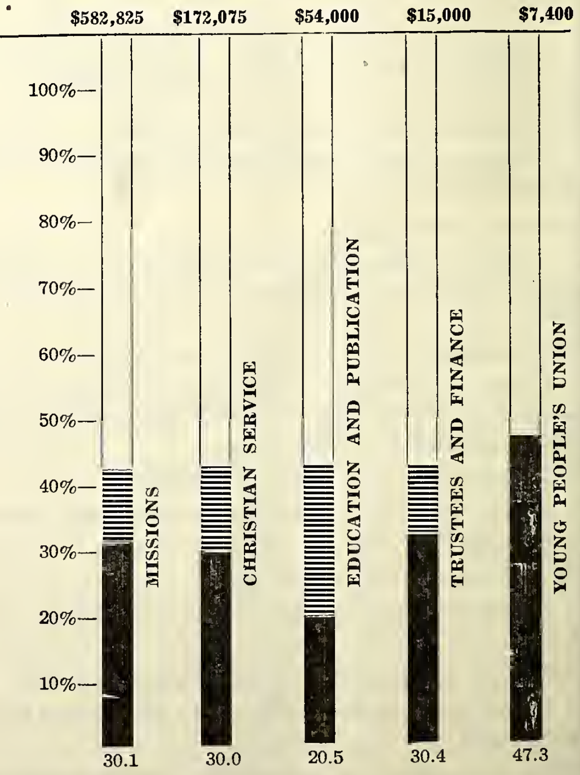
"The weapons of the third world war will not be discriminating weapons. They will be weapons of mass murder, aimed especially at noncombatant life. To say that we must in certain events be prepared to use such weapons in order to defend our "Christian values" is rank blasphemy. Doubtless, Communism is an evil thing, but not more evil than the sin of mass murder or preparation for it.

The simple ethical attitude which any Christian man or nation should adopt is this: "I will under no circumstances be an accomplice in a policy of mass murder, and, whether the enemy takes advantage of the situation or not, I repudiate war as an instrument of national policy, since war is now in its essence a mechanism of mass murder."

—Joseph Johnston, Ex-Senator in Eire Parliament, Irish Times, February 2.

Conference Stewardship Chart

May 31, 1955



(Percentage of budgets met as of May 31, 1955)

■ Receipts to May 31; ▥ Short of Budget

☐ Remaining 7 Months of Year (fiscal year ends Dec. 31)

THE Mennonite

MENNONITE LIBRARY BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Educational Wing of Buhler Mennonite Church, Buhler, Kansas.

No Race Prejudice

David Schroeder

Practice Makes Perfect

Claude F. Boyer

The Pacific District Conference

Herbert R. King

Volume 70 Number 26 June 28, 1955

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NO "MENNONITE" NEXT WEEK

Following a custom of long standing, there will be no issue of *The Mennonite,* next week—the week of July 4th. There are fifty issues a year, the week of July 4 and December 25 being omitted. The next issue will be dated July 12.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert **Fretz,** Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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The Cover Picture

The newly completed educational wing of the Buhler Mennonite Church was dedicated with special services at 2 o'clock Sunday afternoon, June 19. The dedicatory sermon was given by the Rev. Edmund Miller of the First Church of Christian of Moundridge, Kansas.

Dedication of the wing marks the completion of a project which was first discussed by members in 1947. Ground breaking services were held on Monday, August 23, 1954. Work started immediately and continued without letup till the wing was completed. The laying of the cornerstone was on November 28, 1954.

The new wing is attached to the north end of the present sanctuary, and extends eighty-eight feet east. It is thirty-six feet wide. It is of block and steel construction with an exterior of light brick. It is two stories high with a full basement.

The building contains nineteen Sunday school rooms, a church parlor with kitchenette for smaller groups or sewing circles, a pastor's study, a church office and a large kitchen.

This project marks the third major building project undertaken by the Buhler Mennonite Church. The first was the original meeting place, built in 1913, which was replaced by the present sanctuary in 1927.

Since its organization, the church has been served by P. R. Voth, J. M. Suderman, John F. Schmidt, Henry Fransen, and the present pastor, Irvin Richert. It is a member of the General Conference Mennonite Church. At present, its membership is 384.

Of Things to Come

June 26-July 1—Sunshine Retreat, Camp Men-O-lan
July 1-4—Family Fellowship, Camp Men-O-lan
July 4-10—Junior Retreat, Camp Men-O-lan
July 4-10—Junior Retreat, Camp Friedenswald
July 10-16—Intermediate Retreat, Camp Men-O-lan
July 11-16—17-22—Intermediate Retreats Camp Mennoscah
July 11-17—Intermediate Retreat, Camp Friedenswald
July 16-22—High School Retreat, Camp Men-O-lan
July 18-24—Senior Retreat, Camp Friedenswald
July 22-24—Young People's and Adult Retreat, Camp Men-O-lan
July 25-29—Pre-Junior Retreat, Camp **Friedenswald**
July 29-31—Sunday School Workers Retreat, Camp Friedenswald
July 25-30 and
Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah
Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah
Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah
Aug. 19-21—Young Family Retreat, Camp Mennoscah

TAKE ANT CONTROL PROJECT

The Men's Brotherhood of the General Conference Mennonite Middle District at their recent meeting undertook the responsibility of raising $2,000 for the Ant Control Project for the Neuland Colony in Paraguay.

According to the secretary, Ellwyn Hartzler of Berne, Ind., their aim is to raise as much as possible during the next several months.

This $2,000 has been promised to Neuland by the Board of Christian Service of the General Conference. Another $2,000 for this same project will be raised in Western Canada.

The Mennonite Central Committee workers in Paraguay have made arrangements with STICA for the new poison called "Methyl Bromide." This is a liquid which becomes a gas heavier than air and thus forces itself into the deep underground ant nests.

Dale Mueller, a member of the Salem Mennonite General Conference Church, Freeman, S. D., has begun work as an assistant in the Relief Section at MCC headquarters, Akron, Pa. A graduate of Bethel College this spring, Dale takes over the material aid work from Wendell Metzler, a member of the First Mennonite Church, Nappanee, Ind., who has served in this capacity during his two years of 1-W service. Material aid work consists of making arrangements for the collecting, packing, and transporting of relief supplies to ports for shipment overseas.

Editorial

THE ANCHOR HOLDS

How can one write an editorial except on the subject that is so real and deep in one's experience? We were busy unpacking and getting settled in our Goshen home, and had just about completed another day's work when a messenger came to the house with the startling announcement. "Your son David has been killed in an auto accident."

The announcement was such an absolute shock that the first reaction was, it can't be true, surely there is some mistake; not David, so full of vitality and the joy of living. Why, only a month before his voice was radiant with joy as he telephoned us at Chicago announcing the arrival of their first son. It couldn't be true—but it was!

Then came the days of arrangements: the meeting of the brave young wife and mother and the little daughter who says she is "two and a half," but now nearly three; our first meeting with the new son who will never know his father's love and guidance; the kind friends who with sympathetic handclasp and understanding words and letters expressed their nearness of spirit. Then the day of the funeral—the minister's helpful message—the burial—and now—life must be picked up again.

Of course the inevitable question arises in the mind. The question thousands have asked on such occasions throughout the centuries—"Why?" Why was one taken in the very prime of life when so much needed by the family? But it is a question one must not dwell on long. We cannot fathom the answer. But even Christ on the cross cried out, "Why?" The more important question is "Whom?" In whom will we put our trust? On whom shall we depend for comfort and strength to take up life again and go on? To whom shall we look for guidance in the days ahead?

During the almost forty years in the ministry it had been my duty many times to try to bring comfort and hope to homes into which the tragedy of death had come. This was the first experience in our own home. Did the words of comfort and confidence and assurance from our Heavenly Father now hold when the experience became our own? Yes! Thank God His presence and help is abundantly real. The waters may be deep but the foundation underneath is firm. Jesus' promise, "I will not leave you comfortless, I will come to you," has been tested and proved. Hope is not blotted out by despair. Faith does not fall before tragedy. The soul does not cry out to accuse God by saying, "It is not fair," but draws all the closer to the Heavenly Father and desires more than ever to have Him abide in us and we in Him. It is good to know that faith in Him can stand the hardest test, and that He does abundantly more than we ask or think. THE ANCHOR HOLDS!

On such an occasion parents naturally reflect upon the whole sweep of life as it touches the departed. The deep joy of his arrival at birth, particularly deep since it appeared for a few years that we might be denied the blessings of parenthood. His early childhood, his first day at school, the many events of youth, his baptism, his choice to stand resolutely for peace and the Civilian Public Service experiences; his marriage and the happy years together—they had celebrated their sixth wedding anniversary only two days before. He had remarked only recently to his wife, Barbara, concerning the joys of country life—which he had been denied as a child—that he never felt so close to God as when working in the field.

David was deeply appreciative to God for the joys of their home life. Only the night before the accident, as they knelt together in their prayers of gratitude, he had thanked God for "the miracle of childbirth." He also shared a real concern for his church and had visions of a church building that would be more adequate for the coming needs of children.

We gather many sacred memories which shall be cherished through the years. But for David's sake and as a living memorial to him we—his parents, brothers, sister, and his wife with her two small children—rededicate our lives anew to God and consecrate again ourselves to His service. We desire a memorial, not of elaborate granite, but in the lives of those of us closest to him, that we may build into life the faith and practical Christianity which he, who has gone a few steps ahead, held sacred. Out of this tragedy may there come deeper experiences of close fellowship with God. "Thanks be unto God who giveth us the victory through Jesus Christ our Lord."

May all sorrowing souls take comfort from words sung at the funeral by a close friend:

"Come, my soul, thou must be waking,
Now is breaking
O'er the earth another day;
Come to Him who made this splendor,
See thou render
All thy feeble strength can pay.

Mayest thou on life's last morrow,
Free from sorrow,
Pass away in slumber sweet;
And, released from death's dark sadness,
Rise in gladness,
That far brighter Sun to greet."

To you—passing through the Valley of the Shadow—join with us as together we express from our hearts the confidence of the Psalmist: "I will fear no evil FOR THOU ART WITH ME." In His abiding Presence we are comforted and sustained.

No Race Prejudice

DAVID SCHROEDER

A Canadian attending the Race Relations Conference held at Goshen, Ind., on April 22-24th stated proudly that in Canada we have no "race" problem. To support this he cited an instance where an attempt had been made to exclude negroes from a hotel but that the hotel had lost the case in a court decision. This caused me to reflect on the Canadian scene and on my own attitude toward race.

Perhaps there are many areas in our Conference where the same notion that we do not have a race problem is held merely because there are no other races represented in the area. This may mean however that the problem is greater than in other areas because it has never really been faced. It is easy to say that we are free from prejudice and attitudes of superiority when there is no occasion that will challeng or test such a statement.

In Canada, for instance, in areas where people live happily in the thought that there is no race problem you have large business firms making it a policy not to hire Jews and you have beach signs reading "for gentiles only." The few people of colored races know their bounds and do not go where they would not be wanted or attempt to do things which would not be permitted them. In many Mennonite communities you have English, Scotch, French, Jews, and Chinese people represented but they are never seen as even potential members of the church fellowship.

The Race Relations Conference was a great help to me in assisting me to see my own attitude on race. Theoretically and theologically I had no problem. I knew that science had conclusively proved that the blood of all races was the same and that the Red Cross no longer kept a record of whether the blood donor was white or colored. Even more, I knew that the Bible teaches that God "caused to spring from one forefather people of every race" (Weymouth, Acts 17:26). I could not imagine a God who would make a distinction between persons of different races. I knew God to be a God of love who makes no distinctions because all have sinned and come short of the glory of God, but are acquitted freely by His grace through the ransom given in Christ Jesus. Even the Church, the fellowship of believers, I regarded as being able to transcend all human differences. "Here there cannot be Greek and Jew, circumcised or uncircumcised, barbarian, Scythian, slave, freeman, but Christ is all, and in all," (Col. 3:11).

Thus when the Conference spoke on the race problem in theoretical and theological language I could go along wholeheartedly and say "yea" and "amen." But when it came to imagining this to be worked out in an actual situation and have it realized in our fellowship on a local or inter-community level I felt that maybe I wasn't as emancipated from race prejudice as I had taken myself to be.

I had had opportunity to work with colored people in Chicago. I had visited their homes, invited them to attend the Woodlawn Church and asked them to accept Christ as their Savior and Lord. In all this I was absolutely sincere. Nevertheless, at the Race Relations Conference, some of the colored brethren helped me to see that we can do all this without actually having fully overcome the race prejudice that is so deeply rooted in all of us.

Through their help I realized that our usage of "we" included nonchristians of Mennonite background sooner than Christians of a different skin. Also I noticed that both our habit of staring at persons of a different color and our efforts to go out of the way to welcome them and to show them that we accept them are equally revealing of a prejudice that is still coloring our actions. All they asked was to be regarded as human beings but in our words and thoughts and deeds we were still making distinctions between Christians and Christians.

So I asked myself again whether that which I said "yes" to in theory and doctrine was actually realized in my own life and practice. Theoretically and theologically I was emancipated but actually and emotionally many attitudes still remained which were in direct opposition to what I professed and believed.

Look for the report on the Conference in the Mennonite papers and as you read the Conference statement ask yourself whether you have by God's grace overcome race prejudice in your own life and practice.

If a farmer waited until he was sure of the weather he would never raise a crop. He has to reckon with the weather and contend with it, but he cannot be sure of it. So every year he makes a venture of faith.

We cannot let the wind and clouds of circumstance determine our course. We cannot grow a harvest for God with one eye on the weather. Just as with the farmer, circumstances are to be considered, and we shall not foolishly disregard them. But we must not let them be the main factor in making our decisions.

Too many saints live fearfully from one "weather report" to another, scanning the skies and watching the clouds, conscious of "conditions" rather than of Christ. Faith goes ahead in fair weather and foul. It breaks up the fallow ground, sows the seed, cultivates the crop, and gathers the harvest. There may be pests and floods and droughts, but the Lord of the Harvest will see to it that our labor is not in vain.

From DAY TO DAY
by Vance Havner
(Fleming H. Revell Company)

Report of the Pacific District Conference

HERBERT R. KING

Location

The fifty-sixth session of the Pacific District Conference convened on June 1-5 at the First Mennonite Church of Monroe, Washington. This host church, together with the Country Mennonite Church, graciously provided for the physical comfort of all, for which we were deeply grateful. Other city churches also helped provide meeting places for some sessions.

Representation

The twenty-three churches of the conference sent 91 official delegates, 150 people registered for lodging, and many local people attended also.

Conference work

The theme of the conference was "Watch and Pray" based upon Mark 13:33-34. President Aaron Epp alerted the people to "watchfulness"—to stand together to reveal strength and courage in the battle against satanic forces and seize every opportunity for service. (See message in another *Mennonite* issue.) Reports of committees and schools and various recommendations were presented and passed upon. Two new congregations were voted into the conference; Faith Memorial Mennonite Church of Filer, Idaho—W. Harley King, pastor, and the Fresno Mennonite Community Church—Peter Ediger, pastor. The Evangelization Committee was given authority to further explore the possibilities of churches in the Moses Lake district of Washington and Lancaster, California.

Mission emphasis

Andrew Shelly, who recently visited many mission fields, gave a general mission challenge stating, "If the gospel was meant for anyone, it was meant for everyone." He spoke highly of the work of our missionaries and reminded us that their average length of service was 24 years. Our response to missions must be a desire for a greater knowledge of our conference missions which will result in a greater effort in prayer and giving.

Aron Jantzen, of India, spoke of the unfinished mission task in India.

Rev. and Mrs. Gerald Stucky of Colombia, challenged the delegates to a greater prayer effort in combating the evil forces which hinder mission work there.

Dr. and Mrs. John Zook of Portland, were consecrated to the work of missions in the Belgian Congo in an impressive commissioning service on Sunday.

Other conference guests

P. K. Regier, executive secretary of the General Conference, spoke on the work of publications, education, and the General Conference as a whole.

Arthur Jost spoke concerning mental work.

S. F. Pannabecker spoke in behalf of the Seminary.

Young People's Union

The young people presented a good program on Saturday evening, after their banquet, with Dr. John Zook as speaker. At their business session the aims and purposes of the work and its relationship with the General Conference and the three point emphasis were discussed. Their budget includes the partial support of John Zooks and Earl Roths. Clair Bartel continues serving as president for another year.

Women's missionary work

The Friday evening service was presented by the women; Mrs. Stucky spoke and showed pictures of Colombia. The organization reports that every church has at least one society and the total membership is over 1800. This coming year each member is to contribute fifty cents; money is to go to the most needy missionary work as designated by the general treasurer. The officers elected were Mrs. Ira Stevanus, president, and Mrs. Henry Franz, vice president.

The Men's Fellowship

The Men's Fellowship presented their program on Thursday evening. Arthur Jost spoke on the prevention of mental illness. The Christian film "The De Shazer Story" was shown that evening also. The Fellowship will help the Filer and Fresno church projects to the extent of $1,000 each. F. J. Wiens is president for another year.

Officers and next session

Conference officers for the coming year are: president, Aaron Epp; vice-president, Frank Harder; secretary, Earl Eymann; treasurer, Elmer Widmer. The invitation from the Downey, California, Mennonite Church for next year's conference was accepted.

Personal glimpses

"It was a great privilege to have been able to attend the conference in Monroe. Here the azaleas in full bloom, like a beautiful sunset, directed our thoughts God-ward in preparation for the blessings of a well-planned conference program. For these blessings and the gracious hospitality we thank our Heavenly Father." —Mrs. John Entz, Reedley, Calif.

"The minimum of organizational stress, the smoothness and order of the sessions allowed more freedom for the Holy Spirit to move and inspire through the medium of the conference speakers." —Julius Franz, Lind, Washington.

"We praise God for the many blessings of this conference, which were due to the well attended pre-session prayer meetings and the consecrated efficient handling of business by the president and all other officers. This conference was one of the best."

—Herbert R. King, Albany, Ore., conference reporter.

Did you see the Conference Stewardship Chart in last week's issue? Although receipts for the four boards to date were $68,612 below the budget they were $28,388 more than a year ago.

Practice Makes Perfect

CLAUDE F. BOYER*

In the past months, I have been made aware of something rather alarming. This has been detected in the truthworthy radio preaching, in reports from missionaries, and various other sources. At first, little attention was paid to it. Then recently one of my esteemed and respected colleagues in the ministry again brought this to my mind. I was lead to think of the church I serve, and continuous thought and meditation allowed me to arrive at several conclusions. This is a sort of summary of the observation and the general feeling in the minds of many church leaders. In a nutshell it is this: "the Church of Christ is being infested and slowed-down and slowly being rendered helplessly ineffective by a cancerous growth within it, known as 'worldliness.' "

"Worldliness Defined!"

This word, worldliness, should be defined. Worldliness and wickedness are not synonymous. A worldly life is wrong, but not because it is blasphemous, untrue, impure, unjust, or dishonest, but simply because it is taken up entirely with the things of time, material, and sense. By worldliness is meant the allowing of things like farming, business, law, medicine, art, music, culture—all things that are good in themselves, and necessary—to become so important that they take the place of God in the lives of men. When one gives first place—one's first allegiance—to these things, then they become a god to an individual and that person, in turn, becomes infested with worldliness.

It is this which is happening to the Church. She is forgetting that she is "the body of Christ" and as such is composed of those whom Christ has drawn out of the world. Instead one or both of these have occurred. Either she has been drawn by the world into it, or she has opened her doors widely, in an effort to be a social club, and allowed the world to come in.

"Solution Lies in Practice!"

The solution to this dangerous dilemma lies not in being condemnatory. Rather it lies in being hortatory and in suggesting positive avenues of changing the trend. The solution lies in the old saying—"practice makes perfect." It's true in sports, medicine, music, or any of the vocational careers. The athlete works hard at his particular sport. The nurse or intern spend many hours practicing so they may become as nearly perfect as possible in their work. The musician puts in many hours of practice to become an artist at his particular instrument. This is also true in Christian living. The Church is composed of individuals. What one does, what one is, decides the status of the Church. Worldliness can be eliminated in the Church, if the individuals of the Church will practice what they believe, and live up and above the world.

"Injunctions of Christ and Paul"

Our Lord said "If ye love me, keep my commandments." This is an expression that Paul took to heart, for he says in his great statement of faith, "For me to live is Christ." To be Christlike is to keep His commandments. To keep His commandments is to do them in life, and not only to give intellectual assent to them. In other words, we are to practice them in the daily walk of life.

"Some Basic Commandments of Christ"

We do well to consider some of the very definite and basic commandments given by Jesus Christ. Some of these He very explicitly told His disciples, and expects us also, to follow.

A COMMANDMENT TO STRIVE FOR PERFECTION. "You therefore must be perfect as your Heavenly Father is perfect." Here is Christ's plea for perfection. But what are the answers to such a plea? Impossible! Idealistic! Unrealistic! Because we are human, we shall not reach perfection in this life. Should we not expect Christ to uphold the best, the highest, for all of us? What a goal for us! Christ expects us to work toward it. In ourselves we certainly cannot do it. We need His grace, guidance and help. But the practice of discipleship, discipline, and prayer, that is necessary for such a life, will go far in eliminating worldliness in your life and in the Church.

Many of Christ's other commandments are of such a nature that they help us on this road to perfection—which we shall surely reach in the hereafter. But these commandments were also meant to be practiced. Here are some of the other explicit commandments.

A COMMANDMENT OF LOVE TO GOD AND MAN. "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. You shall love your neighbor as yourself."

COMMANDMENTS TO WITNESS IN PRACTICAL LIVING. Included in these is the beginning of the Sermon on the Mount, the "salt" and "light" passages and the exhortation in Matt. 5:19—"Whoeven then relaxes one of the least of these commandments . . . shall be called least in the kingdom of heaven," (RSV).

A COMMANDMENT TO PUT CHRIST FIRST. The basis for this is the incident of the rich young ruler. He kept all the other commandments—but he was worldly. He had another greater allegiance than Christ. Jesus said: "You lack one thing; go sell what you have; give to the poor, and come, follow me." Add to this Jesus' other great commandment. "Seek ye first the kingdom of God and his righteousness, and all these things shall be yours as well."

A COMMANDMENT FOR TRUE GREATNESS. The disciples were arguing along the way. The issue was this: "Who would be greatest in the kingdom?"

(Continued on page 408)

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*Pastor, Deep Run Church, near Bedminster, Pa.

Proclaming the Gospel Through the Printed Page

Providing German speaking Mennonites everywhere with an effective church paper, assisting in the establishment of another publication for Mennonites in South America, making available material for Sunday school teachers in mission churches in India, and planning for new materials for the churches in the United States were the concerns of the Editorial Committee of the Board of Education and Publication as it met for its spring session in Chicago on May 18 and 19.

The committee approved the appointment of Dr. Walter Quiring, as acting editor of *Der Bote,* to take the place of D. H. Epp who died March 31. It also approved the appointment of an editorial board to consist of J. J. Thiessen, chairman, Saskatoon, Sask.; H. T. Klaassen, Laird, Sask.; and Dr. Cornelius Krahn, N. Newton, Kan. In addition it appointed H. T. Klassen, Rosthern, Sask. A permanent editor for *Der Bote* will be appointed after the Council of Boards meeting in December.

The Editorial Committee heard reports on the establishment of *Bibel und Pflug,* a journal for South American Mennonites. This paper is published at Witmarsum, Brazil, where a new linotype was recently installed through the efforts of the Western District Brotherhood and the Boards of Missions and Christian Service. The Board of Education and Publication co-ordinates the interests of the General Conference boards in the *Bibel und Pflug.* The Editorial Committee expressed the hope that the new linotype would become the means for the future publication of Christian literature for South American churches and mission fields.

The committee made arrangements to make available to Sunday school teachers in India materials for their preparation in teaching. Advance copies of the *Adult Quarterly* will be mailed to Mrs. P. A. Wenger in Chicago who will translate and adapt this material for the Literature Committee of the General Conference mission in India. This material will be published monthly in the Hindi language magazine, *Bandhu,* which is printed at Jagdeeshpur.

Special emphases for the 1956 Sunday school lessons were chosen by the Editorial Committee. Evangelism will be stressed for one month in addition to which ten other Christian life emphases will be highlighted on one or more Sundays during the year. These emphases include Bible knowledge and use, salvation, Christian beliefs about God, discipleship, church fellowship, worship, witnessing, stewardship, the Christiaan home, Christian social relations, nonconformity, and Christian citizenship.

Other items being produced by the Editorial Committee include the *Catechism Workbook,* which will be published soon in a revised edition, and a companion volume which will be published next year. Sixty-seven of the 250 plates for the Youth Hymnary

(Continued on page 413)

Flashes of Thought

Strange Words, But True

Walter Gering

"NISI DOMINUS FRUSTRA" — what did they mean? In fact, what did all those figures mean? The emblem had been there in the hallway of the hospital for months. Visitors passing through the hall on their way to see relatives and friends could not help but see it. Patients entering for medical care often observed it as they committed themselves to the doctor's care. Did they know what it meant?

The entire emblem was most interesting. There was the figure of the American eagle with its wings proudly spread at the top; directly underneath were the clusters of maple leaves, symbolic of the Dominion of Canada, whose hospitals are affiliated with the American Hospital Association in this enterprise.

Three crosses were affixed to the shield within the circle. The Maltese Cross has been the emblem of the Knights of St. John of Jerusalem since 1092 A.D. and for several hundred years also has been the emblem used by the St. John Ambulance service. The Lorraine Cross on the shield represents the emblem of relief to the unfortunates since medieval times. The Geneva Cross, the third cross on the shield, represents the international emblem for the relief of the sick and the wounded.

Then there are those two other figures. There is the figure of a wand with serpent coiled around it, the Wand of Mercy, symbolic of the healing art for several thousand years. The Urn Lamp, completing the shield is universally accepted as the symbol of knowledge. It is the official emblem of the Florence Nightingale Nurses.

But those words—NISI DOMINUS FRUSTRA—what did they mean? Inscribed upon a banner at the bottom of the shield—surely they must be significant. When the answer came it was thrilling indeed. Certainly it was significant: "Without God we can do nothing." What more appropriate words could be inscribed upon the walls of any hospital than those at the bottom of the shield? In an institution where so often life and death hang in the balances it is but proper to say: "Without God we can do nothing."

That is true in all areas of life. Jesus said unto His disciples: "Without me ye can do nothing." That is as true today as it was when spoken in the Upper Room centuries ago. Only as we go forth in the power of His Spirit can we hope to achieve the goal.

LORD, HELP US TO SEE OUR DEPENDENCY

Did you know that of the one special and 33 regular sessions of the General Conference eight were in Ohio?

Progress Among American Indian Missions

AGNES and ALFRED WIEBE

Below please find a report of the very significant events that took place May 8 in our Oklahoma mission field. I am sure you will agree with me in saying: "Praise God from whom all blessings flow."

JOHN THIESSEN
Executive Secretary
Board of Missions

The Lord has sent us times of refreshing. First the Diamond Jubilee celebrations in April and then on May 8 the baptismal service at Fonda in the morning when 10 were baptized. Eight of these were closely related. Namely an elderly couple, two of their sons, one daughter, one daughter-in-law (the wife of the eldest son) and two granddaughters, (daughters of the eldest son and wife). Also a middle-aged man, husband of one of our Christians, and a young married woman. For all of these many prayers have been offered, but especially for the middle-aged man who had tremendous temptations to overcome—and the fight will still go on, so they need our prayers. With none the decision to follow Christ was made hastily. They had been struggling with this decision for from one to four years. How happy we are that they finally took the deciding step. It was a very special privilege to have brother John Thiessen with us for this occasion. A meal contributed by the church members was served after the service.

Another joyous occasion on that day was the dedication of the Seiling Church in the afternoon. About 170 Indians and white people gathered at the main entrance where a short dedicatory service of the bell was conducted by Arthur Friesen. Whereupon the keys to the building were presented by H. T. Neufeld, the door was opened, the people entered and the service continued in the auditorium.

Here, after singing "All Hail the Power of Jesus Name," August Schmidt, read the Scripture lesson and led in prayer. Remarks were made by H. T. Neufeld under whose supervision the remodeling of the building was done and who has done his best to erect an attractive and practical house of worship. Hal Noble, pastor of the Methodist Church of Seiling representing the Ministerial Alliance, also made appropriate remarks. The dedicatory sermon which was very practical and impressive, was delivered by John Thiessen, secretary of the Board, who also offered the dedicatory prayer. Special musical numbers were brought by the Junior High School choir of Seiling and the Meno Men's quartet. These helpful services were much appreciated, as was also that of Miss Gladys Wiebe our niece who presided at the organ. After a light meal served and consumed in the open, an evening service, followed conducted by our helper, Daniel Allrunner, Brother Thiessen brought us another inspiring sermon. We felt that we had mountain top experiences that day.

But the blessing did not end with the close of the evening meeting. After the spiritual refreshings the Lord also sent us material refreshings. The service had barely closed when the clouds, that had looked quite threatening while the evening meal was in progress, released their contents and sent an abundant rain upon the thirsty earth and the long drouth was broken. About two inches fell that night and repeated heavy rains have changed the farmers' and water users' outlook greatly. May all bring their offering of thanksgiving to our heavenly Father for all His tokens of tender mercies.

Then our young people's retreat began at Roman Nose Park, and then the vacation Bible schools in our various churches. We know we can count on your prayers that the Holy Spirit may guide in all these efforts that real blessings may result from them.

P.S.: I do not want to close this report without making special mention of some of those who helped to make the Seiling Church possible. Local Indians and white men from surrounding and even distant churches have given of their money freely. Brother Jacob Hiebert, Cleo Springs, built a beautiful pulpit, the Alexanderwohl Church organ came to us from Brother Ferd Graevs, the Meschberger family gave two large pictures of Christ, also cash with which we bought a table and chair for the auditorium. To those mentioned and many others we are very grateful for their help. May the Lord bless them.

PRACTICE MAKES PERFECT

(Continued from page 406)

Jesus calls them to Him and gives this great commandment for humility and service. Later He acted it out in the Upper Room, when He washed their feet. "If any would be first, he must be least of all and servant of all."

A COMMANDMENT TO EVANGELIZE. According to Matthew these are the last words Christ spoke while on earth. He said them to His disciples, and He speaks them to all Christians in all churches. "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the end of the age."

"This Is Our Task!"

These commandments were meant for us. We are to obey them. We believe them, but do we practice them? How can we effectively teach Christ's commandments to others until we have learned to obey them? We need to practice what we say we believe. We need to practice, not for the sake of perfection only, but because Christ expects us to obey His commands. Practice of His commandments will eliminate the lukewarmness of the Church. When Christians get to the place where they can truthfully say, "for me to live is Christ," then the Church will see worldliness removed from her midst.

Prayer-Fellowship Day

BERNARD and RUBY THIESSEN

The day has arrived! Another four weeks have slipped by and being the fourth Monday of the month to which all look forward means this is Prayer-Fellowship Day for the missionaries on the field. The Boschmans catch the six-thirty train, the Vorans arrive after two and one-half hours on the train, the Edigers and the Miyazaki four, Misses Friesen and Patkau, the Thiessens, arrive at ten. Each mission home has the privilege of being host twice a year—this month being the Verney Unruh's turn. We are fortunate that our stations are near enough that we see our missionary family once a month. Nothing but illness keeps adult or child away. This day together reminds one much of holidays spent at grandparents. The children are happy to see each other though at times there is verbal and physical disagreement—not serious—such soon heal and are forgotten. Among adults there is animated visiting, exchange of news from home and other missionaries which makes the day pass far too quickly. Early rising and train rides make appetites hearty and the hostess' deliciously prepared meals appeal both to sight and taste.

For the blessings of such fellowship we are thankful but the spiritual fellowship goes even deeper. Could heartier singing come from anyone than from the hearts and lips of missionaries each with a particular reason for praise? The short morning session is spent in singing and devotions led by the host for the day. Each is anxious to report the blessings and answers to prayer experienced since our last meeting. Occasionally a sister or brother confesses discouragement, inability to determine God's implicit will in a matter or some hindrance to the Spirit's working in power. For this one there is verbal and silent prayer. Each station represents pertinent prayer requests —a very poor family has just sent the "wage earner" off to school for Christian training needs our prayers for sustenance, another station requests prayer for an old man "not far from the kingdom," another missionary is concerned that God will work in coming evangelistic meetings, one station asks us to pray that Christians there might put Christ first in their lives, still another one needs our prayer for wisdom and guidance as he opens a Bible class. Then there are many reasons for praise—the restored health of one of our family, genuine interest on the Japanese in a newly opened class, God's marvelous provision of a Sunday school teacher to replace one who has left for school, evidence of deeper growth of Christians making them ready and willing to take responsibility in the church and rejoicing for one, two, three, or more who have been transformed from darkness to light in the past weeks. Reasons for praise and requests for prayer having been presented we go to prayer in faith. "Whatsoever ye shall ask the Father in my name, he will give it you . . . ask, and ye shall receive, that your joy may be full," John 16:23, 24.

Children having been put in for naps the afternoon session of Bible study begins. Living in Japan has deepened the meaning of Christ's resurrection for us because we see multitudes worshiping dead gods. What hope! What power the risen Lord offers to the one who believes! The God given blessings of Christian parents, homes, Sunday schools, churches, and pastors are constant reminders that Christians here have not had these blessings thus often resulting in retarded spiritual growth. Spiritually we are reinforced as our brother presents Scripture truths which have come to hold greater depth and preciousness during past weeks. Each session is spiced with singing and hardly a day of prayer-fellowship passes without the singing of:

"The work is Thine, O Christ our Lord,
The cause for which we stand;
And being Thine, 'twill overcome
Its foes on ev'ry hand."

"Thy name can save, Thy name makes free;
We consecrate ourselves to Thee
As servants true, As warriors brave and true."

(Continued on page 413)

ORDINATION SERVICE FOR MISSIONARY VERNON SPRUNGER

Rev. Vernon Sprunger is to be ordained to the office of elder in his home church, the First Mennonite of Wadsworth, Ohio, on Sunday, July 3, 1955, at 10:30 a.m.

The Board of Missions and the church at Wadsworth desire that all members of our Conference remember and support this solemn service in their prayers.

In connection with the ordination service, there will be a service of farewell as Brother and Sister Sprunger and two daughters return to the Belgian Congo. They will be serving in an area recently taken over from another mission, at Kandala.

* * * *

STEAMER LETTERS for the Vernon Sprungers and Miss Tina Quiring will be welcome. They should be addressed:

Rev. Vernon Sprunger
and family
Sailing July 15
MS Lukala, Belgian Lines
Pier 14, North River
Foot of Fulton St.
New York City

Miss Tina Quiring
Sailing July 15
MS Lukala,
Belgian Lines
Pier 14, North River
Foot of Fulton St.
New York City

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Program Helps for June

General Conference Mission Work in Japan

BY MRS. FERD EDIGER

PROGRAM NO. 2

THE JAPAN MISSION AND MISSIONARY AT A GLANCE

Suggested Program:

Prelude

Hymns: (From the *Mennonite Hymnary*)

No. 332 "Hail to the Brightness of Zion's Glad Morning"

No. 331 "Fling Out the Banner"

Scripture Reading: Isaiah 40:1-26

Prayer

"The Japan Mission and Missionary at a Glance"—

(A narration by a missionary, student, farmer, and fisherman's wife)

Prayer

Closing Hymn: No. 333 "From Greenland's Icy Mountains"

Benediction

Solo and story by one youth member:

"I'll Go Where You Want Me to Go"

"I'll go where you want me to go, dear Lord." How many times have I sung these words—in Sunday school, in church, in young people's meetings—but how lightly! Years ago I promised the Lord I would be His missionary but in the meantime it was crowded out of my mind with thoughts of teaching school, of travel, of Voluntary Service, until at last the Lord had to bring me face to face with that promise of long ago. "Will you spend your *whole* life in service for me, not just a few years as you did in Voluntary Service? I could resist no more! "Yes, Lord, with your help, I will." Such peace and joy as I had searched for, yet had not found, flooded my heart and soul! I was a new creature in Christ! It was a wonderful feeling! Even my friends wondered at the change that had come over me. God alone was able to do it!

After that experience I felt a great urgency for getting the best preparation possible in order to be the best worker possible in His great vineyard. College? Bible School? Seminary? The important thing was to seek God's leading and follow it. He was interested in every detail and would surely lead in this matter also.

It seemed strange in school that the Lord didn't call me to go to some definite place the way He had called some other missionaries, but I prayed and waited, talked to my pastor about it, and wrote to the Board of Missions. Then one day the answer came! A new work was being started in Japan. Would I be willing to go at the close of the school year? I prayed much about it in the next few weeks and finally had the assurance that Japan was to be my future place of service.

Those days of preparation: Buying, packing, traveling were busy ones but the sailing date finally came, the boxes, trunks, barrels were on board ship and soon the Golden Gate was a mere shadow and the mighty ocean a great reality.

Missionary: Those two weeks on the ocean passed quickly but the days at language school seemed to fly! It seemed I had hardly arrived at Kobe when I was hurried off to language school by my fellow missionaries. I was quite surprised when the first chapel service was conducted almost completely in Japanese. I understood nothing but there was still a wonderful communion in the hymn singing, Bible reading, and prayer. Imagine my surprise when I came to class and learned that I would study together with missionaries from Norway, Germany, and England. In our beginning class there are six people but in most of the other classes there are four or five. Our teachers teach by the M and M system—Mimic and Memorize, so we sound like a group of primary children learning our ABC's, which of course, is just what we are doing. The first hour the teacher who introduces the new lesson to us brings pencil, paper, and other objects to class to help us get the meaning of the new words. After that comes a five minute recess and then comes the review of the previous lesson. Could it be that I have forgotten so many words from the last session or two? The next recess is fifteen minutes long and gives us enough time for a quick workout in volleyball and enough air to wake up some of the sleepy heads. We seem to be moving right along but oh, there are so many strange characters to learn to read and write that I think I'll never learn them.

Going to language school day after day gets to be just a little tiresome. I thought I came here to preach the gospel and teach the Japanese a new way of life, but I find myself being the student. Well, it is a good thing that we have a few special opportunities to present the gospel or school life would be rather monotonous. I had not been here very long before I was asked to teach English. In the cities especially, so many young people want to learn English because more and more jobs are being made available to people who have a knowledge of English. Since I did not come here just to teach English I said I would be glad to teach an English Bible class because that would put me in direct contact with some of the young people. At the Toa Foreign Language Institute I found several boys who wanted to speak to me after class, and even walked home with me, all the while asking questions like: "How do you know there is a God?" "What is the origin of man?"

In addition to teaching at the Toa Foreign Language Institute once a week I also inherited the English Bible class at Kobe University which one of our missionaries who has now gone to Kyushu used to teach. To my surprise I learned that many of the university students know quite a bit of English because it is required as a foreign language of all the students. Well, that presented a wonderful opportunity to present the gospel in a language which I already knew. On these Mondays I usually went right from language school, ate with the students and then had my class right afterwards. These university students are really interesting people, so full of eagerness in their search for knowledge and truth. But then, let us let a university student speak for himself and his fellow university students.

University Student: Before you have been in Japan very long you will be able to recognize a student easily because of his black uniform. Every morning and evening and throughout the day as well, you will see many of us getting off and on the crowded trains because most of us commute to and from school even though some live in dormitories near the school. In government schools the tuition is very low, so low that even the poor can attend, only about $17.00 a year. Even then, many of us have part time jobs to help us pay for books and other expenses.

It may seem strange to you but our school begins in April and then we have only two months vacation from the middle of July to the middle of September which is the hottest part of the summer.

Most of our schools are coeducational but you will find many of the girls taking the two-year course while most boys continue through the four years. Very rigid examinations are given twice a year so if we don't keep up on our lessons we are likely to find ourselves looking for a new job. Entrance examinations are very difficult so we consider ourselves fortunate to have gotten into the school.

Missionary: These young university students are certainly challenging indeed. They do not want to become Christians just because their parents expect them to. The truth is their parents will probably persecute them if they do. They want to think through and be able to understand every aspect of the Christian life before they decide for it. That often is a great stumbling block because many things are to be learned after they become Christians. It also leaves out the element of faith which is such an important part of Christianity.

When I left Kobe after studying two years in the language school I did not really know what to expect at our new station. One thing I know, I am far from having mastered the language and will have to engage a private teacher just as soon as possible. Housing is another problem. It is almost impossible to find a suitable house to rent, so much of my time will have to go into supervising the building of a house. Japanese buildings are made quite differently from ours so that will take a lot of time.

Another urgent matter is to get some Bible classes started. Think of a situation where only you and perhaps two or three others are the only Christians. How would you go about establishing a Christian fellowship? A few people know English but not enough to start an English Bible class. I have no interpreter and do not plan to get one. My, how I wish I had had at least four or five years of language study. It is a challenge though, to know that everyone I meet is a potential Christian who is observing my life, my conversation, my all. I try to use every opportunity to speak of my Savior. One rainy day a number of the workers at the house asked me about Christianity. Another day my new neighbor had some questions and in the course of the conversation told me of two of his friends who are Christians. What a joy, to make such a discovery. I hope we can soon send word out to them and a few others and invite them for a time of testimony, Christian fellowship, and prayer.

Out here in Kyushu I have the feeling I am living in the country even though I am living in a town whose population numbers between 30 and 40,000. Perhaps it is because the town is somewhat scattered out with farmers living not too far away and rice paddies and other fields right within view. A farmer's life is really a busy one. Every day, seven days a week, he is out in the field, especially in the busy seasons. Not just he but the entire family goes out to help. I like the farmer because he is such a steady, friendly, and helpful person. I think I will let him tell you what life as a Japanese farmer is like.

Farmer: I think we farmers are the busiest people in all of Japan. The thing that perhaps keeps us the busiest is raising the main food of the Japanese people, rice. At the first signs of dawn you will see us stirring around the house and soon making our way to the little fields. Our life revolves around several busy seasons. Rice planting time comes during the rainy season when we have time for nothing else. Then there is weeding time and finally harvest, when we also need every available person to help gather in the crop, even primary school children are dismissed in order to help. After harvest comes a pause when we can repair dams, irrigation ditches, make rope and do many other odd jobs that were crowded out during the busier seasons.

Even during the war, we farmers fared much better than city folks because we could depend more

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on our own crops. Though rice is rationed, yet we have enough whereas folks in the city get only enough for ten days of every month. We eat barley with rice, too, and like the common vegetables and our native fruits.

Missionary: While the farmer is likely to be very conservative in his thinking and not easily persuaded to Christianity, yet, once he is reached for Christ, he will likely be a steady, reliable person who will stay in his community for many years. In the city quite the opposite is true. There they have what is called the "Back door problem." No sooner is a person won to Christ but he gets a different job, moves away, or just goes out the church's back door and does not return for some reason or other. Both of these groups need the strengthening force of Christian fellowship which takes them away from the distractions of the city or the busy work times of the country, and into the presence of fellow Christians and into communion with their God. To deal with both groups takes unlimited patience and utter dependence on the working of the Holy Spirit in their lives.

Closely related to the farmer is the fisherman, who sometimes lives in a half farming, half fishing village, depending on the type of fishing he does. Strangely enough the ones who were the first fruits of Jesus' teaching, the fishermen, are in Japan almost completely untouched by the peraching of the gospel. The startling thing is that there are so many of them, an estimated 1,500,000, who make up more than 10 per cent of the entire population of Japan.

These fishermen engage in several types of fishing. First there is coastal fishing which is catching smaller fish near the shore with a rod or net, and inshore fishing, which is carried on off shore in small motor boats of fifty or sixty tons. Then there is deep sea fishing, which uses large boats of three hundred to five hundred tons and operates far outside the home waters without returning to their port for months.

The coastal and inshore fishermen who comprise ninety per cent of the total number, engage in a very primitive and manual type of fishing and are by far the poorest group who must also do some farming in order to meet even the most basic family needs. In some places if a fisherman should realize 200 yen (about 55 cents) a day from his catch of fish he would be considered fortunate.

Since the fisherman is out on the water most of the time a heavy burden of responsibility falls upon his wife. If one of them were here right now I think she would say something like this.

Fisherman's wife: Being a fisherman's wife is a job that requires many things of me. I must be ready to send off or welcome my husband at any time, although I do not know whether the tide will let him sail morning or evening. Since the cruel sea, for that is how we think of it, so often snatches a boat and takes it and the people on it to its mighty depths, we do not send both father and son, or even brothers on the same boat for fear we would lose all our men. They may, however, go on different boats. When the fish are brought in I have to dispose of them, even peddle or dry them if necessary. At times when fishing is scarce it is very difficult to earn enough money to meet the family's needs, so I must cultivate a little garden plot on the sideline to help out our food supply. If it were not for my mother-in-law who lives with us and takes care of the children, they would get little attention. I wish I could do more for them myself but I must earn a living first.

Missionary: These are some of the people I have met since I came to Japan. There are others, too, I should tell you about, the factory worker, the busy housewife, the garbage collector who walks the street day after day rummaging through trash cans and garbage pails, but time does not permit. Each one, however, needs to know a Savior's love and forgiveness.

And so, we missionaries are kept busy each day trying to help some soul by being sensitive to the leading of the Holy Spirit in every encounter. We must have faith in God that people *will* respond to the wooing of the Holy Spirit. We must learn from the experiences of other missionaries and from our own as well, to work with patience because the first ones who come to classes come out of curiosity and therefore do not always stay with us long. Yet we must be careful because each person we meet should be considered as one whom God has prepared for His own. In many of our areas of mission activity the people are known for their conservatism and feudalistic patterns of thinking and because of the evil in the human heart it is hard for them to turn to God.

For these reasons, pray much: (1) For the missionary that with patience and wisdom he may continue to break the Bread of Life to hungry souls. (2) For the Japanese people we meet in our daily activities that they may be awakened to their need of a living Savior and made ready to accept Him as their own. (3) That the missionary may soon conquer the language barrier and speak clearly and understandably in the people's own language.

(Period of Special Prayer)

ABRAHAM LINCOLN SAID

"The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will aggravate the evil. There must be no attempt to regulate the cancer; it must be eradicated, not a root must be left behind, for until this is done, all classes must continue in danger of becoming victims of strong drink."

—The Spotlight

Our Schools

CANADIAN MENNONITE BIBLE COLLEGE

Dr. G. Huebert of Winnipeg, Manitoba, spoke to the college students in chapel service recently. After student chapel Rev. H. Wall announced that work on the new college grounds had begun.

On a recent Friday night the college fellows responded to an urgent call for help to fight the flood waters of the Assiniboine River near Springstein. Since then the flood has receded.

The 1955 graduating class presented the annual graduate program. The theme of their presentation was "Be Ye Doers of the Word." They gave us a glimpse into the past, present, and possible future life of college students.

We have eleven graduates this year. Of these four are girls. They are: Martha Boschman, Mary Epp, Anna Neufeld, and Louise Wiens. The names of the seven boys graduating are: Bill Block, Nick Dick, Jake Giesbrecht, Bill Kruger, Joe Neufeld, George E. Janzen, and George M. Janzen.

PROCLAIMING THE GOSPEL THROUGH THE PRINTED PAGE

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have been completed, and as soon as the balance of the plates are made, this new hymnbook for young people will be printed. In addition to this the policies and production of ten other General Conference publications for the church and home were reviewed. These include *The Mennonite, Junior Messenger, Der Kinderbote, Adult Quarterly, Young People's Quarterly, Sonntagschul-Lektionen, Herald Intermediate Bible Studies* (General Conference edition), *Mennonite Junior Quarterly, Mennonite Junior Teacher,* and *Herald Teacher* (General Conference edition).

The Editorial Committee sponsored a writers' conference in co-operation with a committee from the (Old) Mennonite Church at Hesston, Kansas, May 3-6. Half of the thirty registrants were from the General Conference. A committee was appointed to plan another writers' conference to be held in Winnipeg, Manitoba, prior to the next session of the General Conference. In addition to this plans were made for the sponsorship of a writing contest in General Conference church schools next year.

Present for these sessions were Paul R. Shelly, Bluffton, Ohio; I. I. Friesen, Winnipeg, Manitoba; H. T. Klassen, Rosthern, Sask.; Willard Claassen, Maynard Shelly, and Abe Wiebe, Newton, Kansas. Other members of the committee are Jacob T. Friesen, Beatrice, Nebraska, and Mrs. E. J. Miller, Moundridge, Kansas.

PRAYER-FELLOWSHIP DAY

(Continued from page 409)

Further testimonies of blessings received in personal Bible study or of God's evident working in other lives make the evening session informal drawing us closer one to the other as we unitedly draw near to God. It is late by the time we make up the rented "futons" (thickly padded mats the Japanese use for sleeping) and after another song or two each family retires to the room which has been made theirs for the night. Business is left for the next day. After this session "God bless you, we'll see you next month" comes from lips as one family after another rush off to the train.

Miyazaki shi, Kyushu, Japan

Trends in the Church

To determine trends in the life of Mennonite congregations, a survey is currently under way as preparation for a study conference on the Believers' Church which will be held in Chicago, August 23-25.

Seeking information on practices of church organization, the ministry, the deaconship, interchurch co-operation, admitting members, and church discipline, the survey was mailed to the 285 congregations of the districts of the General Conference Mennonite Church. The survey was prepared by the planning committee for the Believers' Church Study Conference.

This study conference, which will be held at Mennonite Biblical Seminary, Chicago, August 23-25, was authorized by the executive committee of the General Conference in December, 1954. Responsibilities for planning this conference were delegated to P. K. Regier, executive secretary of the General Conference, and the executive secretaries of the Conference boards.

The aims of the study conference are to get basic direction for General Conference church life in the light of its God-given mission; to examine the concept of the believers' church in the light of Scripture; and to plan how to move ahead on these issues toward a more vital church life.

The results of the survey will be one part of the material studied at the conference. A larger portion of time will be spent on a study of the scriptural teachings relating to the believers' church.

Invited to the study conference are the officers of the seven district conferences. In addition a district may send one delegate for each 1,000 members in its district.

The survey included such questions as: "What offenses would your congregation consider grave enough to discipline the individual?" "Does your congregation require that a person baptized as an infant in another church be rebaptized upon joining your congregation?" "In what projects does your congregation co-operate with other Protestant churches?" "What are the duties performed by the deacon in your congregation?" "To what degree is the minister supported by your congregation?" "Who is eligible for election as chairman of the congregation—minister only—minister or laymen—laymen only?"

MCC news & notes

FERNHEIM 25TH ANNIVERSARY CELEBRATION JULY 1

July 1 will be the "official day" of the two days of celebration and thanksgiving in Fernheim, Paraguay, commemorating the founding and naming of that Mennonite colony 25 years ago.

Appropriate worship and thanksgiving services will be held in the Mennonite Brethren Church which has the largest auditorium. Among those presenting messages will be Orie O. Miller, MCC executive-secretary of Akron, Pa., and Walter H. Dyck, of Whitewater, Kan., in South America for the General Conference Mennonite Church.

There will be a review of the history of Fernheim colony going back to Russia and the migration to Paraguay. At noon a fellowship lunch will be served in both Filadelfia churches.

A memorial marking the approximate site of the first camp and indicating its date is to be unveiled. There is to be a display of agricultural implements, household furniture and kitchen equipment as made and used by early Fernheim settlers. It is hoped those showing such articles would donate them to the colony for permanent display in a museum to be erected. There will also be a showing of modern implements and improved cattle and horses.

Officials of the Paraguayan government will attend the celebration. Two doctors from the Ministry of Public Health have indicated they will be present. President Stroessner has been invited, but has not yet responded. Should he attend, several cabinet members and other government officials will accompany him.

Several extra flights are planned by the government to take the guests to Filadelphia and return them to Asuncion, according to C. L. Graber, MCC South America director from Goshen, Ind. Without such co-operation from the government, it would be impossible for the many guests to attend the celebrations. Many Mennonites from Friesland, Volendam, and Asuncion have made reservations to gather at Filadelfia for the two days of celebration and thanksgiving.

CANNED BEEF BENEFITS KOREAN HOSPITAL PATIENTS

Harry Harms, PAX man from Sardis, B.C., reports that canned meat prepared by American Mennonites plays a vital part in the diet of patients in Korean hospitals to which MCC makes food supplies available. Brother Harms covers the distribution of relief supplies to hospitals, institutions, milk kitchens, and kindergartens in Taegu city. Altogether 78 institutions are covered by MCC material aid distributions in the province. "Of the seven hospitals included on a regular twice-monthly distribution," Brother Harms writes, "I found approximately 570 have TB. It's surprising how meager some hospital menus appear, especially during the present so-called "hungry season" just before barley harvest. What a privilege it is for Christians in America, who can afford to can meat, to give it to these protein-deficient patients through the MCC canning program. And what a help and blessing it is to the recipients."

Jottings

—**First Church, Nappanee, Ind.:** Sunday, May 29, we enjoyed our annual all-church retreat at Camp Friedenswald. After Sunday school and morning worship we enjoyed a noon fellowship meal. A number of our families attended commencement activities at Bluffton College, June 4-6. Two of our members, La Mar Reickert and Bernell Slabaugh were graduates. Sunday evening, June 12, we observed Children's Day with a program by and for the children. Also dedicated was a worship center for children's worship which has been presented in memory of Nora Stahly Lape, who organized our first children's departmental work.—Elva May Schrock, Corr.

—**Inman Church, Inman, Kan.:** We had the privilege of having the Sam Entz's, missionaries to the Congo, in our midst recently. Ten children were consecrated during May. On May 18, the Women's Fellowship held their last meeting until September. An evening, all German program was sponsored by the Women's Mission Society. Annual Sunday school picnic was held on Memorial Day at the park in Moundridge. There has been a fine response from our church to work at the tornado-stricken towns of Udall, Kan., and Blackwell, Okla. Joyce Willems, who graduated from high school this spring, is in VS at Busby, Montana, for six weeks. Youth groups from our church and Bethel Church enjoyed a picnic together at Moundridge just before harvest.—Corr.

—**Alexanderwohl Church, Goessel, Kan.:** Twenty babies were consecrated on Mother's Day. The young people had Marlo Ediger show slides of his PAX service and Harriet Amstutz spoke on Voluntary Service, May 8. A station wagon has been purchased for Miss Rebecca Nickel to use at Eloy, Arizona. Wm. F. Unruh conducted Ascension Day services. Milton Reimer and R. A. Klassen have been re-elected as deacons. Mr. and Mrs. H. J. Reimer celebrated their 45th wedding anniversary May 22. The Senior C. E. presented a panel on missions for their May program. Memorial Services were held at the cemetery May 30. Four members were added by baptism on Pentecost. The funeral of P. C. Franz was May 26. The marriage of Dorothy Regier and Norman Stauffer was May 29.—Corr.

—**Woodland Church, Warroad, Minn.:** May 16 Mr. and Mrs. Joe Dick left for Minneapolis where Mr. Dick entered the University Hospital. He was operated on May 23 and returned June 7. We held our Ascension Day services May 18 at 8 p.m. Fred Metzler spent seven days in the Warroad Hospital. He is home now looking for speedy strength. Rev. Ortmann brought the message for the Baccalaureate Services May 29. The topic was "Education Is Power." There were thirty-five graduates. Cornelius Heppner was the only one from our church. May you have God's richest blessings, Cornie, as you journey on in life. Mr. and Mrs. Pete Goertzen of Floodwood, Minn., visited his parents, Jake Goertzens a few days before leaving for Salem, Oregon, where they plan to make their home. Mr. and Mrs. Pete Unruh were in Omaha, Neb., where they attended the graduation of their daughter, Elsie Unruh from the Grace Bible School May 25. About twelve young folks attended the youth conference at Langdon, N. D. Our two weeks daily vacation Bible school started June 6 with four teachers: Elsie Unruh of Warroad, Florence Unruh of Delft, Selma Hiebner of Henderson, Neb., Lillian Zimmerly of Kidron, Ohio. About eighty children are enrolled. Pastor and Mrs. Ortmann left June 7 to attend the wedding in Munich, N. D., of Mrs. Anna Dick and Ludvig Hoffman and from there they went to Henderson, Neb., to attend the Northern District Conference.—Mrs. Nick Fast, Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** The Junior Choir represented our church at the Song Festival at North Newton, Kan., May 1. The Men's Fellowship meeting was held May 16 at which time Frank Unruh showed pictures taken on their recent European tour. Daily vacation Bible school was held from May 23 to June 3. Enrollment included sixty-three pupils, six teachers. The final program was given June 2. The Mission Workers met May 18 for a program on "Strengthen Family Ties." At this meeting all the Christmas Bundles for relief were packed. Baptismal services were held Sunday, May 29, when seven young people were baptized.

Communion Services were held June 5. Consecration of infants was held June 12. Rev. and Mrs. H. J. Kliewer, missionaries to the Hopi Indians in Arizona, spoke in our church Tuesday evening, June 7. Mr. and Mrs. Elbert Esau, who have served two years in Greece, have returned and are in our midst again.—Mrs. Lavern Unruh, Corr.

—Eden Church, Moundridge, Kan.: Formal dedication services for our new parsonage were observed Feb. 6. Our pastor and family, the Peter Dycks, have subsequently entertained all the families of the congregation during a series of informal "open house" events. A Sunday School Teacher's Workshop was held Feb. 11 and 12. Teachers in the Primary Department received instruction from Mrs. Charles Voth, Newton, and Miss Marjorie Ruth of Bethel College. D. C. Wedel, M. S. Harder, and J. W. Fretz developed methods for teaching the adult Sunday school pupil. H. A. Fast gave instruction on "How to Teach the Old and New Testament." These members of the Bethel College faculty were largely responsible for making our first Sunday School Teacher's Workshop a successful one. The exterior of the church building has been painted this winter. New organ chamber installations and remodeling of the choir loft were followed by the annual church clean-up. Elmer Ediger served Feb. 20, while pastor Dyck was in British Columbia as speaker during a Peace Conference. Miss Eugenia Price presented her message March 7. "The Glory of the Cross," an Easter pageant, was presented by the Dorcas Society March 20. The General Conference film, "The Call of the Cheyenne," was one of several films shown at evening services. The Men's Chorus of the Pretty Prairie Church was presented by the Mennonite Men April 17. The Ross Goodalls told of their work among the Jews and Gerald Stucky of the missionary work in Colombia through illustrated messages. Olin Krehbiel, president of the General Conference, and pastor of the Berne, Ind., Church, was the speaker for the Moundridge Community Holy Week Services. Mrs. Krehbiel assisted with messages for the children. The annual rendition of the "Messiah" was given by the Choral Society Easter Sunday. Eighteen children were consecrated by their parents on Mother's Day. DVBS sessions were held at the church and at several schools in the community thus enabling every child to attend.—Victor R. Goering, Corr.

—Friedensfeld Church, Turpin, Okla.: May 22 we had our church Sunday school picnic in Liberal park. We had a very good attendance. It was a beautiful day for a picnic. The last Sunday in May we dismissed church so we could attend the Mennonite Singing Convention at Garden City, Kan. Our youth choir sang in the morning and the young people's choir in the afternoon. Both numbers were very good. In the evening of that same day we had a farewell for Mr. and Mrs. Menno Ediger and a welcome for Rev. and Mrs. Levi Koehn. A farewell gift was presented to the Edigers from the church and the young people also presented a gift. We have a wonderful group of young people. They have been working hard to raise enough money to buy a tape recorder which they presented to the church the last Sunday in May. The evening of May 31 we had our Bible school program. The children enjoyed it and learned many things from the Bible. The teachers have done a great work. The first Sunday in June we had a good C. E. program.—Mrs. Chester Windsor, Corr.

—Grace Hill Church, Whitewater, Kan.: On Pentecost Sunday, W. F. Unruh, field worker of the Western District Conference, brought the message and a short memorial service was held following the close of Sunday school. We observed Holy Communion Sunday morning, June 5. The C. E. picnic took place in Peabody Park in the afternoon, June 5. The three following marriages took place in May: Mirriam Schmidt and John Claassen, May 14; Velma Harms and Alvin Fast, May 27; Iris Schmidt and Johnny Siemens, May 28.—Mrs. Arthur Schmidt, Corr.

—First Church, Aberdeen, Idaho: On April 17 our church observed Holy Communion. For the evening service the Grace Bible Institute rendered a sacred musical program. Following this members of the church had a farewell for the I. J. Wenger family who left for their future home in Mountain Lake, Minn. The Wengers were pioneers in this community and took an active part in the work of the church. Rev. Zimmerman of American Falls, Idaho, was speaker at the Father-Son Banquet sponsored by the Men's Brotherhood. The King's Daughters Mission Society sponsored a pot-luck supper for the Women's auxiliary organization of the church. Rev. Stellar of Pocatello, Idaho, was their speaker. Sunday, April 24, Brother Menno Kliewer of Caldwell, Idaho, brought the morning message. In the evening Clarence Schroeder gave an interesting account of his work under the PAX program in Europe. May 1 the King's Daughters gave a tea in honor of the mothers of the church. A children's consecration service preceded the regular morning worship on Mother's Day.—Corr.

—Eighth Street Church, Goshen, Ind.: Two foreign students, Yung Min Kim of Korea and Anni Dyck of Germany, both students at Goshen College, spoke at the evening service on May 15. "Beginning of the Rainbow" was the film shown at the evening service May 22. On Pentecost Anna Jo Weaver, Steven Bartow, Thomas Bechtel, Glendon Bontrager, Steven Lantz, and Dennis Risser were baptized and received into the church. No evening service was held because of the Baccalaureate Service at the high school. A lawn social was held June 4 to raise money for sending the young people of the church to camp. At the evening service on June 5, Pastor Hartzler presented a sermon written by Martin Niemoller on "The Way of Peace." Dedication of infants was held June 12. The children were: Cynthia Elaine, daughter of the John Bechtels; Sally Elizabeth, daughter of the George Keims; Nancy Ann, daughter of the Clifford Lantzs; Cynthia Kay, daughter of the Harold Oyers; and Julia Kay, daughter of the Richard Wolfgangs. Part of the morning service was recorded for broadcast over WKAM on July 17. In the evening our congregation joined with the Silver Street and Middlebury churches for a musical program. Phillip Whirledge graduated from Michigan State College with a B.S. in veterinary medicine. Julia Kay was born to the Richard Wolfgangs on May 8. Mr. and Mrs. George Keim became the parents of Sally Elizabeth, and Mr. and Mrs. Ernest Stahly, Jr., of Mark Irving. —Corr.

—Hereford Church, Bally, Pa.: Our choir director, Mrs. Marian K. Bechtel, has resigned and Mrs. Leonard Angstadt, the organist, has consented to take over her responsibilities as director. Mrs. Bechtel and her daughter Carole Ann are taking a six-weeks trip to Africa to visit her daughter and son-in-law, Lt. (JG) and Mrs. Lee Henry, and will take a trip to Europe where they will visit and tour seven countries: Spain, France, Germany, Switzerland, Denmark, Belgium, and Holland. Children's Day and infant consecration were held on Sunday, June 5. Three infants were consecrated by Dr. Elmer E. S. Johnson, our pastor emeritus. A daily vacation Bible school, with Mrs. Nevin Yost as director, will be held beginning June 13 to June 24. The Bluffton College Vesper Choir, under the direction of Prof. R. A. Lantz presented a program on Sunday evening, June 12.—Mae Latshaw, Corr.

—Gospel Church, Mountain Lake, Minn.: May 1, the Ladies Chorus, under the direction of Miss Ethel Klaassen, with Miss Helen Klaassen as pianist and our pastor's wife, Mrs. A. H. Schultz, went to Shakopee for an afternoon service at the Women's Reformatory. The semi-annual business meeting of the congregation was held May 4. At this time Jacob A. Klaassen was re-elected as deacon, conference delegates were appointed and other business was taken care of. At the same time, the girls and boys enjoyed a Children's Missionary Party in the basement, with Miss Anna Quiring speaking and showing pictures. A group of young people picked up rocks on our "church growing project" oats field Thursday evening, May 5. Child consecration services were held on Mother's Day, May 8. That evening a joint C. E. program was held with the Immanuel C. E. of Delft. Eldon Klaassen left May 9 for 1-W work at Lincoln, Neb. Sunday morning, May 15, personal testimonies were given by the baptismal candidates at the morning worship service. Our community and church were saddened to hear that Twila Mae Nickel, ten-year-old

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JOTTINGS

(Continued from page 415)

daughter of Rev. and Mrs. P. J. Nickel passed away on Tuesday, May 17, following critical complications in a minor nose operation at Mankato. Funeral services were held on Friday, May 20. Ascension Day services were held May 19, with the pastor speaking. Sunday, May 22, the Men's Chorus with A. F. Loewen as director and Dianne Nickel as pianist, and pastor Schultz, went to minister the gospel in song and word at the St. Cloud Reformatory from 9 to 10 a.m., and at the Willmar State Hospital from 2 to 2:45 p.m. Wesley Jantz was the guest speaker that morning for our worship services. The tract committee of our church gave a program Sunday evening, May 22. May 24 was clean-up day at the church. Thursday evening, May 26, our church was filled to capacity at the Sacred Band Concert program given by the Grace Bible Institute Band. Pentecost Sunday, May 29, twelve young people were baptized and received into our church fellowship. Pastor and Mrs. A. H. Schultz and Kenneth were transferred by church letter. Six of our young people are among those completing their high school work this year. Glendon Klaassen, one of our members, graduated from Grace Bible Institute, May 25.—Mrs. Waldo Stoesz, Corr.

—**Bethel Church, Marion, S. D.:** On Good Friday, April 8, communion was observed in our church with H. J. Brown officiating. The aged shut-ins of our group were visited by several members of the Mission Society, bringing them cheer and gifts of love. Our church participated in the music festival at Freeman on Easter Monday. On May 1, we were privileged to have as our guests the Men's Chorus of the West Zion Church, Moundridge, Kan. They brought us a spiritual message in music, after which a fellowship dinner was served. On May 22, our pastor and J. H. Fretz exchanged pulpits. Our child consecration service was held June 5. Rev. Thieszen performed the service in which four children were consecrated. On March 28, a daughter, Doris Nadine, was welcomed into the Harvey Ortman family circle, and on May 27, a son Jon Harold came to brighten the home of Pastor and Mrs. Harold Thieszen. The children of our church joined with the group from the Bethesda Church in DVBS. On June 5, the Men's Chorus rendered a program of sacred music.—Corr.

—**Vancouver, B. C.:** Dedication of the new mission church has been scheduled for June 19. Word has been received by the pastor, H. H. Neufeld, that W. Harley King of Filer, Idaho, will be guest speaker. It is also expected that either J. J. Thiessen of Saskatoon or G. G. Epp of Rosthern will attend as representative of the Board of Home Missions.

Members of the groups have been very busy in recent weeks in an effort to bring the church building as near to completion as possible before the event. Week nights as well as Saturdays have been utilized by working-bees and individuals to sand and varnish floors and benches, paint walls, etc., so that at this point little remains apart from finishing work in the basement (including decorating of the Sunday school rooms) and exterior finish around the main entrance.

—**Silver Street Church, Goshen, Ind.:** Our church fellowship was saddened by the death of Mrs. Allen Yoder, wife of Rev. Allen Yoder, former minister of this church for many years. Mrs. Yoder, who died June 9 following a week's confinement in Goshen Hospital with a heart ailment, was a faithful church worker and a friend to all. Funeral services were held June 11 at the Yoder Funeral Home in Goshen, and June 12 at the Meadows, Illinois, Mennonite Church. Children's consecration service was observed June 19, with Rev. A. E. Kreider in charge. Children consecrated to the Lord in this service were: Vicki Lynn, daughter of Mr. and Mrs. Dwight Roth; Gary Lee, son of Mr. and Mrs. Olan Penland; and Peter Nathan, son of Pastor and Mrs. Daniel Graber. Three of our members graduated from high school this spring. Graduating from Goshen High School were Janet Roth and Phil Keim. Phil Yoder graduated from New Paris High School. The Youth Fellowship invited the young people of the Rock Run Church of the Brethren to their social on May 25. Thirty young people enjoyed the evening of recreation, singing, and fellowship around the campfire. Our church was host to the Eighth Street and Middlebury Mennonite Churches on Sunday evening, June 12, for a hymn-sing. All appreciated and enjoyed this opportunity to fellowship together in praise to God in song. Several special numbers, vocal and instrumental, were also on the program. James Stemen, of the Eighth Street Church, led the singing of the hymns. Recent births to report from our church are: Gary Lee, to Mr. and Mrs. Olan Penland, April 18, and Peter Nathan, to Pastor and Mrs. Daniel Graber, May 11. At the last meeting of the Women's Missionary Society, June 23, the women packed the Christmas bundles prepared by members for shipment to the Mennonite Central Committee center. Clothing for relief was also packed at this time. A dedication service for the Christmas bundles was held Sunday morning, June 19.—Corr.

Into the Beyond

MARY J. BECHTEL, of West Leesport, Pennsylvania, and member of the Hereford Mennonite Church, Bally, was born February 4, 1879, and died May 28, 1955.

CLAIR G. KREIDER, of Wadsworth, Ohio, and member of the First Church of Wadsworth, was born March 27, 1877, and died June 9, 1955.

DAVID L. SMUCKER, of Bluffton, Ohio, and member of the First Church of Bluffton, was born April 14, 1926, and died in an automobile accident June 7, 1955.

MRS. SOPHIA YODER, wife of Rev. Allen Yoder, Goshen, Indiana, was born in Switzerland, February 27, 1886, and died at the Goshen Hospital, June 9, 1955. She was a member of the Silver Street Mennonite Church, of which her husband was pastor for many years.

WHAT IS SUNDAY SCHOOL?

Ralph N. Mould, program chairman for the 23rd International Sunday School Convention which will be held in Cleveland, July 27-31, defined the work of the Sunday school in a recent speech. He said:

"Christianity is always just one generation away from extinction—always just one jump from the grace. Why? Because nobody, no not one, can inherit biologically one whit of Christian faith . . . . There is no built-in guarantee in any life that it will grow up as Christian.

"Such facts give the deeper urgency to the statistics of 40,000,000 boys and girls born this decade in the United States alone. Each is an alien, an invader on these shores who doesn't know our Christian language, most cherished thoughts and ways until they are specifically taught, and so learned. That is why the Sunday school is not just to 'manicure the minor virtues of young children.' *It is the Church teaching* her profoundest truths (in ways appropriate to the individual's age) to every child—and it won't get far with any until the adults in the child's home are also helped to "get on the growing road" as Christians."

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

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A STATEMENT OF CONCERN
ROBERT KREIDER

WHICH WAY DO YOU LIKE IT?
W. F. UNRUH

THE BELIEVERS' CHURCH STUDY CONFERENCE
ELMER EDIGER

Volume 70 Number 27 July 12, 1955

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THE STATE VERSUS CONSCIENCE

The state may lend its blessing
Our leadership its praise,
To those who kill in time of war
When killing is the craze.
But a love inspired conscience,
Still pleads both true and long
And with genuine compassion
Still whispers, "It is wrong."

—Vernon Stucky

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana, **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Take Time to Live

Take time to live! Put first things first and leave lesser things undone. Budget your time and constantly examine your use of it. An emphatic No is essential to a resolute Yes in using time. What you leave undone determines what you can accomplish. Remember that while man requires bread for survival, he does not live by bread alone, but by the things of the spirit.

Do not exhaust yourself in surviving, take time to live. It does not profit a man to gain wealth and fame and then find himself a physical wreck, a mental hulk, a spiritual derelict. Work with moderation.

Choose recreation which really re-creates. Many forms of entertainment and amusement are benumbing. Take plenty of nourishment from Mother Nature. Expose your soul to the glories of night, dawn, sunset. Go often to beautiful and hallowed places. Listen with rapture to exalted music. Let imagination take flight with the poets. Discipline your mind by absorbing the wisdom of great books. Keep saturated with the stories of noble lives. Know your Bible, especially the teachings of Jesus.

Be at home in the invisible world of the spirit. Learn to see the unseen and hear the inaudible. Be alert to the presence of the living Christ. Watch God at work in nature, in creatures, in persons. Recognize every individual as a sacred shrine of the Eternal. See to it that your friendships are kept in good repair. Participate in the fellowship of an intimate group. Take the church seriously and give yourself to it. Absorb its beauty and harmony, its truth and holiness. Spend much time in silent solitude, thinking and praying. In fervent intercession, hold up individuals before God.

Do not exhaust yourself in fruitless activities. Take plenty of time to live!

Kirby Page

Of Things to Come

July 10-16—Intermediate Retreat, Camp Men-O-lan
July 11-16—17-22—Intermediate Retreats Camp Mennoscah
July 11-17—Intermediate Retreat, Camp Friedenswald
July 16-22—High School Retreat, Camp Men-O-lan
July 18-24—Senior Retreat, Camp Friedenswald
July 22-24—Young People's and Adult Retreat, Camp Men-O-lan
July 25-29—Pre-Junior Retreat, Camp Friedenswald
July 29-31—Sunday School Workers Retreat, Camp Friedenswald
July 25-30 and
Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah
Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah
Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah
Aug. 19-21—Young Family Retreat, Camp Mennoscah

Joins Office Staff

Miss Tina Block of Steinbach, Manitoba, Canada, has joined the office staff at the General Conference central offices, Newton, Kansas, as a secretary for the Board of Missions office.

The daughter of Mr. and Mrs. Julius H. Block, Tina is a member of the Steinbach Mennonite Church. One of her brothers, William Block, will also be coming to Newton in the fall as a Bethel College student.

Before coming to the central offices on April 15, Miss Block was employed by the Canadian Federal Government, Department of Transport in Winnipeg, for one and one-half years.

According to Tina, "My reasons for coming to the central offices are twofold: to do Christian service for others, and to become better acquainted with the General Conference."

Job and Home for Middle-aged Couples

Mennonite couple wanted to live with 89 year old Mr. Kroeker in Wichita, and do housework for daughter who teaches. $200 per month. Contact Mutual Aid, 722 Main, Newton, Kansas, for details.

Editorials

BLESSED BE FRIENDS

Blessed is the man who has friends; they shall be a strong tower of help in the time of deepest need. They share the sorrows as well as the joys; the darkness as well as the light. Their kindly words are balm to the wounded; like rays of light piercing the darkness. Their silent handclasps speak of the depth of their love; their quiet presence is a strength to the soul. Their letters, even though brief, speak volumes. Thank God for friends!

That man is poor indeed who neglects the cultivation of friendships. He may have abundant riches, achieve material success, yet if he lacks spiritual friends his life is cold and empty. He may be so busy in the accumulation of things that he neglects the communion of saints. Yet all the wealth he may achieve cannot speak comfort to the burdened heart.

Let us give more thought to the cultivation of Christian friendships. To keep friendships bright and in good repair takes time and effort and much unselfishness; but true friendship abides, for it springs out of Christian love. Jesus said to His disciples, "henceforth I call you friends." It was the high title He gave His followers. When one can honestly say, "Jesus and I are friends," then he can prove himself a real friend to those he has learned to know and to love. "A man that hath friends must show himself friendly."

Thank God for friends. They are rare gifts He bestows upon His followers. In their presence we are able to be our best selves. In the sacred bond of Christian friendship we are made strong.

OUR SUMMER RETREATS

One of the finest contributions our churches can make to the children and youth is to provide for them some wholesome summer camping experience in a retreat program. The activities of a week's retreat have possibilities for spiritual growth not fully realized. The tone and atmosphere of the retreats must ever be kept on a high spiritual level so that retreaters are brought face to face with the claims of God upon their lives.

In the years to come, no doubt many Christian leaders and workers will date their decision for consecrated Christian living to some retreat experience at a summer camp. Here in moments of high inspiration, great commitments are made. These experiences can be real turning points in the lives of our children and youth.

Those responsible for our retreats should ever plan the best possible for the retreaters. The best leaders available should be secured; the best possible programs and speakers. Churches should fully cooperate so that no child or youth need be deprived of this opportunity. Parents should be willing to sacrifice what need be to give their children this opportunity.

In our various church and district camps, the retreats are now running on a full program. They should be made a matter of constant prayer and of special remembrance on Sundays so that God would reach out in unforgettable ways and touch the lives of all attending.

HOW LONG SHOULD A MINISTER STAY?

Beginning with the next issue we hope to present the two sides of this question; one article dealing with the advantages of the long-term pastorate and the other pointing out some advantages of the short-term stay. It will be seen that there are advantages either way. Both sides of the question will be presented in the hope that each minister may decide before God how the best work can be done for the Church.

There are numerous factors that enter into a proper solution of this question and no hard and fast rule can be given. The matter of the temperament and disposition of the minister enters in. Some men may do their best work in shorter terms and others in longer stays. Perhaps this reflects somewhat of the restlessness of our age.

No minister should decide to leave his charge for purely selfish reasons. There should always be the conviction that God is leading for His own good purpose. When one has put his roots deeply into a church community it is no small matter to pull up those roots and endeavor to transplant them elsewhere. On the other hand it is futile to stay on stubbornly when it becomes clear that a change would be a distinct advantage, both for the pastor and the church.

Watch for the coming articles, and perhaps both church and pastor can be helped by a careful study of this problem.

THE BELIEVERS' CHURCH

Attention has been called to the important study conference on the Believers' Church to be held in Chicago, August 23-25. A series of articles will appear in *The Mennonite* dealing more specifically with the purpose and hopes of this conference. An introductory article is found in this issue. A second article is to deal with the concept of the Believers' Church, another on the perplexing problem of church discipline, and still another on the unique problems of the General Conference with respect to the doctrine of the Believers' Church. We trust readers will follow this series of articles with real interest, and that the coming conference may be a true blessing.

Such a conference should throw light on the real concept of the church and how our Conference might move ahead toward a more vital and spiritual church life and program. Insights gained at this conference should then be shared with groups of a more local nature that all our churches might benefit from the efforts put forth.

The Believers' Church Study Conference

ELMER EDIGER*

What Is a Study Conference?

In recent years the General Conference has discovered a helpful technique in the "study conference." Careful presentations are prepared by selected individuals on different aspects of one carefully outlined problem. The full light of Scripture and past experience is sought. In small groups these answers are prayerfully discussed.

This "study conference" method has proved particularly valuable in that it enables the church to face some of its problems in a calm, deliberate, and soul-searching manner. The Eden and Winnipeg Peace Study Conferences, the Seminary Conference on the Ministry have been examples of this approach to problems in the General Conference. The Old Mennonites in a similar way have studied prophecy, evangelism, and most recently, race relations.

The Basic Question

This summer on August 23, 24, and 25, eighty to a hundred General Conference representatives from the United States and Canada will gather in Chicago at Mennonite Biblical Seminary for a discussion of the "Believers' Church" concept. For generations we have been speaking of ourselves as a "believers' church." We have professed belief in adult baptism on confession of faith, in a brotherhood of true believers, and in a discipline which helps to build a church of true disciples. The basic question of the study conference is whether the "believers' church" is our actual goal and intention at the present and for the future. We want to look at ourselves in an honest manner, admit our weaknesses and recognize our difficulties. We want to go to the Scriptures to learn what the Christian Church should be. In how far did the Anabaptists have the right goal and realize the biblical church? How do we evaluate the General Conference beginning and development in the light of the above? If we become confirmed in our vision of the believers' church and face squarely our present situation then we have a helpful framework to work on our problems.

Admitting Members

If we want to be a believers' church we must carefully examine our standards and practices in admitting members. To what extent shall we rely on catechetical instruction to develop members who are true disciples? To what extent shall we focus on a conscious experience of salvation? Are we admitting "disciples," "true believers," or just about anyone of the right age or anyone who uses the right words?

Discipline

Can we be a true Christian church without discipline? What has happened to our practice of discipline during the last twenty-five years? In reacting against the older methods of discipline have we actually substituted a higher, more loving, more redemptive discipline or have we simply lowered our standards? This conference cannot wrestle with all specific questions. It is important, however, that we endeavor to become clear on our general direction with regard to discipline.

Changing Ministry

Do our congregations have a vital, stable church life? In years past there was a strong and almost complete reliance upon the long term minister for the spiritual health and direction of the congregation. Today who really leads the congregation when there is no minister? To what extent have we turned over the "leading" and the "responsibility" to the changing ministers? As we have accepted a changing ministry have we made sufficient provision in our church organization for the spiritual well-being of the congregation? Should the deaconship include this? Do church councils assume this? Have such doctrines as nonresistance, for example, been neglected or lost in this shuffle and diffusion of spiritual leadership?

Our Canadian congregations are rightly concerned with changes confronting them as they move toward more of an educated ministry. Must it become a single rather than plural ministry? Must they be paid? Must it be changing? Changes in method may be desirable to communicate with the people in our changing times. The concern is how we can make desirable changes in *method* without changing our *direction* inasmuch as it is biblical.

Other questions

If we continue a strong emphasis upon congregationalism can we continue to find more ways of helping each other to strengthen the inner life of the congregation? Can we find more ways of co-ordinating the various aspects of our Conference, district and congregational work? What form of church government and congregational-conference relationship are we encouraging on our mission fields? As we find more opportunities to co-operate with other Mennonite and non-Mennonite groups what principles should guide us? When should we be willing to lose our identity in working with other groups? Such problems will be considered in the light of biblical principles, our concept of church and our church organization.

Who attends?

It has been suggested that all ministers, deacons of the United States and Canada might well attend such a study conference. Because this would become not only expensive but also too large a group for maximum effectiveness the following arrangement has been planned:

1. Delegates to the August conference will include the General Conference and district officers plus

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*Ex. Sec., Board of Christian Service

Which Way Do You Like It?

W. F. UNRUH*

Do you like it when someone comes to your church to tell you how to do things? Do you like it when he tells you how to teach, or how to keep records, or how to witness? Most of us prefer to work out the solutions to our problems ourselves. To be sure, we welcome suggestions, but we feel that an "outsider" cannot really enter into our problems as we see them. For instance, many of our church libraries have excellent books on visitation evangelism and personal evangelism, yet how little is actually being done as a result of what is outlined in these books.

They say that G. Campbell Morgan once said, "If you have a little book that tells how to lead persons to Christ, go home and burn it." The point he tried to make, evidently, was that there is no stereotyped way of leading people to Christ. We must work at it in our own best way, with heartfelt concern and love, according to our own abilities and according to the needs of those whom we want to touch for Christ. But it is important that we work at finding our own best way. Not much will be done unless we meet together to pray about it and to discuss ways to meet our responsibilities and opportunities in the community.

The Sunday school superintendent of one of our churches recently invited all his Sunday school officers, teachers, and class presidents to a Sunday evening potluck supper. The members of the local church evangelism committee were also invited. After the meal, while they sat around the tables, these responsible people faced the question of whether their Sunday school was actually reaching all the people of their community.

They realized that there were some people who needed to be brought into the Sunday school and discussed ways of doing this. They realized that this would involve long range planning. It would be necessary to discover who the people are that need to be brought into the Sunday school. They would need to find effective ways of bringing them in. They would need to make their teaching so vital that people would really find the Sunday school a place of happy Christian fellowship in which people make all their decisions in the Christian life true to Christ. They saw that one of the first things that would need to be done was to investigate how many people in the community who should be in their Sunday school were not enrolled in the classes and were not attending.

They met again later and together went through the family records of the church membership list to check whether there were any people listed in the family records whose names were not on the Sunday school class rolls and were not actually attending. They were a bit surprised to find how many people in the church community were not in Sunday school. They also listed the names of people who had moved into the community and who had not been brought into the Sunday school as yet.

They realized full well that to discover the people who should be invited to Sunday school and to invite them is only the first step in the task. The most important work would need to be done in the classes where Christian truth must be taught in a way that will help folk to make their decisions for Christ. The atmosphere in the class will need to be such that people will feel that the group as a whole is openly true and loyal to Christ. There was a realization that they were just at the beginning of a concerted venture to make their Sunday school contribute vitally toward winning people to Christ and that they would need further meetings to work at this task together. The feeling prevailed among these church workers that they were working out their own problems in a fresh, new and workable way. The meeting carried the spirit of a fellowship in the gospel. Their concern grew as they worked together. This work drew them closer together, and they liked this. They felt that this procedure promised to be their own best way of working for the cause. Has your church found a way which you believe is your own best way of winning people to Christ?

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*Field representative, Western District Conference.

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additional representatives from each district to allow one for every thousand members or fraction thereof. The program people will be additional delegates at large.

2. The various Mennonite groups, the Brethren in Christ, and the Church of the Brethren are each invited to send a visiting representative.

3. Other General Conference individuals desiring to attend the conference at their own expense should write to P. K. Regier, at the General Conference Offices.

4. A district followup conference is being urged for each district to be arranged through the district officers. Each congregation should be represented at such district study conferences.

A complete program and a series of articles related to this topic of the "Believers' Church Study Conference" will be published in *The Mennonite* in the weeks preceding the conference.

Happiness consists in activity—it is a running stream, not a stagnant pool. —John Mason Good

The Northern District Conference

D. G. REGIER*

The sixty-second session of the Northern District of the General Conference Mennonite Church was held June 10-14 at the Bethesda Mennonite Church, Henderson, Neb. On Friday evening, June 10, President L. R. Amstutz officially opened the conference and then Howard H. Charles, the special speaker, brought the first of a series of four messages. Brother Charles, associate professor of New Testament at Goshen Biblical Seminary, Goshen, Indiana, had chosen to speak on the theme, "Life in His Name," using the Gospel of John as the basis of his meditation.

The business sessions were held Saturday morning and afternoon and Monday forenoon. Those chosen as members of the executive committee for the coming year were: Arnold Nickel, Henderson, Neb., president; Edward Duerksen, Butterfield, Minn., vice-president; H. M. Harder, Butterfield, Minn., secretary; Adolph Preheim, Hurley, S. D., treasurer.

The service on Sunday morning was observed as a special missionary service, with Missionary J. R Duerksen, of India, bringing the message. Andrew Shelly, recently returned from a world missionary tour, also spoke Sunday morning and at various times during the conference, bringing the challenge for each individual believer to assume responsibility to the Lord's commission that the gospel be given to the world.

On Monday afternoon, the laymen's organization and the Ladies' Mission Society had their respective business sessions, and on Tuesday, the young people's organization had charge of the services. Of special interest and planning for the young people this year, was the organization of committees to carry on the work of the camp grounds which were purchased during the past conference year at Swan Lake, in South Dakota.

The delegates and visitors appreciated the kind hospitality extended to them by people of the Bethesda Church. We trust our fellowship together has exalted the Lord and strengthened our desire to serve Him to the best of our ability.

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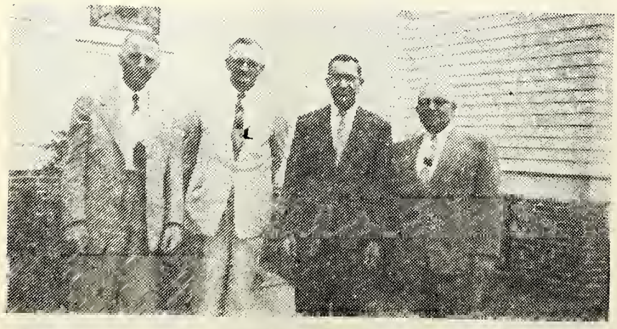
*Pastor, Swiss Church, Alsen, North Dakota



Conference officers: Adolph Preheim, treas.; H. M. Harder, sec.; Arnold Nickel, pres.; Ed. Duerksen, V. P.

Ministers who were present at the Northern District Conference

Young people present for Youth Day, Northern District Conference

MISSIONARY CANDIDATES ORDAINED AND COMMISSIONED

Dr. and Mrs. John Zook were ordained as missionaries in the Alberta Community Mennonite Church, Portland, Oregon, on May 29, and received their commissioning during the Pacific District Conference session at Monroe, Washington, Sunday afternoon, June 5.

The Ordination Service

The service was opened by the singing of two congregational hymns. Paul Roth read from Acts 1:1-9 and Herbert King lead in prayer. Miss Betty Unruh sang a solo, "I Trust in God."

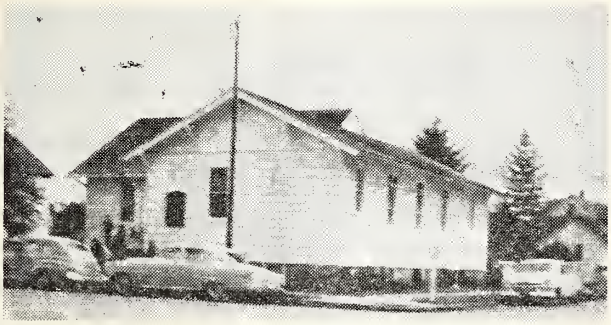
S. F. Pannabecker brought a fitting message from the Scriptures using as his text, "Ye shall be witnesses," Acts 1:8. The main points of the message were: 1. All who are "followers" have this message, "Ye shall be witnesses." 2. Witnesses have a communication problem. Words do not always mean what we think they mean. 3. To be a witness one must identify himself or herself with the people to whom he or she witnesses. A friendly handshake, a warm smile, a pleasing personality—these reveal God better than words.

Following the message, Al Witt, a member of the Christian Medical Society of which Dr. Zook is also a member, sang a solo entitled, "When Jesus Comes."

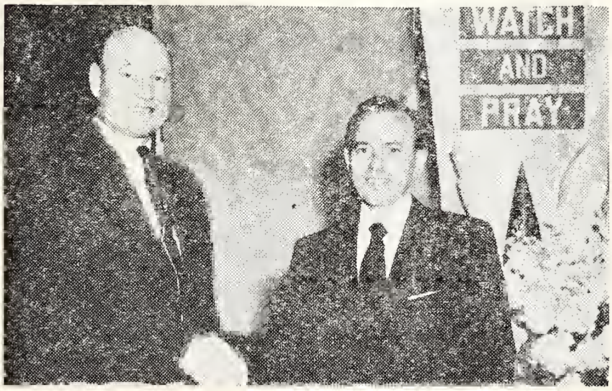
The ordination ceremony was in charge of Rev. Pannabecker. A number of the Oregon pastors assisted in the laying on of hands. Dr. and Mrs. Zook gave brief testimonies after which J. M. Franz offered a prayer of dedication and consecration.

At the close of the service there was a time of fellowship and refreshment in the church basement.

Views of the Pacific District Conference

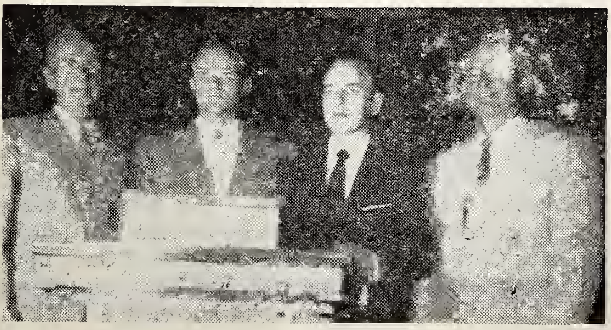


First Church, Monroe, Washington, where conference was held
Photo by J. P. Glanzer



George Kopper, host pastor, and Aaron Epp, pres. of conference
Photo by "Monroe Monitor"

Ministers and missionaries attending the Pacific District Conference
Photo by J. P. Glanzer



Conference officers: Earl Eymann, sec.; Frank Harder, V. P.; Aaron Epp, pres.; Elmer Widmer, treas.
Photo by J. P. Glanzer

Flashes of Thought

Let Us Join Hands

Walter Gering

What a book could be written by almost any pastor on the subject of Embarrassing Moments in terms of wedding ceremonies. There is no use in depending upon the best man to take care of the details. He often is the most nervous of the entire group. There are the little flower girls; how sweet they look as they march down the aisles dressed in their beautiful little dresses. Yet how often they become the center of attraction; either because of their innocent beauty or their evident restlessness. They are the "unpredictable factor" in any wedding.

Then there is the matter of rings. How well I remember the ceremony some years ago in which the best man produced the ring box at the right moment only to discover that he could not open it. Finally in desperation he passed it on to others, including the pastor. It was no use; it would not yield. The ceremony must proceed without the rings.

But on this occasion it had to do with the joining of hands. There comes the moment when the pastor declares: "Will you join your right hands." How often it had happened before; so it was now—it was the left hand which reached out to join the right. It was a mistake. But why make an embarrassing moment out of it? The ceremony proceeded and the blessing was pronounced.

You see—the important thing was not the use of the right or left hand. The important thing was that there in the presence of God and witnesses of their many friends these two young people had joined hands and hearts in all sincerity. Together they were to go out into life as one. This was the important thing. It was the spirit, not the mere joining of hands.

"Can two walk together, except they be agreed?" Amos 3:3. These are the words of the prophet which speak a significant truth. God grant that with the joining of hands there may also be a union of heart and mind in one beautiful unity.

It was a part of the ritual of the Sioux Indians that when a brave was to leave for a strange territory, he would sit with his tribal chieftains around the campfire. Just as the blaze turned into ashes he would stand up and pray: "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins."

How wise and understanding that prayer was! When we feel inclined to criticize another harshly—a minister for his sermon or a neighbor for her housekeeping—let us pray silently for that person instead. Not all moccasins are the same, you know.

—Elaine Sommers Rich
in "Youth's Christian Companion"

Our Voyage to India

MELVA R. LEHMAN

Pier 32, Brooklyn, New York, the freighter "Silvermoon" was the scene of action. Men were scurrying here and there, guiding derricks, hoisting freight, closing hatches, tying cables and ropes, attending to the hundred other details that go in preparation for embarkation.

Anne Penner and I were returning to India for the second term. All formalities of meeting the ship's officers with proper papers and bills of lading were over and we were shown our tidy, roomy cabin which was to be our abode for the next four weeks. The clatter of bottles, boisterous laughter and merrymaking next door gave us a clue that our neighbors were not fellow missionaries. Upon returning to the deck, we did however, find our first-term missionaries aboard with a party of some thirty relatives and friends gathered for a short farewell service. The warm Christian fellowship which we experienced after joining the group is something impossible to put into words. Mr. Watson, a former missionary to Korea, who had spoken at Jack Wyrtzen's "Youth for Christ" program which Anne and I attended while in New York, was there to see their missionary, Lavon Ethridge, aboard. Mr. and Mrs. Don Dehart and Mary Nelsen with the TEAM group were leaving for Pakistan. Anne and I concluded that it is easier to say farewells at home than aboard a ship.

In spite of ten days of stormy sailing we missionaries decided to have an hour of Bible study from ten to eleven each morning. None of us were especially prepared to teach fellow-missionaries, but we decided to meet and share our observations as we conversed, exchanged ideas, and prayed through the Book of Acts together. At the end of our study we were sorry that we had failed to record all the unanswered questions which came to our minds as we shared thoughts.

What a tremendous difference there must have been in the ships of Paul's day and ours. According to my diary I read, "The Captain took us to the control room. The ship is set at 89 degrees due east. The automatic pilot guides the ship. According to radar we can see it raining twenty miles from here. By radar we also see the shore of an island." Can you imagine how different it would have been when the Apostle Paul was sailing on the same Mediterranian if he would have had a modern freighter? We re-read the events of the storm. "Navigation being now unsafe . . . loss not only of cargo and the ship but our lives . . . a furious north wind burst upon us . . . we gave up and let her drive . . . used wrappings to undergird the ship. . . ." Our conversations with the Captain and the reading of the navigator's terms provided some points of contact and some lessons were learned which would otherwise have been missed.

"Today we saw the Pantelleria Islands. Saw Malta this evening," read my diary of Feb. 23rd. As we followed Paul's missionary journey we wondered how he could have missed Alexandria. Yet we find no record of him having been in this large city where we saw excavation of a large library. We walked into some of the catacombs in which the guide told us about the thousands of rolls which used to be in the niches of the walls. We walked through the streets of Alexandria and saw shops filled with works of art done in ivory, beautiful hand-embroidered pieces, in fact, everything which the Orient can produce to attract the tourist. While at the Post Office we met a couple from the state of California who were in the banking business and making a world tour. They were able to converse about almost every place or subject; however, when we talked about the joy of witnessing, Mr. ——— walked away at once as though he had been sent on an errand.

The following day two questions came to our attention in our Bible study. "Do you suppose the Apostle Paul would have spent his day in port seeing the curios of the city or visiting Farouk's garden?" (2) "How can we witness on the streets or in the shops when the people can't understand a word we say? Would this be the opportune time to witness?"

Observations made on our final review day are rather evident to anyone who studies the Book of Acts. We were impressed with the number of times the phrases, "with one accord," "with one mind" appear. What if our present day church members and leaders, whether in India or elsewhere were of one mind? It was also evident that the gospel spread in those days because the Christians were missionaries wherever they went. Can we realize the force of the gospel if that would be the case today?

Another observation made was that unlearned and ignorant men, such as Peter and John caused people to marvel, for the observer took knowledge of them that they had been with Jesus. We took knowledge of the fact that our present day missionaries are usually well equipped in educational requirements and experienced upon entering the mission field. We looked around at our cameras. Some had radios and recorders. Someone said, "Our stove is in box No. 3 and our frig. in box No. 10." One heard remarks like, "The typical American tourist," "He's a clever fellow," "He's well equipped" concerning certain missionaries. The question came to our attention, "Are we, who herald the gospel of Jesus Christ, known as men of power? Ones filled with the Holy Spirit? One who has been with Jesus in such a way that people take knowledge of it?

Our last joint study day highlighted observations and lessons from chapter 29 of the Acts of the

A Statement of Concern

ROBERT KREIDER

A statement of concern to the Committee on Armed Services of the United States Senate on H.R. 3005 and H.R. 6057 amending the Universal Military Service and Training Act. Presented to this committee at the public hearing, June 9, 1955, at Washington, D.C., on behalf of the Mennonite Central Committee, Akron, Pa.

I am Robert Kreider, Dean of Bluffton College, Bluffton, Ohio, and a member of the Mennonite Central Committee, a relief and service agency representing the Mennonite and affiliated churches of the United States who number over 140,000 baptized members. I speak in behalf of these churches, who through four centuries have declined to participate in military service and who in discipleship to Christ have labored for the peaceful resolvement of personal and inter-group conflicts. Since 1683, when the first Mennonites settled in Pennsylvania, our people have sought and found in America opportunity to serve God and man free of the inhibiting chains of conscription, militarism, and political absolutism.

I appear before you to record our opposition to the extension of the draft act. We would not minimize the dangers our nation faces in a tense world community. We are sensitive to the perplexing problems which confront you who share responsibility for the safety and security of our land. Out of our varied experiences as a people we are led to question, however, whether mass conscript forces give us that security for which we long. The peril of conscription in this age of atomic warfare may be that it gives a fictitious sense of national security. We believe that conscription itself contributes to the tensions which disrupt the peace of the world.

In our time universal military conscription appears to have become an integral feature in every major military program and essential to the successful prosecution of any broad military operation. Military conscription diverts men from peaceful and productive callings—from raising crops, manufacturing clothing, building houses, teaching children, healing the sick . . . . To us it seems a tragedy that these years of creative energy for millions of young men in this and other lands are dissipated in the anti-social arts of war.

At this moment in world history when there is promise of a relaxation of international fears and animosities, it would seem that our nation is called to assume a decisive role in moral leadership. We have witnessed with satisfaction the efforts of the President and the Congress to halt the drift toward war and to seek reconciliation between the world's antagonists. We have been grateful for the President's farsighted proposals for the international control and inspection of nuclear production and the sharing of atomic energy among nations for peacetime purposes. As a sequel to this type of testimony, we urge that before this draft be extended for another four year period this Congress together with the President appeal to the nations to renounce the method of military conscription—knowing that without mass conscript armies major wars would not likely be fought and knowing that with the abandonment of conscription millions of young men here and abroad would find their way into more creative and productive pursuits. We place upon your hearts the concern that in this moment of decision concerning the extension of the draft our nation seize the opportunity for a bold, clear call to peace to all nations caught in this sterile dialogue of answering military might with military might, conscription with conscription.

We wish to conclude our statement by expressing our gratitude that the principle of Christian conscience is respected in this legislation. We are confident that in the future in all legislative enactments the Congress will continue in this great tradition of recognizing the convictions of those, who because of the dictates of their conscience, are of the minority.

Apostles. You may not have read this chapter for it is not found recorded in our Testaments, but all who follow our Lord are nevertheless writing this chapter.

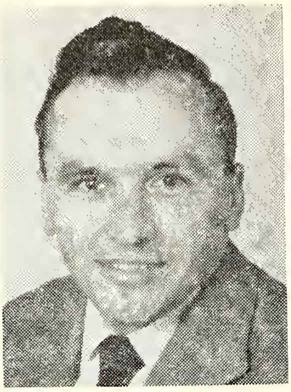
How am I writing? This question has come to my mind in the past month again and again. To wait a week in harbor for twenty-two ships to dock ahead of you: to settle twenty-five miles from a railroad station, to be the only two non-nationals getting acquainted with new faces, new names, where one used a wood stove, oil lamps, and no refrigeration, having just come from a zipper, esculator, automatic, T.V. America has been a real experience in adjustment and rethinking of the lessons gleaned from the study aboard "Silvermoon."

The Lord has proven faithful in all His promises. His grace has been sufficient in every need. All that we have needed His hand has provided. Today my heart joins anew in the song, "The Call of Jesus" by Oswald J. Smith sung so beautifully by our Men's Chorus in my home church in Berne, Indiana. The chorus reads,

"Oh, the joy of serving Jesus
Telling out the wondrous news,
Making known the One who came from heav'n above.
This our mission and our message
God's ambassadors are we,
Sent to herald forth the tidings of His love."

One thing I know: the only ones among you who will be really happy are those who will have sought and found how to serve. —Albert Schweitzer

Conference Youth Worker



William Gering came to the General Conference central offices, Newton, Kansas, June 1, to begin his full time service as youth worker.

Coming from Marion, South Dakota, Bill is a Bethel College and Mennonite Biblical Seminary graduate. While attending the seminary, he was employed by the General Conference Young People's Union as a part time youth worker for one and one-half years.

The General Conference YPU is related to the General Conference through the Board of Education and Publication which has long been interested in youth work of this type. Erland Waltner, a board member, is the YPU youth advisor; and the Board also subsidizes Bill's employment.

Bill is presently planning an extensive visitation program to the Canadian district, Washington, and Oregon.

From July 3 to 6 he will be attending the Canadian Mennonite Conference at which he is scheduled to speak at a youth meeting on July 5. Leaving Alberta he will go to the Rosthern youth retreat, July 11-13; the Swift Current youth retreat, July 13-17; and the Alberta retreat at Didsbury, July 28-31.

Before going to the Washington retreat during the latter part of August, Bill will visit churches in Washington and Oregon.

During his year's employment as youth worker, Bill plans to spend about a month visiting churches in each of the districts.

Construct Bible Institute Building

Tshikapa, Congo Belge—On May 15, ground was broken and appropriate services conducted officially beginning construction of a new brick building for the Institut Biblique, of the Congo Inland Mission. The first class will soon graduate from the Institute which has been conducted the past three years in temporary buildings.

The building which will house classrooms, library, and office was made possible by a consecrated gift of Mr. and Mrs. P. P. Peters and daughter of the E.M.B. church of Langham, Saskatchewan, Canada. The Institute is the advanced training school of the Congo Inland Mission for pastors, evangelists and church leaders. Missionaries on the faculty are A. D. Graber, Waldo Harder, Allan Wiebe, and Fanny Schmallenberger.

Film Review

THE WAY OF PEACE, 16 *mm., sound, color,* 18 *minutes, rental* $8.00, *Visual Education Service,* 22 *South State Street, Elgin, Illinois.*

With the help of Lew Ayres as commentator this film presents the story of the world from creation to the possibility of its complete destruction by the atomic bomb. It makes use of miniature figures and models. Man has built a wall of separation between God and himself. In the shade of this wall without the light of God man becomes fearful and begins to suspect his fellow men. From this develops conflict, war. Christ is pictured as bringing the way of peace but His teachings have been rejected and mankind has continued in hatred and wars until the atomic bomb now presents the possibility of complete destruction. Useful for discussion of the Christian attitude toward atomic and other war. Because of the gruesome scenes of atomic war it should not be used with children. Some of the scenes seem rather artificial. The film is more successful in portraying the horror of atomic war than in depicting the "Way of Peace." EME

Prayer for a Troubled Pharisee

I said to Christ:

I am a Christian and a good one, too.
I read my Bible and believe. It's true
That tithing is a burden, but I try—
I know I'll be rewarded when I die.
I go to church on Sunday, sometimes twice,
Obey all the commandments, shun all vice.

But I am troubled, overwhelmed by doubt.
How have I missed it? What have I left out?

And Jesus might have said:

In such a frigid life, I cannot live.
Why try to buy what I would gladly give?
You offer tithes when love is what I ask;
You give your time, but do a joyless task.
Can you be moved by loneliness and need?
Can you love those who say a different creed
Or preach an ism based on hate and fear?
Do you make your voice loud for all to hear
To make injustice right?
I am the light.
My lamp burns clear and strong to show the way.
You've *seen* my plan.
But you must *feel* its warmth: the love of God,
The love of man.

Ruth Unrau

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Program Helps for July

Consider Christian Writing

Theme: The Ministry of the Printed Page

Purpose: To encourage young people to give serious thought to Christian Writing. To stimulate the desire for developing the writing talent.

Scripture: Psalm 45:1; 1 John 2:1, 12-14; Hab. 2:2, 3

I. Is There a Need for Christian Writing?

People will read something, particularly children and young people. The comic books are having a tremendous influence on children. Can we match this with good Christian reading that will leave lasting impressions for the right? Much religious writing often lacks human interest, and is unnecessarily dull because we have not the trained and skilled writers to make it attractive. But everywhere there is renewed interest in religious writing. The popular magazines give more attention to religious themes. Religious books are among the best sellers. Since the door is wide open, we need more Christian writers who feel the call and are willing to pay the price. The power of the printed page must be a constant challenge. "The spoken word is carved in air; the written word is cut in granite."

II. How Can the Printed Page Minister to People?

1. It can bring INFORMATION; presenting the world conditions and needs; the concerns and needs of the church, and ways of meeting those needs.

2. It should kindle INSPIRATION AND VISIONS of duty; it should challenge and stir up the latent possibilities. It should create a divine discontent with what we are and set a goal for higher and better things.

3. Christian writing should give GUIDANCE in finding the will of God. God can speak through the printed page as well as through a speaker. It should strive for decisions in making the right choices. It should make us feel the needs and possibilities, as well as the obligations of Christian living.

4. Writing can be a ministry of COMFORT and consolation for sorrow and discouragement. Words fitted to the moods of people in their hour of deepest need can help them find their comfort in God. and be a source of help and courage.

5. There is much demand for good DEVOTIONAL MATERIAL, to help in our daily devotions and the family altar. While much is already published, we need material suited to our particular beliefs and needs.

III. How Can We Prepare for Christian Writing?

Some need to be specially trained and become writers as a major form of service. Others should learn what they can about the art of writing and contribute from their spare time. Still others can make occasional contributions as special subjects inspire them.

1. The basic rules and techniques of writing should be mastered and understood.
2. There must be strong conviction concerning the subject attempted, and an inner urge to express this conviction.
3. The writer must prepare *himself* so that he may be a clean vessel to carry the truths of God in a convincing manner. He must be in tune with God.
4. The writer should cultivate a thirst for the best reading, absorbing the finest that has been written and expressed.
5. Attend writers' conferences, especially our own, where much help can be gained from others and from practical writing experiences.

IV. Some Projects

1. Write a short article, story or poem; you may discover where your best writing abilities lie.
2. Make a study and display of the General Conference publications. You may be surprised at the size of the list.
3. Write to the Publication Office at 720 Main Street, Newton, Kansas, inquiring about their special work and needs in the writing field.
4. If possible, make a group trip through some printing establishment, perhaps your local paper, to learn all that is involved in printing.
5. Perhaps there is a member of the Board of Education and Publication, or one of the editors or associate editors, near enough that he may be invited as speaker to explain first hand needs and opportunities of Christian writing.

V. Source Material

Perhaps from the public library you can get the book, *The Art of Readable Writing,* by Rudolf Flesch published by Harper; a secular book that gives many stimulating points on general writing. A resource book for writers is *Christian Journalism for Today,* combined and edited by Benjamin P. Browne, published by the Judson Press. This is a timely and practical manual for both inexperienced and occasional writers.

Report of Northern District Young People's Meeting

Observing its 15th anniversary, the Youth Fellowship of the Northern District met at Henderson Nebraska, Tuesday, June 14, 1955, in connection with the sessions of Northern District Conference.

The special speaker for the morning and evening sessions was Jacob T. Friesen, pastor of the First Mennonite Church, Beatrice, Nebraska. He pointed out that "as young people we are not the church of tomorrow, but a vital part of the church today. Together with adult members of the church and the help of God we are building the church of which Christ is Head."

Rev. Friesen further stated that "a balanced youth program should include emphasis on faith and life, fellowship, and service."

Palmer Graber, Marion, South Dakota, presided over the afternoon business session. Edna Thieszen, secretary-treasurer from Henderson, read the minutes, the recommendations, and the financial report.

Included in the business was the choosing of a project. It was voted to make continued payments on the recently purchased retreat grounds at Swan Lake, South Dakota, for the 1955-56 project.

Other recommendations urged the participation in Voluntary Service, work toward organizing a youth fellowship based on the three-area emphasis plan, keeping in touch with youth activities of the Conference through *The Mennonite* and the *Northern Light* and participation in practical projects such as writing to congressmen or producing peace plays.

A more enthusiastic response to our district retreat program was also urged. The Northern District young people's retreat was held immediately following the conference sessions at the new retreat grounds.

Abe Krause, vice-president of Mt. Lake, Minnesota; Don Kaufman, YPU representative, Marion, South Dakota; and Edna Thieszen continue in their present offices. Marion Deckert, Richey, Montana, a senior at Bethel College, was elected president for three years to succeed Palmer Graber.

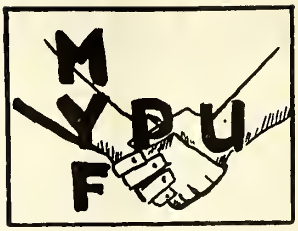
Replacing Marion Deckert and Harold Thieszen of Marion, South Dakota, on the retreat committee are Stanley Pankratz, Mt. Lake, Minnesota, freshman at Bethel College; and Shirley Schrag, Marion, S. Dakota, sophomore at Freeman Junior College.

Ardys Preheim, sophomore at Freeman Junior College, was elected to retreat promotion; and Walter Gering, pastor of Bethel Mennonite Church, Mt. Lake, Minnesota, continues his term as youth advisor.

In carrying out the emphases and recommendations of our youth fellowships let us keep in mind 1 Peter 2:5, "Ye also, as lively stones, are built up a spiritual house . . . ."

D. Jane Epp

Ed. Note: Jane Epp is the new editor of *Northern Light*, the Northern District Youth Fellowship publication.



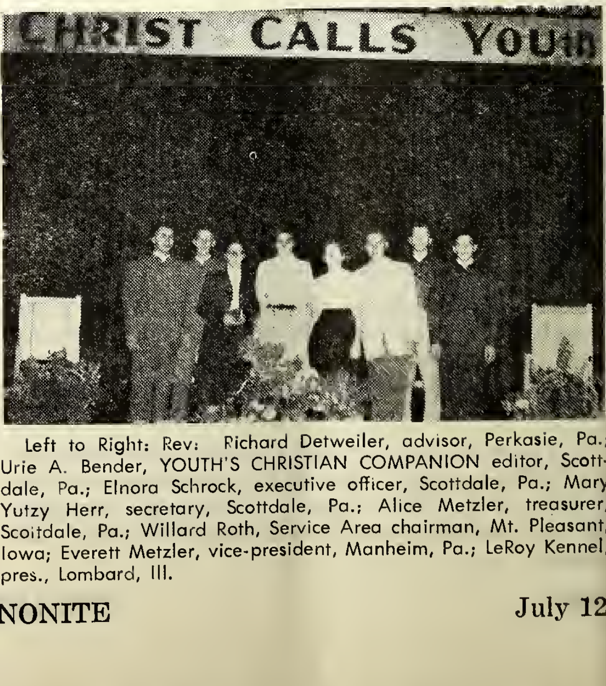
The Mennonite Youth Fellowship of the (Old) Mennonite Conference extended a cordial invitation to the Young People's Union for official representation at their Eighth Annual Meeting held in Goshen, Indiana, on June 10 and 11, 1955. It was my privilege to represent the YPU at this annual MYF meeting.

The theme of the conference was "CHRIST CALLS YOUTH." Each of the five sessions centered on the theme in terms of call, commitment, devotion, service, and loyalty. I became aware of how much the YPU and MYF have in common with their respective Christ-centered "A United Mennonite Youth in Christ" and "All of Life for Christ" mottos. Both groups use the "three-area emphasis" for a balanced youth fellowship program. Each group has specific projects which help unite the local fellowships for a common cause.

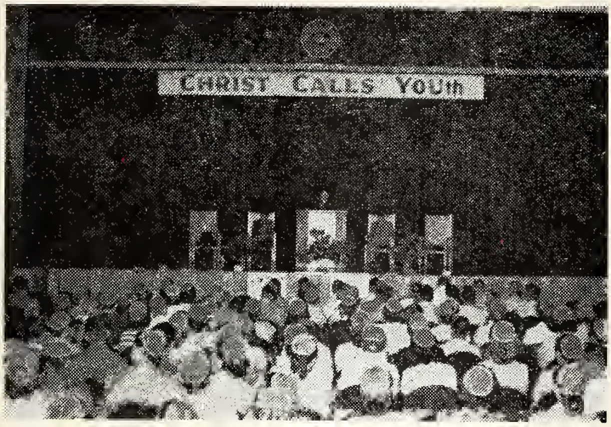
I feel we can learn much from each other as we seek to be drawn closer together in service for our Lord and Savior. They have a separate youth publication. *Youth's Christian Companion,* and each summer a Youth Team goes to local churches for a week at a time to help build and inspire local youth fellowships. We, too, need such a team but don't have one. On the other hand, we have a full time Youth Worker, a project which MYF desires but has not yet undertaken.

Willingness to learn from each other and to work together whenever possible strengthens us as we seek to grow in Christian Faith and make Christ real to a sin-sick world. Christ needs "all of our life" and a "united Mennonite youth" to meet the urgency of our time.

Bill Gering



Left to Right: Rev: Richard Detweiler, advisor, Perkasie, Pa.; Urie A. Bender, YOUTH'S CHRISTIAN COMPANION editor, Scottdale, Pa.; Elnora Schrock, executive officer, Scottdale, Pa.; Mary Yutzy Herr, secretary, Scottdale, Pa.; Alice Metzler, treasurer, Scottdale, Pa.; Willard Roth, Service Area chairman, Mt. Pleasant, Iowa; Everett Metzler, vice-president, Manheim, Pa.; LeRoy Kennel, pres., Lombard, Ill.



MYF group meeting

Kasahara

Kasahara was a Japanese student to whom the message of the Christmas story had become real and he had learned to love the One who came as a Savior for the whole world. As a student in the Bible school he worked hard to get the needed preparation that would make him a worthy messenger of the gospel of light.

Students were often amused at his picturesque English and his strange habits. But when they heard that he spent a whole night in prayer when he knew a Japanese boat was to dock in the harbor, in order that he might know the power of God as He witnessed to his people, they marvelled at his devotion.

One day the subject in the class of missions was Japan. The teacher presented the unvarnished truth about the sin and degradation in that island country. Kasahara was in the class.

In order to partially earn his way through school he swept offices at night. One of those offices was that of the teacher of missions. The next morning the teacher found a small piece of paper pushed under the glass on his desk with these penciled words, "Why you say such bad things about my country? Who told you such things?" The teacher of missions looked at the slip of paper and his eyes filled with tears as he realized the hurt that had been in Kasahara's heart. He called him and told him he had presented those "bad things" to help the students realize the great need of the gospel and that he had them from authentic sources.

Kasahara was only partly satisfied. But that night while pushing the broom he saw things in a better light. Again he pushed a penciled slip of paper under the glass. "It is good that you tell about my country. Maybe some people go to bring gospel there."

Some weeks later a large group of students went away from noisy city streets to have a picnic in the open country. They had a happy time and Kasahara was among the group. His jolly laugh rang out with the others. Just at dusk they climbed a huge dome-like rock from which they could see the great valley stretching below them. Lustily they sang as they watched the lights flash on in the great city at their feet and the smaller suburbs to right and left. Finally dark settled like black velvet and the lights shown like tiny twinkling jewels. There was a pause in the singing for testimony. Kasahara rose to his feet.

Pointing to the lights in the valley he called out, "So lies my country, Japan. Darkness, darkness, only here and there a little light. Will no one come to help bring the Light? My country so dark. My country needs the Light. Who will come to bring light?"

And there were those there that night who searched their hearts and asked, "Lord, is it in Japan you want me?"

Mrs. J. R. Duerksen

A cobbler, a smith, a farmer, each has the work and the office of his trade, and yet they are all alike consecrated priests and bishops, and everyone by means of his own work or office must benefit and serve every other, that in this way many kinds of work may be done for the bodily and spiritual welfare of the community, even as all members of the body serve one another. —Martin Luther

"Seeing the multitudes of unfortunate, desperate people has made an indelible impression upon me. A person is usually relatively unmoved when hearing of conditions in the world until he actually sees a boy dressed in rags and shabbily-clinging shoes desperately trying to sell pieces of gum to support himself or until he sees groups of dirty, barefooted, raggedly clothed children while he himself comfortably walks along with a nice overcoat and money in his pocket; when he sees hordes of refugees crowded together in camps of mud huts with practically nothing to live on and nothing for hope; when he sees an uncurbed disease of blindness enter into the lives of young and old. One has pity when he sees the tragedy of the people who have rejected Christ and have tried to substitute Mohammed or Moses. Pity rises as one sees the children who are born and raised in this environment with an almost extinct chance of becoming acquainted with the true loving Christ. One is reminded more sharply of the stewardship of his possessions when there is an open door to its being spent so someone may hear the gospel or so someone may be fed and clothed in some part of the world.

Loren Deckert

MCC *news & notes*

1,400 LINEN KITS FOR UDALL

More than 1,400 linen kits were prepared by Kansas Mennonites for tornado victims of Udall, Kan. In addition, quite a few blankets were contributed.

BUILDING MEN'S HALL AT AKRON

A two-story, frame building to provide living quarters for 14 single men workers is being constructed at MCC headquarters, Akron, Pa.

The building will include a full basement which can be used for orientation classes and which also can be arranged for sleeping quarters. It is to be completed this fall.

Construction is being done by Henry J. Goering of North Newton, Kan., who is assisted by Voluntary Service personnel. The Goerings have offered a year of work to the Church and are serving in this way at Akron. Mrs. Goering works at the Ephrata clothing center and performs other needed services at Akron headquarters.

VS PERSONNEL ARRIVE IN OKLAHOMA TORNADO AREA

Plans are materializing for Voluntary Service personnel to begin rebuilding fences and repairing farm buildings in the tornado-struck area around Cheyenne and Leedey in Western Oklahoma. The first volunteers were scheduled to arrive around July 6.

They will spend several days in orientation and organizations in Cheyenne before beginning work in an area hit by the same tornado that brought tragedy to Udall, Kan., and Blackwell, Okla. Cheyenne is an area office of the Red Cross which is providing maintenance, housing, tools, and materials for the project.

As of July 1 the following men had volunteered for this project under MCC Voluntary Service: John Fry of Manheim, Pa.; William Gingerich of Plain City, Ohio; Verne Goering of Moundridge, Kan.; Nelson Kreider of West Willow, Pa.; and Wilmer Wedel of Burns, Kan. Plans were for a similar group of volunteers supplied by the Mennonite Relief and Service Committee also to arrive in Cheyenne the second week in July.

Glenn Esh of the MCC Voluntary Service office, Akron, Pa., and Boyd Nelson of the Mennonite Relief and Service Committee Voluntary Service office, Elkhart, Ind., plan to spend a brief period with the men in getting the projects started.

It is hoped there will be two Voluntary Service teams of eight to ten men by July 15—one out of Cheyenne, the other, out of Leedy. Several men are still needed for this work which should indicate their availability immediately to their conference headquarters or MCC. This work is approved 1-W service. It will last for a minimum of two months.

About 100 farmsteads were badly damaged or destroyed by the tornado which cut a 77-mile-long swath in the area in which the VS teams will be working. Added to the plight of these farmers are crop failures during the past three years.

Recently, however, there have been good rains—the first heavy ones in more than three years—which make it imperative that farmers work in the fields to get their crops in. Since cotton is one of the important crops planted recently, there will continue to be much field work. Were it not for the urgency of the field work, the families would supply their own labor. The population is also so sparse it cannot depend on local volunteer help from the community.

The Red Cross is looking to the VS teams to do the rough construction so families and livestock can be under roof before winter. Finish work will be done by farmers during the winter months.

PAX MATRON SAILS FOR GERMANY

Susan Krahn of Winnipeg, Man., sailed from New York on July 1 for Germany where she will serve as matron to the PAX men working at Backnang. She replaces Susanne Willms of Coaldale, Alta., who is scheduled to arrive in New York late in July after approximately two and one-half years of service abroad.

HIGHEST CENSUS AT PRAIRIE VIEW

During June Prairie View Hospital at Newton, Kan., had the highest number of admissions in any one month since its opening. Twice during the month the patient census was 30.

Jottings

—**First Church, Hutchinson, Kan.:** Sunday, June 19, we had our church picnic at Camp Mennoscah. We first had our Sunday school and service and after that we had our basket dinner. Eating together seems to give us the spirit of closer fellowship. (Our parents used to do it always on Sundays when we had company even if they had only zweiback and coffee. They would enjoy visiting with each other without a special invitation.) In the afternoon games were played, old and young taking part. Everyone seemed to enjoy it. The scenery really was beautiful with the green trees and the river just before us. On Mother's Day four children were consecrated. May 29, ten young people were taken into the church by baptism and one by letter. May we be a blessing to them and they to us. June 5 we had communion which was very impressive. A collection was sent to Udall. The Bible school was well attended and closed with a fine program on the last evening. We have our Christmas bundles ready. They were dedicated in church Sunday morning, June 26.—Mrs. J. H. Epp, Corr.

—**Tabor Church, Newton, Kan.:** Quite a number of the men of our church have been helping to clean up tornado-stricken Udall, under the auspices of the Mennonite Disaster Service. The Junior C. E. and the three sewing circles of our church have made up a total of 59 Christmas bundles this year. There was an enrollment of 97 children in our daily vacation Bible school, which held its closing program the evening of May 18. Lawrence Voth returned May 24, after having spent six months in Australia as an International Farm Youth Exchange delegate. Four members, added to our church by baptism on May 29, were Imogene Ediger, Evalena Thiessen, Betty Schmidt and Ardith Schmidt. Lu Verna Duerksen left June 12 for Gulfport, Miss., to enter the Voluntary Service unit there.—Mrs. Roland Schmidt, Corr.

—**Herold Church, Bessie, Okla.:** The wedding of Eddie Schmidt and Eldeen Sawatzky was held on March 31. On that day we had the severest dust storm of the season in this area. Since then, beginning May 8, we have received much greatly needed rain. Combines were busy when it was dry enough to cut. The following brought us programs: The C. E. of the Bergtal Church, March 27; the Bethel College Vocal Ensemble, April 8; a concert by Corn Bible Academy, April 6; O.B.A. gave a concert May 8. After the C. E. May 22, our relief committee showed 82 slides on Christmas bundles and a special offering was taken for this cause. June 12, forty-two bundles were brought and dedicated. April 24, one hundred and thirty-two pounds of garments for relief were brought. Two missionaries from Africa were with us; Rev. and Mrs. Ray G. de la Haye on April 3, and Florene Dirks on May 6. On May 29 in the evening, the Mission Society brought a program for the benefit of Miss Viola Reimer, who is serving under Child Evangel Fellowship as city director in Portsmouth, Va. In May the men laid tile on the basement floor. Brother and sister Penner are back now; Brother Penner's health is slowly improving.—Mrs. Margaret Horn, Corr.

—**First Church of Christian, Moundridge, Kan.:** The D.V.B. school gave a closing program at the high school. Sisters' Mission Society met for their last meeting June 9. Started projects were finished. Forty-seven Christmas bundles and thirty linen kits for Udall were taken to the Relief Center. Our pastor has had a series of sermons; "Courageous Living Under Christ," "God Believes in You," and "Getting the Most Out of Life," were the concluding ones. The Youth Fellowship had a picnic at Harvey County Park. Officers installed for the coming year are: pres., Marilyn Goebel; vice-pres., Kay Wedel; sec., Janice Reusser; treas., Harry Voth. Sunday school picnic and program were held indoors because of cool damp weather. Our pastor and family are spending a week in Scottdale, Pa., where they are attending Editorial and Publication Committee meetings. Their vacation will be spent at Fairport, N. Y. We will have guest speakers for July.—Corr.

—**Johannestal Church, Hillsboro, Kan.:** The week of April 17-22 was a week of special meetings, when our church, in conjunction with Brudertal, First Mennonite, and Lehigh sponsored Russell Mast as our pastor. The following are the topics which he used: "The Fruits of Revival," "The Christian Faith and Communism," "The Mission of the Mennonites," "The Crossroads of History," "The Weapons of Our Warfare," "No Place to Hide." The Sunday of April 24, we had with us Miss Rebecca Nickel, who is serving among the migrants of Eloy, Ariz. On the same Sunday many of the men of our congregation attended the Mennonite Men's Retreat at Camp Mennoscah. On May 1 we had a brief service for the children in connection with the Christmas bundles. Seventy bundles were given. The Y.M.M. entertained their mothers as guests at their May meeting. A large group of men from our church gave their aid in clean-up work following the destruction of a nearby farm by a recent tornado. Sunday school class No. 4 has taken up a project of supplying good reading material for our young people and all who are interested. For our pulpit exchange Sunday, May 15, we had with us brother Elbert Koontz of the First Church of Hillsboro.—Mrs. Walter Bartel, Corr.

—**Buhler Church, Buhler, Kan.:** Our church, together with the Mennonite Brethren Church, sponsored two weeks of vacation Bible school. Seven young people were baptized and accepted into church membership on Sunday, May 29. A girls' choir has been organized for the summer months. The men of our church have participated in disaster relief work in Udall, Kan. Mr. and Mrs. P. R. Gaeddert celebrated their 40th wedding anniversary on Friday, June 10. Sunday June 19, the new educational wing of our church was dedicated. E. J. Miller of Moundridge as speaker of the afternoon, spoke on "The Mission and Challenge of Christian Education." Our pastor, Irvin Richert, led the dedicatory service. A musical program was rendered in the evening. Seven neighboring churches participated in this program.—Corr.

—**Willow Creek Church, Paso Robles, Calif.:** Communion service was held in our congregation May 29. On June 5, Rev. and Mrs. A. E. Suckau were in our midst with Rev. Suckau bringing the morning message, as our pastor was attending the Pacific District Conference. Daily vacation Bible school was held from June 20 to July 1. An accident happened to Mr. and Mrs. H. A. Wiebe which very definitely proved the Lord's protection over them. While they were traveling a curving mountainous road they were hit head-on by an army truck. The engine of the Wiebe car was completely demolished. The ambulance took both Mr. and Mrs. Wiebe to the hospital. Both suffered fractured noses and bruises and Mr. Wiebe several fractured ribs. They were hospitalized several days. A little girl was born to Mr. and Mrs. D. Tompkins.—Mrs. Frank Hamm, Corr.

—**Pulaski Church, Pulaski, Iowa:** On Mother's Day we observed children's consecration with four children presented for consecration. Our pastor, Kenneth Shelly, spoke at the high school Baccalaureate Service on May 15. Young people from the church being graduated from high school are J. Augspurger, Fred Bachman, and Jim Augspurger. Our summer Bible school was held from May 23 to June 3 and had an enrollment of forty-five with an average attendance of forty-two, which was ten more than last year's school. The Bible school closing program was held on June 5, with a good turnout of parents and friends. Missionaries Vernon and Lilly Sprunger visited the community June 13-15 and were entertained at the fellowship supper in the church basement on June 14. Vernon Sprunger spoke at that time and Lilly Sprunger spoke to a meeting of the missionary societies on June 15. They will be sailing for the Congo this July. Our young people entertained the young people of the three other Iowa Mennonite churches at a swimming party on June 19. Refreshments and a devotional followed the afternoon of swimming. The young people are also planning an outdoor meeting June 30 at which time officers for the next year will be elected.—Corr.

—**Glendale Church, Lynden, Wash.:** Daniel J. Regier will become the pastor of our church beginning the first of July. Rev. and Mrs. Regier and their daughter have been serving the Swiss Mennonite Church near Alsen, N. D. Installation and welcome services are being planned for Sunday, July 3, with morning and afternoon services and a fellowship meal at noon. We ask the Lord's blessing upon the work of our church as the pastor and the people begin working together for Him. Many from our church were privileged to attend the Pacific District Conference at Monroe especially on Saturday and Sunday, June 4 and 5. Reports were given by the delegates at the Sunday evening service, June 12.—Mrs. Ralph Boese, Corr.

—**First Church, Reedley, Calif.:** E. G. Kaufman was with us the week of May 1, bringing us nightly Bible lectures and pictures of Egypt and the 1954 World Council of Churches. The Worthwhile Circle had as their last monthly meeting a Mother-Daughter Banquet on May 13. A large group of children were consecrated on Mother's Day. The Junior Choir under the direction of Mrs. Aaron J. Epp gave their spring concert in the evening. On Pentecost baptism was performed for fifteen young converts; communion was observed in the evening. The Sunday school and church picnic was enjoyed on June 5, together with the Fresno Church, at a park near here. Our summer intern pastor, Ernest Neufeld, a student at the seminary, is with us now. He assists Pastor Epp and is in charge while he is away. The Pacific District Conference convened June 1 to 5 at Monroe, Wash. Our congregation had twelve delegates with our pastor as conference chairman. The Bethel College Vocal Ensemble presented an evening concert in our church June 12 while on their west coast tour. Election of Sunday school officers for the coming new year of '55-'56 was held June 12; Dan Ewy was reelected as superintendent.—Mrs. Ray Goossen, Corr.

—**Calvary Church, Barlow, Ore.:** The ladies missionary soceity met May 4 and May 18. E. G. Kaufman held a series of meetings May 8 to 13. David Jones was elected to the church board and George Fast to the Oregon Fellowship. We miss the Walt Unrau, Weldon Rupp, and Leland Roth families who have moved to the Midwest. Our choir sang in the Canby Music Festival May 15. A group from Barlow presented a program at Sweet Home May 15. Clifford Conrad's class held a picnic at Oregon City, May 22. New members of our church are Mrs. Estelle Miller, Mrs. Jessica Bonney, Gilbert Jones, Ronald Schumacher, Mr. and Mrs. Wayne Schumacher, Mr. and Mrs. Sam Egli, Mr. Jacob Giger, and Mr. and Mrs. William Ogg. A fellowship dinner was held May 29. The Canby union Bible school was held June 6 to 17. —Mrs. F. J. Kauffman, Corr.

Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct.

Charles H. Spurgeon

From Bobby Wildgoose to Cleveland

Over thirty million attend Sunday school in the United States and Canada today and many more millions in other countries around the world, but it was not always so.

It required newspaper publicity in 1783 in Gloucester, England, for Robert Raikes, "proprietor of the only printing press in several counties," to make the Sunday school movement, then new, known and accepted. Three years earlier he had quietly founded a Sunday school to teach reading, writing, and good moral habits.

The reformation started by Robert Raikes inspired the first national Sunday School Convention in New York in 1832. Continuing the work to "Teach Christ Now," the 23rd International Sunday School Convention will be held in Cleveland, Ohio, July 27-31, marking the 175th anniversary of the founding of the Sunday school movement.

Opposition to Raikes' Sunday school was fierce for many years and even in 1797 the Sunday school was attacked in the British press as "subversive of that order, that industry, that peace and tranquility which constitutes a happy society and that . . it ought to be exploded as the vain chimerical institution of a visionary projector."

As an editor, Robert Raikes' attention was first drawn to the deplorable conditions in prisons. From this he advanced to the study of the lower classes from which there was a continual procession "ripening for the gallows." Ignorance and neglect of childhood prevailed in England even in the late eighteenth century. Children worked long hours six days a week and were deprived of both religious and secular teaching. On Sunday they roamed through the countryside upsetting and damaging farm products and properties, and in the cities they ran riot in the streets.

In 1780 Raikes began an experiment which he pursued without publicity for three years to see whether salvation might be accomplished through the children. From his own pocket he paid a poor woman a shilling a day to teach the boys he gathered in "Sooty Alley." He and his young charges were dubbed "Bobby Wildgoose and his ragged regiment."

It was John Wesley in 1786, who promoted the idea of volunteer teachers, thus insuring the more rapid growth of Sunday schools. By this time the number of scholars in Sunday schools in England had risen to 250,000.

Development in the United States

The Sunday school movement had a hard struggle getting under way in America. In Charleston, South Carolina, in 1787, a Methodist preacher, George Doughaday, was drenched with water, pumped from a public cistern, "for the crime of conducting a Sunday school for the benefit of the African children of that vicinity."

In 1817 there were 100 Sunday schools in the whole country. Local Sunday School Societies or Unions were formed in Boston, New York, and Philadelphia, and by 1824 the American Sunday School Union.

By 1832, a common need arose around such matters as the duties of officers, Sunday school organization and management, and the best method of instruction. To meet these needs, 200 superintendents and teachers representing 14 states and four territories convened in New York City.

This was the First National Sunday School Convention. This convention recommended that the whole congregation, young and old, take part in Bible study.

In the early Sunday school opening exercises were the same as used for the ordinary church services. First there was a song from the leatherbound hymnbook. It was picked out by the leader—he could hardly be called superintendent — and then some brother "raised a tune." Such a tune! They had no notes, knew nothing of music.

Next, a chapter was read from the Bible. This was a complete chapter, for it was regarded a sin to begin a chapter and not finish it; and to omit verses which contained long or hard names was regarded as a shirking of duty.

Next followed the prayer, long and earnest, covering the whole field of invocation and not forgetting the most remote heathen lands.

Following the opening exercises, the work of the lessons began. Classes read the Bible through, without questions, comment, or explanation, often without meaning!

Wendell Kellogg

Into the Beyond

MRS. HARVEY WEBER, of Pandora, Ohio, and member of the Grace Church, Pandora, died May 21, 1955.

ELDON HILTY, of Benton Ridge, Ohio, and member of the Grace Church, Pandora, Ohio, was born August 4, 1890, and died June 1, 1955.

EDWIN SUTER, of Lima, Ohio, member of the Grace Church, Pandora, Ohio, was born September 10, 1879, and died June 5, 1955.

MRS. DELLA PATTON IMHOFF, of Hamilton, Ohio, and member of the Trenton Church, was born February 26, 1880, and died June 7, 1955.

CHRISTIAN C. HILTY, of Pandora, Ohio, and member of the Grace Church, was born October 1, 1873, and died June 9, 1955.

REBECCA A. KREIBUILL, member of the Canton Mennonite Mission, Canton, Ohio, was born April 22, 1875, and died June 30, 1955.

THE Mennonite

NNONITE LIBRARY SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Sunset on Lake Huron at Clark's Point, Ontario. Photo by Hunsberger Photos

The Short Term Pastorate

Arthur S. Rosenberger

Why a Believers' Church?

Henry Poettcker

Volume 70 Number 28 July 19, 1955

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JOBS IN MENNONITE COMMUNITY

Hesston Manufacturing Company, Hesston, Kansas, makers of farm implement parts and swather, need additional shop workers. Opportunity for careers. Advancement possibilities for those who demonstrate initiative and creativity. Contact Company directly.

The Mennonite

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Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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Missionary Ordained as Elder

Special ordination services were held July 3 at the First Mennonite Church of Wadsworth, Ohio, when missionary Vernon Sprunger was ordained to the office of elder in preparation for further administrative and supervisory duties in the Belgian Congo. The charge was given by A. J. Neuenschwander, assisted by John P. Suderman, vice-president of the Mission Board, who also brought the message of the morning. Rev. Suderman and Rev. Sprunger then assisted with the communion service which followed.

Informal farewell services were held in the home church in the evening, when a large number of friends and relatives gathered to recall interesting experiences of the past and to wish them well as the Sprungers leave for their fourth term on the field. All the children were present for this occasion. Vernon and Lilly gave a touching testimonial of their zeal for the work and of their submission to the Lord's will when her two serious operations of last year made their return to Africa uncertain. The congregation and their many other friends rejoice with them that her health has been restored to make their sailing possible by July 16.

An area farewell service was held July 10 at the Ebenezer Church, near Bluffton, Ohio, where Brother Sprunger had been serving as interim pastor.

Their family will be widely scattered during the next year. Charles and his wife, the former Geraldine Reiff, will be enrolled at the Seminary in Chicago, Wilmer at Bethel College in Kansas, and the daughters in boarding schools in the Congo—Jeannette, 15, at Lubondai and Shirley, 9, at Kajiji. The address for Vernon and Lilly will be Congo Inland Mission, Kandale, via Gungu Kikwit, Congo Belge. They will be stationed sixty-five miles from their former home in an area recently taken over from another mission.

Vernon and Lily Sprunger

Of Things to Come

July 16-22—High School Retreat, Camp Men-O-lan

July 18-24—Senior Retreat, Camp Friedenswald

July 22-24—Young People's and Adult Retreat, Camp Men-O-lan

July 25-29—Pre-Junior Retreat, Camp Friedenswald

July 29-31—Sunday School Workers Retreat, Camp Friedenswald

July 25-30 and

Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah

Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah

Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah

Aug. 19-21—Young Family Retreat, Camp Mennoscah

Oct. 19-21—Western District Conference, Beatrice, Neb.

Editorials

UNSELFISH COMFORT

Can the desire for comfort develop into an unwholesome self-pity, and thus become weakening instead of strengthening? Is the state of comfort one in which to stay and nestle down, or merely a present help and support to lead one to greater heights? In other words, is comfort to be an end in itself or the means to something finer?

In Paul's letter to the Corinthians (2 Cor. 1:4) we have the matter put clearly. God comforts us that we may comfort others. He brings us His peace that we share that peace with His other children. He strengthens us, not merely for the sake of being strong, but that we may have the strength to walk through the vale of gloom into widening fields of service.

How much we need comfort—both from friends and from God—at times of special trial. But we desire this "com-fort" (with-strength) not only to have the power to meet life properly for the moment, but also to go forth into a serviceable life because of this extra power. It may be possible to allow the comfort people give to lull us into morbid self-pity; but it is also possible to accept such comfort and have it help us go forth "with strength," better equipped to comfort and help others, and to be more faithful witnesses for the Great Comforter.

WHEN VACATION IS RE-CREATION

Apparently each year sees more people going on vacations. There is much to be said for such periods of change and rest—if they really re-create the physical and spiritual being.

In deciding what to take along on a vacation, it is of utmost importance that God himself be included. It will help us to go to the right places and to do the proper things. A vacation dare not be merely a "moral holiday" in which we lay aside our finest principles, but a time when we take more time to listen to God through His world and through the quiet times when He can speak to us more clearly. The Sunday worship should not be neglected. God's protection and guidance should always be sought on any such trip.

That is a good vacation which sends one back rested in body, relaxed in mind, and refreshed in spirit. "Come ye apart and rest awhile," was the Master's advice to a group of weary disciples. A vacation can be a time to re-create the body and soul.

A WORLD-WIDE CALL TO PRAYER

Because of the extreme importance of the meeting of the four heads of governments in Geneva, Switzerland, beginning July 18, a special call to prayer has been issued by the presidents of the World Council of Churches. This is the first meeting in ten years of the heads of the governments of France, England, United States, and Russia. This meeting could be of decisive importance in world history and world peace, and certainly should have the sincere prayers of Christians everywhere.

Special services of intercessions are being held throughout the world during the sessions of this Conference. It is suggested that "all Christian people, in their homes and places of work, continue to pray each day for the Geneva Conference as long as it remains in session."

There are some things that God doesn't do for people until they pray. Perhaps in this case the sincere prayers of His followers is needed that He may guide the nations into the ways of peace. Or perhaps the nations cannot hear His voice or are unwilling to follow Him until enough Christians break down that unwillingness through prayer.

As a people, we believe in prayer; here is an opportunity to put that belief into practical use, that God may direct this meeting of the leading nations, and that they may be willing to work according to His will and plan. At this important moment in world history, the sincere pray-er may be one of God's peacemakers; and, "Blessed are the peacemakers."

TWO WORLDS AT A TIME

"One world at a time" is the advice sometimes given. But for the Christian this is not good teaching. One of our major difficulties is that we live too much in one world—the physical world. Some few swing to the other extreme and try to ignore this world entirely by isolation or complete withdrawal. We believe both extremes are wrong; we must live in two worlds at a time.

We cannot escape this world as long as we are in the physical body. We are influenced greatly by our environment. We must make adjustments to this physical world. The great mistake comes when we adjust so completely that this world dominates us.

We need also to live in the spiritual world here and now. To wait to start living in the spiritual realm until we are stepping out of this world is to wait too long. The great qualities of faith and hope and love are spiritual and must be experienced here if they are to be brought to full fruition in the world to come. Compared with eternity, the life we live in this world is only a tiny fraction of time. Why, then, give so much effort and attention to this small fraction and lose or miss the greater?

The two worlds should supplement each other; this one preparing for the world to come. We should be ready at any time to step across the border into the eternal world. No one knows when he may be called to make that step. It need not be a step into the abyss but a firm step into the solid foundations of eternity.

So we need to live in two worlds at the same time; this one blending into the next. To accomplish this may require more time and thought and work than we are giving it at present. While this world is important, it is as nothing in importance as compared with the world beyond. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Why a Believers' Church?

HENRY POETTCKER*

In the July 12th issue of *The Mennonite* there was drawn to our attention the coming conference on the Believers' Church with special attention given to the need for and the purpose of this conference. Undoubtedly various questions came to our minds as we tried to anticipate the direction or the areas into which the discussions might lead us. Or possibly some of us wondered just how pertinent such a discussion could be.

The way in which one views the Church will have far-reaching implications, and it is just at the point of the nature of the Church that so much disagreement is evident. This fact, brought out so forcefully in recent times, has brought many groups to re-study their own position and try to determine anew just what God's Word has to say and teaches on the nature and the function of the Church. This is a crucial issue, for as James D. Smart has said, it is the Church ". . . confused in its faith, vague concerning its own nature and destiny, and no longer clear in its own mind about what it owes either God or man,"[1] that proves a ready prey for the enemy. As Mennonites we pride ourselves on our heritage, yet too often we are not able to say what that heritage is nor how, in our time, it may come to its fullest fruition. Speaking specifically of our concept of the Church, therefore, let us ask what difference it makes as to what understanding we have of it.

To begin with, we might seek for a dictionary definition. But here we receive little help for Webster gives no fewer than seven different uses of the term. It may denote a building or a service or a profession or a denomination or a religious society or the collective body of Christians. Hence we must go a step further to try to get the concept into sharper focus. J. R. Coates speaks of Church as indicating ". . . the concrete phenomenon in which are seen those acts of the Creator which give meaning to history, the immediate objective for which Christ gave His life, and the organ of the Holy Spirit for the furthering of the Kingdom of God on earth."[2] Here we have a definition that speaks both of the origin of the Church as well as indicating something of its purpose and function. With R. Newton Flew we can say that the Church is a new religious community, with a new way of life, a fresh startling message, and an unparalleled consciousness of inheriting the divine promises made to Israel of old.[3]

But why speak of a Believers' Church? Is that not self-evident? Surely if we think of this community with Jesus as its head there is no question about the members being believers. If we are to be realistic we have to acknowledge that there often *are* questions about the type and caliber of the members. It was because the Church had ceased to be the Church that we had the Reformation in the 16th century. It was because our own forefathers thought that in some respects even the Reformers were not going far enough that Anabaptists emerged. Membership in the body of Christ for them was not due to a baptismal rite administered to an infant, but was the result of a personal confession of Jesus Christ as Savior and Lord.

Having mentioned baptism, we are brought face to face with the sacraments or ordinances—baptism and the Lord's Supper (with several more for the Catholics)—and the role which they play within the Church. Our understanding of them will in certain respects determine our concepts of the Church. The practical implications as we have noted in the above paragraph are immediately evident. Nor must we forget the significance of the ministry. Just what place do the elders and ministers occupy in the Church? The Roman Catholics and some bishops within the Anglican Church hold a much more rigid view than do most Protestants. The former speak of 'apostolic succession,' a term used to designate an uninterrupted line of ordination reaching all the way back to the Apostles, and hence to Christ himself. Anyone outside this line of succession is not really endowed with apostolic authority. Yet what happens if those who are 'legitimately' ordained are obviously unfit for their office? The answers which we give to these questions again determine our concept of the Church.

Let us beware lest in an attitude of complacency and self-satisfaction we be found a church which is not being the Church.

From the above it will have become evident that it does make a difference how we understand the concept, Church. Our brief consideration has not aimed at exhaustiveness, but rather at giving us an awareness of some of the problems which confront us as followers of Jesus Christ. As those who hold to a Believers' Church we need to re-evaluate both our theological principles as well as the practical implications. It is evident that in some respects, e.g. church discipline, we have deviated from the practices of our forefathers. Is this deplorable, tolerable, or commendable? Let us beware, lest in an attitude of complacency and self-satisfaction we be found a church which is not being the Church; lest we forget what we owe to God and to man. May ours be the humble spirit that is willing to be led and to learn, and may the coming conference serve to challenge us anew to give forth and live forth the message of redemption!

---

*Teacher, Canadian Mennonite Bible College.

[1] *The Teaching Ministry of the Church*, p. 33.

[2] "The Church," a translation of K. L. Schmidt's article in Kittel's *Theologisches Woerterbuch*, p. v.

[3] *Jesus and His Church*, p. 25.

The Short Term Pastorate

ARTHUR S. ROSENBERGER*

It is the purpose of this article to present some of the advantages of a short term pastorate. A definition of short term is in order at the outset. For the purpose of this article we will define it as from five to ten years. This will stand in comparison to a ministry of twenty years to a lifetime. The writer of this article is of the conviction that there are many things to be said in favor of a pastorate of eight to ten years. A pastorate of less than five years would seem to him ordinarily to be too short. However there are always circumstances that may modify the length of a pastorate in one way or another. Some of those on the side of a longer pastorate are being presented by J. E. Amstutz as he writes from that angle.

One reason for a short term pastorate lies in the very fact of change. We live in a changing world and people come to desire some changes. This can be true of the pastor of the congregation and a "new" man has some drawing power for a while simply because he is "new." Even more important than the mere fact of having a change of pastors is that it is a good experience for a congregation to have to look for a new minister occasionally. In searching for a minister there is a lot to be learned, such as whether ministers are scarce or plentiful, what type of men are available, and how to proceed, properly to call a pastor. All this is an education, and may be a real spiritual experience for a congregation, particularly those who have the immediate responsibility.

A short term pastorate may have its advantages for the minister himself. There is always the problem of getting into a rut. This can be the bane of many a ministry. It is possible to get so accustomed to a situation and its problems that one feels he has done all that he can and then allows things to just drift along. In this rut the minister loses freshness, vitality and initiative. A fresh start in a new situation may give him just the impetus that he needs. Challenged in another field he may find new courage and resourcefulness to go forward and with it come into a more vital relation with God as he draws upon divine power. It is not the point of this paragraph that one must change a pastorate to keep fresh but rather that in actual practice it is one way of so doing.

Every pastor is a human being, and like all humans, he will have his strong points and his weaker points. Certainly no one has every quality it takes for a ministry that is full and complete. Only our Lord was perfect and those of us who seek to serve Him all fall short somewhere. One man may have his strongest ministerial qualification in the pulpit, another in pastoral work, another in work with young people, and so on. All of the phases of the ministry are important and should receive proper emphasis over the years. A change of pastor gives the opportunity for a new man to lead a congregation who may have some gifts that his predecessor did not have. Thus the congregation gets the benefit of a fuller ministry through the years than any one man would be able to give.

In the Seminary we were told that Barnum used to say that the animal was half the show. This was a striking way of emphasizing the importance of the minister as a personality. The gospel must be preached by human beings, and preaching has been defined as truth through personality. We have already emphasized the fact that no one person has all the qualities for a perfect ministry. It also happens that ministers may have certain ways of doing things, which may or may not be mistakes, which may offend people in one way or another; or some of the congregation may honestly come to feel that a change would be for the better. There is always this problem of human relationships. A short term pastorate will give the opportunity for someone else to serve who will have the advantage of a new start. This is not to condone running away from a difficult situation. It is easy to say that if trouble comes one can look for another church. With the present scarcity of ministers, it is not too hard to find another field of service. Sometimes a minister has to face a difficult situation and see it through. On the other hand there are times when a change is advisable.

A short term pastorate may be brought about because a church fails to give the pastor the material support he needs to be free to carry on his work. This would however not be as much a matter of the advantage of a short term pastorate (the field of this paper), as it would be a matter of necessity for the one facing that situation. Fortunately our churches are more and more realizing their responsibility in giving the pastor adequate support.

Finally a short term pastorate, as we have defined it in this article, is long enough to get much accomplished. None of us will accomplish all we would like to do and have the vision to see done, but in five, eight or ten years, a real contribution can be made to a church program. In the first year or two of a ministry, one gets to know the congregation he serves and the community. From there on he can work constructively to bring the gospel of Jesus Christ to bear upon his given situation. He will plan for the work of evangelism, the program of Christian education, the promotion of all the activities of the church, building a greater zeal for missions, standing back of our Conference, and all that goes with a present

There is always the problem of getting into a rut. This can be the bane of many a ministry.

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*Pastor, West Swamp Church, Quakertown, Pa.

Helping Isaac Dig Wells

WALTER and MARTHA DYCK

In the six months since we first arrived in Uruguay, as we visited from farm to farm, our attention was always soon called to either the lack or the abundance of the water supply.

Purposely, but also providentially, many of the farmsteads lie low enough to allow for a creek and pasture land. This usually assures the pioneer of getting a shallow well. Others were not as fortunate. Though in some ways this is harder, it also has its compensations.

Elder Ernst Regehr of El Ombu, for instance, tells of how he and his family dug two wells with pick and spade—and that without success. The third (68 feet deep) now has an ample reserve, but the water is almost too deep to be drawn by hand. The advantage this pastor has is that living on "higher ground," as every real pastor should, he can watch most of his parishioners in their daily round of duty. He is also the first to see the sun rise in the morning and the last to see it set in the evening.

But whether the wells are deep or shallow, we have often been privileged to watch (and at times assist) in drawing the water supply for the day. Here is where the family meets—also the passing neighbor —for that refreshing pause that is so much appreciated in the summer time. We predict that in years to come these wells will never be forgotten. David once yearned in later years, "Oh that one would give me drink of the water of the well of Bethlehem," 2 Sam. 23:15.

It was at a well in Samaria that Jesus once met a woman who claimed Jacob as her forefather, but who did not know how to draw water with joy out of the wells of salvation (Isa. 12:3). Jesus had aroused her curiosity by offering her living water. This well, too, was deep. How could He draw living water which would quench her thirst for ever?

But there it happened, as it has happened to countless thousands since, by a simple truthful faith, Jesus became in her "a well of water springing up into everlasting life," John 4:14.

Christians in general, and Mennonites in particular, have a real lesson to learn from a special concern which Isaac had. He wanted to preserve the wells from which his father had drunk. Not only is he remembered by the wells he dug, but by an even more significant thing.

"Isaac *digged again* the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them," Gen. 26: 18.

Too quickly, and all too easily, the sacrifices and insights of our fathers are enjoyed but soon merely taken for granted. Through indifference and neglect they fall unused into the hands of the enemy and get covered up. Isaac evidently knew where these places of refreshing had been. So he did what he could to open them up again and keep them open.

The wells from which our Anabaptist forefathers, hundreds of years ago, drew their inspiration and guidance were dug deeply into the Foundation, "the only trustworthy guide for faith and life," Jesus Christ our Savior and Lord. They believed that the whole gospel was for the whole man; that only a wholehearted discipleship was a reasonable service before God.

Those in Switzerland and Holland who held to this living faith, (and later in eastern Germany and Russia) dared to say, "We ought to obey God rather than men." But as the years went on, their children's children tended in practice to permit the ideals and ways of the world to cover over those deeper fountains at which our fathers had been refreshed. In Europe, as well as in America, nationalism and secularism had taken its toll.

During these months in Uruguay we have been repeatedly encouraged to find a deepening appreciation for the faith of our fathers. Mennonites, both in North and South America, need to think through the implications of true discipleship. Christ isn't Lord at all if He isn't Lord of all!

We all need a revival in conviction that salvation is by grace through faith in the Lord Jesus Christ—more than a traditional Mennonitism; that baptism is scriptural baptism only when it is administered upon confession of a personal faith in Christ as Savior and Lord; that the Christian's character—not his oath—reveals his real worth; that positive expressions of love—and not of violence—are his God-willed means of testimony; that he should be transformed into Christlikeness rather than into world likeness; and that Christ wants His followers to be an obedient disciplined and progressively purer fellowship.

We are happy to know that three Danzig Mennonite congregations in Uruguay have made application for membership in the General Conference of the Mennonite Church. They feel that they need us. We feel that we need them in a larger united witness for Christ. We have extended a welcome to them to work with us in our school and mission enterprises. We have encouraged some of their young people to prepare themselves as missionaries, ministers, teachers, nurses, doctors, farmers, and housewives.

The closing days of our stay in Uruguay witnessed many expressions of mutual love and appreciation. Many sincere handclasps conveyed feelings of oneness in Christ. We were especially touched when the youth of Montevideo presented us with a beautiful hand painted and framed motto, which incidentally, was one of the favorite texts of the late Brother C. F. Klassen.

(Continued on page 442)

High Cost of Wrong Doing

H. H. SMITH, SR.

It is hardly necessary to point out the high price we have to pay for doing wrong; we see it before our eyes every day. And on almost every page of the Bible there are warnings against the violation of God's law, and pleadings that we do not yield to sin and have to pay the costly penalty.

In a commencement address at Vanderbilt University, in 1908, Dr. Charles Forster Smith, an eminent educator, gave an account of an impressive incident that occurred at the institution in connection with the "honor system," during his student days.

"I went to Vanderbilt in 1882 rather skeptical as to the 'honor system,'" said Dr. Smith, "but that year or the next I saw the member of a fraternity appear before the faculty with the charge and the proof of dishonesty in examination against one of their own number, and asking that he be expelled. Then I knew the 'honor system' would work; and the longer I stayed there and the more I observed, the more I was sure of it. The most impressive scene I ever witnessed there was when the venerable Chancellor Garland one Wednesday morning announced from the platform that a certain graduate, whose name he withheld, had sent back his diploma. It had been returned with the confession that in a single examination the student had used forbidden help, and though he had never been suspected and years had passed, he had never had any peace of mind. He, therefore, returned his diploma and asked that his name be stricken from the roll of alumni and announcement made of his confession, preferring public disgrace rather than to bear longer the intolerable memory of a single secret sinful act. The Chancellor said that he had after much consideration decided that the young man's repentance and suffering had been a sufficient atonement for his error, and insisted on his retaining his diploma. But the young man would not consent. 'And here is the diploma,' said Dr. Garland, holding out the mutilated parchment, 'but I have cut out the name, and the secret shall die with me.' The hall was as still as death."

Why do we have to pay such a high price for violating the law of God? Because God, in His infinite love and wisdom, has so ordered it. Professor Noah K. Davis, author of a volume on "Elements of Ethics," said: "There is probably no feeling more pure, more delicate and delightful than self-approbation. Self-condemnation, on the contrary, is always painful, and when it deepens to remorse, becomes intolerable. Thus these sentiments are a natural reward and punishment for right and wrong doing."

The best cure for worry, depression, melancholy, brooding, is to go deliberately forth and try to lift with one's sympathy the gloom of somebody else.

—Arnold Bennett

Flashes of Thought

Waiting--in Vain

Walter Gering

I could hardly wait to hear what they would say. You see—it was Father's Day and I wanted them to share with me some of their thoughts and concerns. While still in the strength of their manhood they had been busily engaged in providing for the needs of their families. Now that they were old and gray they could look back over the years and quietly contemplate upon their past ways.

My question was: What shall I tell the boys and girls on Father's Day? It was customary that a short message should be devoted to the children of the church each Sunday. Naturally, on Father's Day it ought to pertain to some phase of home life; the relationship between children and parents. Who would be more qualified to make suggestions than these aged fathers who had lived their lives and now could speak from the experience of their many years?

A few moments spent with several of these saints of God gave more than enough material for the message. They were hesitant to speak much, feeling themselves unworthy to suggest ideas. Strange, is it not, that the older a man gets the less he feels he has the answer to life's problems. Yet words of wisdom came from their lips which I conveyed to the children. One word came from the lips of a father whose eyes were filled with tears as he spoke: "Tell the boys and girls to be good to their father." Strangely enough, those words were spoken by two of the fathers interviewed.

It was the next day that I realized the weight of those words. All day long he had been sitting at the window waiting, hoping against hope as the evening shadows lengthened that he would still come. Surely on Father's Day he would take a few moments to visit his aged dad. With the close of day, with an aching heart, dad went to rest. Father's Day was over; he had not come. Now I understood the significance of those words.

So too it must be with our Heavenly Father when His children, busily engaged in the rush of life, fail to come to spend a few moments in the presence of their Father. How He must suffer as the world of thoughtless children go heedlessly on in their ways.

FATHER FORGIVE—
WE DID NOT REALIZE HOW YOU WAITED.

The end of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love Him, to imitate Him, to be like Him, as we may the nearest, by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection.

—John Milton

A Trans-Chaco Roadway in Prospect for Paraguay

Mr. Gustav F. A. Storm, special ambassador from Paraguay to the United States, visited Mennonite Central Committee headquarters on May 23, to discuss the possible construction of a trans-Chaco roadway to Bolivia.

Mr. Storm, who is mayor of Asuncion, came to Akron to share the concern which his government has for the development of its country and report its interest in developing more extensive trade with neighboring Bolivia. The ambassador, who speaks Spanish and German, has been in the United States for four months on a special mission.

During his mission Ambassador Storm received a communication from the Paraguayan president urging him to explore possible sources of assistance in North America to build a road from Asuncion northwestward to Bolivia. President Stroessner also suggested he contact the Mennonite Central Committee to determine to what extent Mennonite personnel would be able to work as technicians in this road construction through the Chaco jungle.

In his conference at Akron, Mr. Storm reported he had found several people in the United States government interested in such a roadway. Among those he visited was Dr. Milton S. Eisenhower, president of Pennsylvania State University who has been in Paraguay and who told the ambassador the United States has great interest in the future of his country.

Evidence of this concern on the part of the U. S. government is shown by the recent appropriation of $100,000 by the Foreign Operations Administration. This appropriation from its Emergency Fund is to set up a project to train Paraguayans in the operation and maintenance of roadway equipment. While this appropriation coincides with Mr. Storm's mission to this country, this expression of U. S. government interest in Paraguay is not as recent as circumstances would seem to indicate.

This $100,000 appropriation represents a contract between the Paraguayan government and the United States FOA. Under the agreement FOA will purchase machinery and at the same time train Paraguayans in the use and operation of this road-building equipment.

A part of the agreement calls for the assistance of the Mennonite Central Committee. MCC has been asked to provide a team of from five to seven technicians represented in 1-W men to demonstrate the operation and maintenance of the equipment to the trainees whom the government of Paraguay will provide. MCC would be responsible for the travel and maintenance of its men. This proposal affecting MCC will be acted upon at the July meeting of its executive committee.

The contract calls for this training project to begin the construction of a roadway toward Bolivia commencing at Villa Hayes, just north of Asuncion. Thus this training project represents the first step toward the construction of a trans-Chaco roadway.

During his conference at Akron Mr. Storm reported his government would like to see the entire roadway completed within two or three years. This will take more machinery, finances, and personnel than available through the $100,000 FOA contract. The ambassador said he will do all he can to bring it to completion. He pointed out that the Chaco grade is very gradual and should not present particularly difficult construction problems.

Mr. Storm stated he was encouraged by the fact that so many people who should be interested in a trans-Chaco roadway are ready to move ahead—the ranchers whose land would be traversed, the President and his administration in Paraguay, the U. S. government through which more financial help may be available, and the Mennonites in Paraguay from whom they hope to get assistance in manning the machinery.

Upon his return to Asuncion shortly, he will seek to set up a workable plan for the complete construction of the roadway upon which the American government can honor Paraguay's application for a loan for this purpose. Mr. Storm feels he can get a needed loan of $750,000 to $1,000,000 *if* he is assured Mennonites would help with personnel and management in co-operation with FOA. The ambassador feels his country does not have the technical personnel for this project. Having learned to know the ability and persistence of Mennonites during his term as Minister of Public Works, Mr. Storm as well as President Stroessner seem set on using Mennonite personnel.

All of these developments have a vital bearing upon the economic status of the Mennonites in Paraguay. A roadway traversing the Chaco could well mark the beginning of a new day for the Paraguayan brotherhood. This roadway could provide the transportation facilities needed for the establishment of a strong and flourishing Mennonite economy.

Such an economy is essential for good schools, hospitals, churches, and other community institutions. It is the establishment of this Christian community which motivates the Mennonite Central Committee to assist the Paraguayan Mennonites in this project. And it is for that reason that the prayers of the constituency are solicited that this trans-Chaco roadway may become a reality.

We destroyed an enemy the other day. Ordinarily you'd think one shouldn't gloat over such a thing, but we made this enemy our friend.

—R. M. Tucker

A Book Review

Christianity and History

ESKO LOEWEN*

(A review of the book, CHRISTIANITY AND HISTORY, by Herbert Butterfield. Charles Scribner's Sons, New York, $2.75)

In another generation, there was a great stir over the implications of what science had to say about the origin of the world and of man as this had to bear upon Christian faith. Defenders of the faith brought out their armor to destroy this new threat to Christian truth and overconfident and skeptical scientists made statements which subtly or obviously had the effect of undermining Christian belief. Today this battle is one that has cooled. Certain of its effects still mar the landscape with skepticism, uncertainty, and confusion, but at the same moment scientists and theologians have both humbled themselves sufficiently to see the truths each so stubbornly once defended. In Germany, for instance, the best scientists and theologians meet together once a year to grapple with the questions of truth which bear on Christian faith.

In our day, a new conflict has developed, this time in the realm of history and the interpretation of history. Every man who writes about events that have happened or tells a story does so with certain assumptions. Thus, when you read the story of the Civil War as told by a Southern writer, you get quite a different interpretation from that told by a Northern writer. Or the attitude toward King George III as seen through American eyes is quite different from that seen through English eyes.

When given a little thought, this fact is quite obvious. Any historic period presents a great welter of facts, many more than can be sorted and organized and written in a book. Thus, the historian must choose significant materials to talk about. The choices he makes and what he talks about is decisive.

In our present world, the Marxian creed presents its particular view of history. That is, there are certain assumptions the Marxian makes concerning human life and its course and meaning in time. The Marxian interprets history in the light of these assumptions.

We, who live in a democracy, also make certain assumptions concerning human life and its course and meaning in time. We interpret history in the light of these assumptions. For instance, we assume that certain revolutions were good while others were bad. The French Revolution, being an overthrow of corrupt monarchy resulted in the eventual blossoming of democracy, therefore it was a good revolution. The fall of Rome finally made way for the development of European civilization, therefore the fall of Rome was not a reversion to barbarism (our ancestors having been the feared barbarians). The Protestant Reformation resulted in the development of today's Christianity, thus the reformation was good.

On the other side of the ledger are bad revolutions such as the Russian revolution of 1917, the coming of Hitler in 1933, the counter-reformation of the 17th century, and all other revolutions which in one way or another obstruct or destroy the values we hold to be essential.

Dr. Herbert Butterfield, in a little book of seven essays and 146 pages deals with the question of Christianity and History with remarkable clarity and insight. He is of the opinion that current assumptions concerning the whole course of human life in time is a more serious threat to Christianity than the natural sciences. He exposes some of the shallow assumptions we make and the great need for a basically Christian view of the human story. He faces the challenges of the cold scientific historian, the Marxian, and the sceptic as he sets forth the fact that the Christian view of man is based on an historical faith. The whole biblical story reveals that God is looked upon as the God of history. The insistence of the New Testament writers on the manhood of Christ makes this God of history one who has entered the life of men and has thus broken the barrier between himself and mankind. The implications of this are no less than breathtaking.

For anyone who at times has wondered where God is amidst all the cataclysm and tragedy of these past decades, how one can relate one's faith to the current stream of events and find any meaning, and how to see the human story in the light of God's judgment and providence, these essays will be worth much pondering. Further, if one is seeking an understanding of the fear and uncertainty, which has gripped mankind in these days in the light of the Lordship of Christ, and the implications of communism's spread in the last fifty years, what Butterfield has to say can do much to provide a Christian perspective.

Professor Butterfield is professor of modern history at the University of Cambridge. He is frankly Christian in his approach to his subject and as such has made other significant contributions, for instance, his *The Origins of Modern Science* is recognized as standard in the field.

Dr. Butterfield closes his little book with a Christian commitment which could well be a motto for repeated reference. He says: "I have nothing to say at the finish except that if one wants a permanent rock in life and goes deep enough for it, it is difficult for historical events to shake it. There are times when we can never meet the future with sufficient elasticity of mind, especially if we are locked in the contemporary systems of thought. We can do worse than remember a principle which both gives a firm rock and leaves us the maximum elasticity for our minds: the principle: Hold to Christ, and for the rest be totally uncommitted."

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*MCC, Heerwegen, Holland

Dear Comrade of the Human Heart

Dear Comrade of the human heart,
Blest Savior known of old—
Help us Thy mercy to impart
Till others with us find the chart
Thy kingdom to unfold.

Our labor—and unceasing prayer:—
That men learn war no more—
As close touch with Thee to fare
Till others learn Thy tender care,
And with us Thee adore—

Communion sweet with Thee the goal—
All race and creed above—
One great triumphant tide of soul
Which shall through all the ages roll
By Thy immortal love!

Crusaders of the common place,
With victory undenied!—
Till by the splendor of Thy grace—
Though none can see Thy form or face—
All feel Thee by their side!

—Peace Prayer—Dedicated to our MCC
—Words and melody by Ralph W. Berky

THE SHORT-TERM PASTORATE

(Continued from page 437)

day ministry. Yes, with God's help a lot can be accomplished in a short term pastorate.

On the basis of eight to ten years, the average minister can look forward to about four or five pastorates in a lifetime. Thus he can enrich that many congregations with whatever his particular and strongest contribution may be, and the churches may have the benefit of the ministry of a number of good men (and their wives) who come to serve them as God's consecrated servants.

May God guide each pastor to a pastorate of the right length in his particular congregation!

HELPING ISAAC DIG WELLS

(Continued from page 438)

This motto, Psalm 84:6-7a, is especially clear in the German language. Freely translated from the German, the thoughts are these: *"Blessed are those who have Thee as their Strength and who follow Thee with all their heart, who pass through the valley of misery and make wells therein."*

We are grateful to the Lord, if we have been able to have a small part in helping Isaac to open up some of the wells of Abraham—neglected scriptural truths and areas of witness in the world today. We thank those of you who have prayed for us in this ministry.

To our Mennonites in Uruguay, we say, "God Be With You Till We Meet Again"—if not in Uruguay, then before the throne of Christ, when He calls us into His Presence.

As a Man Thinketh

Dan West, Brethren leader, is fond of saying, "What gets your attention gets you."

Frank Laubach, whose challenging articles on literacy you have perhaps read, says, "Every thought tends to become true in proportion as it is intense and as it is long dwelt upon. Thoughts result in deeds and deeds make history."

We could all find plenty of evil to think about if we wanted to—community gossip, crime and war news, degrading articles, books, pictures, movies, radio and television programs. But if we give our attention and thoughts to these things, we make it impossible for God's Spirit to work through us for good, and we voluntarily put ourselves on the side of evil. And we become eventually what we give our attention to.

Laubach thinks of our thoughts as being like radio waves that are sent out all the time. He believes there is power in thinking good thoughts. This columnist agrees.

No better counsel has been given to us concerning our thoughts than that of our beloved Apostle Paul, who urged us long ago to think about what is true, honest, just, pure, lovely, and of good report.

Elaine Sommers Rich
in *Youth's Christian Companion*

Film Review

NO OTHER GODS, 16 *mm., sound, black and white,* 20 *min., available from Association Films. Rental* $6.00. *Available in Canada from General Films Limited, Winnipeg.*

Judy, a teen-ager, entertains Uncle Bill, a minister and former guardian of her mother.

While waiting for her mother Judy raises the issue with Uncle Bill of when a person is old enough to date. Uncle Bill uses this opportunity to discuss the three boy friends her mother had and the difficult time she had in choosing the one who became her husband. Each of them had a different philosophy of life involving money, sports, and business. The story shows how her mother chose wisely and also how through the counsel of Uncle Bill each of the men arrived at a Christian philosophy of life.

The producer, family films, suggests that this film could be used for discussion groups with young people as well as for a Sunday evening service with or without discussion.

There was considerable difference of opinion in the reviewing group regarding the merits of this film. One member felt that the acting was poor and that the plot too was very weak. This person would not recommend that this film be used. Another member concurred in the opinion that the film would not be suitable for a Sunday evening church service. One or two members did see merit in the film for use with young people with a discussion period following.

For our audiences one item in the film would probably be objectionable in most places. At the beginning of the film the three young men are introduced at a dance.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

General Conference VS Personnel

Summer, 1955

ARIZONA: Oraibi, Arizona

Volunteers:

- Grace Jantzen, Oraibi, Arizona
- Edna Regier, Newton, Kansas
- Loreen Toews, Hotevilla, Arizona
- Martha Voth, Newton, Kansas

Field Supervisor: Rev. Albert L. Jantzen

CHICAGO: 4614 Woodlawn Avenue, Chicago 15, Ill.

Volunteers:

- Harriet Amstutz, Bluffton, Ohio
- Dorothy Bartel, Mt. Lake, Minnesota
- Mary Bowen, Topeka, Indiana
- Petrea Bruun, Freeman, South Dakota
- Vinetta Graber, Marion, South Dakota
- Yvonne Hofer, Bridgewater, South Dakota
- JoAnn Kleinsasser, Freeman, South Dakota
- Thomas Lehman, Berne, Indiana
- Doris Liechty, Berne, Indiana
- Bonita Miller, Freeman, South Dakota
- Marian Regier, Whitewater, Kansas
- Frances Smith, Chicago, Illinois
- Eldeen Stucky, Moundridge, Kansas
- Martha Thiessen, Inman, Kansas
- Winona Waltner, Hurley, South Dakota

Field supervisor: Floyd Bartel

COLOMBIA: The Mennonite Mission, Cachipay, Cund., Colombia, South America

Volunteers:

- Peter Klassen, Hague, Saskatchewan (served during the winter)
- Huldah Myers, Omaha, Nebraska

Field supervisor: Rev. L. A. Rutschman

FRIEDENSWALD: Route 3, Cassopolis, Michigan

Volunteers:

- Leona Doell, Henderson, Nebraska
- Erna Friesen, Henderson, Nebraska
- Linda Friesen, Hillsboro, Kansas
- Vera Krehbiel, McPherson, Kansas
- Ruth Pankratz, Hillsboro, Kansas
- Arlene Schmidt, Newton, Kansas
- Marilyn Siemens, Buhler, Kansas
- Timothy Smucker, Lombard, Illinois
- Betty van der Smissen, Marion. S. Dakota
- Maxine Woelk, Hillsboro, Kansas
- Gary Yoder, Middlebury, Indiana
- (Other applications under consideration)

Field supervisor: Rev. Robert W. Hartzler, 605 South 7th Street, Goshen, Indiana

MANITOBA HOME FOR GIRLS: West Kildonan, Winnipeg, Manitoba

Volunteers:

- Rosa Bartel, Aberdeen, Idaho
- Elsie Stucky, Moundridge, Kansas

Field Supervisor: Rev. Henry Funk, 243 Morley Avenue, Winnipeg, Manitoba

MENNONITE YOUTH FARM: Rosthern, Sask.

Volunteers:

- Esther Buller, Mt. Lake, Minnesota
- Marilyn Fuller, Jackson, Minnesota
- Elva Nase, Blooming Glen, Pennsylvania

Field supervisor: Justina Friesen

MOSES LAKE: c/o Rev. Edgar Toews, Moses Lake, Washington

Volunteers:

- Betty Graber, Marion, South Dakota
- Lucille Hege, Aberdeen, Idaho
- Anette Kaufman, Marion, South Dakota
- Mary Zook, Portland, Oregon
- (Other applications under consideration)

Field Supervisor: Rev. Willard Wiebe, Route 1, Ritzville, Washington

MONTANA: Lame Deer, Montana

Volunteers:

- Mary Epp, Hanley, Saskatchewan
- Luise Friesen, Marquette, Manitoba
- Susan Janzen, Dominion City, Manitoba
- Amy Petter, Ashland, Montana
- Ruth Schirmer, Birney, Montana
- Joyce Willems, Inman, Kansas
- (Other applications under consideration)

Field Supervisor: Rev. Alfred Habegger

NORTH BATTLEFORD: 1291 John Street, North Battleford, Saskatchewan

Volunteers:

- Isaac Block
- Lillian Epp
- Lorraine Esau
- Abe Funk
- Cornie Heinrichs
- Eunice Heppner
- Henry Isaak
- Alvina Jantzen
- Earnest Krahn
- Annie Lenko
- John Loewen
- Frieda Sawatzky
- Esther Suderman

Field Supervisor: Dick Friesen, Herbert, Sask.

TOPEKA: (Cancelled for lack of volunteers)

Some Thoughts

I like the statement of Albert Schweitzer, intimating both a sigh of resignation and a feeling of understanding and patience, as he says, "Anyone who proposes to do good must not expect people to roll stones out of his way, but must accept his lot calmly if they even roll a few more upon it." An analytical look at human reactions and human nature should have, perhaps, made this an observation known generally; underneath we feel that this is the way it will be. Yet we always expect something—a thank-you at the bare minimum—insisting on recognition. Feelings shall not be irreparably damaged when certain people fail to see the good of a genuinely good act, if there is this realization with us.

Because love is central, we elect to do good without discrimination, not determining beforehand comparative compensations. The reward is not in receiving, but in the doing, and therefore if good is done sincerely it can withstand adverse reactions.

All of this is said from the point of one who does propose to do good, but what if I am rolling the stones? Schweitzer had written this bit after friends cautioned him about throwing his life away. He had announced his resolution to become a medical doctor in Africa. And who were his friends? Fellow theologians, seeing so much scholarship wasted in this man.

* * * *

Jesus said "Sell of your goods and give to the poor" knowing full well that possessions are obstacles to clear thinking about the ultimate values of life. Life in these times is incredibly complicated, with a shower of gadgets to make it more so; overly many possessions can be seen as further entanglements. This is not to say that we are all overburdened with wealth, but we all do have the choice to make as to whether possessions shall be our obsession or whether we shall be determined to see past "things." But even aside from the question of ultimate values, we often get lost in the trivia that pass for significance. Do we need a Thoreau standing on every street corner saying again "Simplicity, simplicity, simplicity!" Listen to him: "Our life is frittered away by detail . . . let your affairs be as two or three, and not a hundred or a thousand; instead of a million count half a dozen, and keep your accounts on your thumbnail."

Isn't it one of the virtues of this capitalistic society that we are not obligated to join the scramble for money but can on the other hand choose to ignore it? Or is it only the artist (or madman) who, because of his nature and his nonacceptance by others, must of necessity be happy with nothing? "I am absolutely convinced that no wealth in the world can help humanity forward, even in the hands of the most devoted worker in this cause. The example of great and pure individuals is the only thing that can lead us to noble thoughts and deeds. Money only appeals to selfishness and irrestibility invites abuse. Can anyone imagine Moses, Jesus, or Gandhi armed with the moneybags of Carnegie?"

* * * *

We are hoping that Mennonite youth become increasingly aware of Mennonite education ("Mennonite education" is one way of putting it. "Christian" ought to be best descriptive of it, yet there can even be vagueness there too. At its best it is education that puts everything—all learning, all experience—in the perspective of God's nature and God's will.)

There are some things that ought to demand our attention in the learning process, which are not always specific studies by themselves. One thinks of learning itself, as it is examined together with development of emotions and behavior. Psychological studies will hit on it, sure enough, but this actually is a matter big enough for even more attention. Why say this? Daily we forget that emotions are at least partly learned; that people may decide for themselves what their children will learn—whether they will later on know love as well as hate (love which seeks to understand). It is a startling realization to know that so much of what we are is learned, if not by conscious direction then by misdirection, conscious or otherwise. We learn the nature of love from the acutely sensitive minds that have perceived its nature, and who, with adequate means of expression in their hands, teach others.

The one who wrote the Book of Ruth surely was one of those. In it love emerges as a triumphant, attainable thing of beauty, emphasized as such by the parts of Scripture which stand on either side.

In all of this we assume that nowhere is love taught more fully than in the gospel; here is love which educates all love, which teaches all those who teach love as a way.

So is hate learned. It wouldn't be far wrong to say that most literature and writing, most poetry, in fact, most expression of any sort, are variations on the theme of love (on all levels). With some the essence of love is refined, with others hate and other perversions are explored, some clarify, some obscure. But we learn from it all. It does not follow that we always learn the right thing; guidance from those who through experience know something of it is necessary.

If love is a redeeming factor, we must learn it, and make it possible that others will see it as that.

Harvey Hiebert

"I'm just a parent," a mother said apologetically in introducing herself in a group of Sunday school teachers.

"I only teach at a teachers' college," a professor sitting next to me at a luncheon said, also apologetically.

Just a parent! Just an instructor of teachers! You hold the future in your hands. That's all.

Elaine Sommers Rich
in *Youth's Christian Companion*

Blanca says "Thank You"

Usually March 17 is noted for the "wearing of the green," but this year, it was a "red-letter day" for those who attended the 28th Central Area Annual Meeting of the American Leprosy Missions. On that day, Blanca with her shy, sweet, South American charm, came to us to tell her own story and completely won our hearts. She wrote out her message and delivered it in English. Naturally, her mother tongue is Spanish and she had been in the United States just about three months before, so she is to be commended for she did admirably.

Here is her message as Blanca wrote it.

No Home

"I was born on February 14, 1938, in Girarodot, Colombia. Girarodot is a hot, tropical town near the town of Agua de Dios, one of the two leprosy colonies in Colombia. My mother's name was Paulina and my father's Marco, but, unfortunately, I never had a home.

Very Poor—Then

"My parents, were not married and my father already had a family. This happens to many children in Colombia, and there is much suffering because of it. Both my father and mother were sick with leprosy, so part of my childhood was spent in a leprosy colony, and part of it with some relatives of my mother's who lived north of Bogota. I don't remember much about those early years, but life was hard because we were poor. We had some friends who were Evangelicals. They talked to my mother frequently about the gospel, and even before I was a year old, they took me to the Evangelical Church.

Very Happy Now

"When the school in Cachipay was started one of the friends who had taken me as a baby to the Evangelical Church went to Cachipay to help. She was happy there and encouraged my mother to send me too.

"After waiting several months, the letter finally came saying I had been received. I was very, very happy. Until this time I had never had a real home. I had lived here and there. I had gone to government schools three different years but I had not had a chance to finish the work. I probably never would have had much of an education. My future was very uncertain.

Life Completely Changed

"But because you and other friends of people with leprosy planned the home in Cachipay, my life was completely changed. I have now been in the home for five years. Most important of all, I have learned to know Christ as my Savior.

"Because I have dedicated my life to Him I want to serve Him and to help others know Him too. We have studied the Bible through the years. I know now what is the truth. I have enjoyed the Christian atmosphere and since my mother died three years ago I feel my home is really in Cachipay with my friends.

New Life—New Hope

"Through the generosity of a friend I have been privileged to come to the States. I am glad to be here today to express my gratitude for all you have done for me and for many other children whose parents have leprosy. It is impossible to tell you in words how much we appreciate the chance you have given us but we hope that by our lives we may prove its worth. Because you prayed and gave, we have new life and new hope."

The Washed-up Sunday School

"Fifteen years ago, many people said, 'The Sunday school is all washed up.' And they weren't referring to cleanliness!" Thus spoke Ralph N. Mould, program chairman for the 23rd International Sunday School Convention in a recent speech. He continued:

"The Sunday school, so it seemed, had fallen on evil days and couldn't deliver the Christian goods it was supposed to. Somehow the bloodstream had gone pretty anemic or the channels were clogged. Many people were for shoving the Sunday school right into the grave.

"They said: 'Let's get paid teachers; let's get our religion taught through the public schools; let's do this or that, many a panacea—get rid of the Sunday school; its day is past.'

"What idiocies can affect us mortals at times. The Sunday school today is about the liveliest part of many a congregation. It literally leads in a kind of resurgence teeming through churches across the land. In numbers, yes, but much more: in quality of life devotedly communicating life to other lives."

HODGEPODGE PRAYER

Elaine Sommers Rich

Great God,
To Thee my evening prayer
ascends.
For sounds of spring,
Brown thrasher chattering,
For fellowship of friends,
I thank Thee.

For Motet songs of praise,
For joy-packed ways,
For bloodroot showing,
For children growing,
I thank Thee.
Great God,
To Thee my evening prayer
ascends.

—Gospel Herald

Our Schools

MENNONITE BIBLICAL SEMINARY

The first term of the Summer Session held at Mennonite Biblical Seminary this summer closed with final classes and examination on July 1. Those attending the first term were Marie J. Regier, Whitewater, Kansas; Alice Kehl, Kitchener, Ontario; Gerald Studer, Smithville, Ohio; David Schroeder, Chicago, Illinois; Daniel Hertzler, Scottdale, Pennsylvania; Paul H. Martin, Harrisonburg, Virginia; Urie A. Bender, Scottdale, Pennsylvania; Elmer Neufeld, Chicago, Illinois; Harold Duerksen, North Newton, Kansas; Mario Snyder, Chicago, Illinois; David Janzen, Winnipeg, Manitoba, and Glen Boese, Chicago, Illinois.

The Voluntary Summer Service Unit has also come to make its home on the Seminary Campus. Miss Eldeen Stucky, Moundridge, Kansas, is the leader of the group. She and Harriet Amstutz, Bluffton, Ohio; Doris Liechty, Berne, Indiana; and Winona Waltner are teaching in the daily vacation Bible school sponsored by the Woodlawn Avenue Mennonite Church. Floyd Bartel, summer pastor and Mrs. Alden Bohn and several ladies from the community are also teaching and helping with this work. Miss Norma Jost is the director. Other unit members living here at the Seminary but assisting in vacation Bible school at the Grace Mennonite Church are Yvonne Hofer, Bridgewater, South Dakota; Joann Kleinsasser, Freeman, South Dakota; Martha Thiessen, Inman, Kansas; and Thomas Lehman, Berne, Indiana. Marian Regier, Whitewater, Kansas, is doing secretarial work for the Congo Inland Mission and assisting Mrs. Floyd Bartel with the girls' club work.

Dr. S. F. Pannabecker, Andrew R. Shelly, and David Schroeder attended the Canadian Conference July 2 to 6, at Didsbury, Alberta.

MCC *news & notes*

PRESENTS STATEMENT OF CONCERN OVER RESERVE BILL

A statement expressing concern over the passage of a bill providing for the strengthening of military reserve forces was submitted to the U. S. Senate Armed Services Committee on July 8 by the MCC Peace Section.

This was the bill passed by the House of Representatives on July 1 with provisions for setting up an Armed Forces Ready Reserve of up to 2,900,000 men. Power is given the President to call up one million of these men to active duty without any further Congressional action. Senate action on the bill was anticipated during the week of July 11.

"We submit that the adoption of this bill would make a substantial addition to the control of the military over American life" was part of the written statement submitted by the Peace Section in its representation of the Christian peace position of Mennonite and Brethren in Christ church groups in the United States. "The adoption of this bill would actually be another step toward the establishment of a universal military training system such as some have desired but the American public and Congress have heretofore rejected," the statement continued.

By increasing the size of the reserves 90 per cent, by providing the President with power to call reservists, and by providing a six-month training plan, this bill is the first ever passed by the House of Representatives with such obvious provisions for future strengthening of the UMT concept. Most observers feel the Senate will pass the bill and may attempt to make the UMT features stronger.

Under this bill, regular inductees who serve two years of active duty in the armed forces have a total obligation of six years. Men volunteering at an early age are allowed to choose eight years of obligation in the Ready Reserve, only six months of which will be in training.

Every year reservists will be required to attend a minimum of 48 assemblies for drill or some other equivalent period of training. Persons refusing to participate in this training plan will be subject to recall to active duty. Those having two years previous training may be recalled for 45 days; those having less than two years previous training will be recalled for two years.

This bill contains no provisions affecting the present status of conscientious objectors.

MUTUAL AID SOCIETIES MEET JULY 14 AND 15

A meeting of representatives of the Mennonite Mutual Aid societies in the United States and Canada was held July 14 and 15 in Chicago to share information about activities and to discuss ways of increasing effectiveness. This meeting was called by MCC at the request of one of the Mennonite church groups which felt that such a conference would be helpful in indicating how such work can be improved and made more efficient, pointing up unnecessary overlapping or areas of need still unmet.

Representatives of 46 aid organizations operating in the five areas of (1) property loss, (2) health and disability, (3) credits and loans, (4) automobile aid, and (5) colonization were invited to attend. Papers were presented by Dr. H. C. Amstutz, Goshen, Ind.; Howard Raid, Bluffton, Ohio; G. F Hershberger, Goshen, Ind.; John D. Burkholder, Jr., Harrisonburg, Va.; and J. Winfield Fretz, North Newton, Kan., on these five areas, with a period of discussion following each. Melvin Gingerich, Goshen, Ind., gave an opening survey of the existing organizations and their scope, and Orie O. Miller, Akron, Pa., presented a closing summary of possibilities for better witness and service through pooling resources.

BIBLES SENT TO KOREA

In June 225 Bibles and 50 New Testaments were sent to Korea for distribution by MCC workers. One-hundred and seventy-five of these Bibles in the latest translation of the Korean language will be distributed at the Kyong-San School, the Christian home and vocational training school for orphan boys operated by MCC near Taegu. Fifty English Bibles were sent for use in teaching English classes.

In addition, thirty New Testaments were shipped. Robert Lee of Portland, Ore., will use these in Bible work camps or Bible discussion groups which he leads for the Korean youth.

Money for these Bibles comes from a special fund for Bibles and religious literature which MCC maintains. Any contributions designated for this fund will be used by MCC workers in various countries to distribute Bibles and religious literature as the need arises. Such contributions should be clearly designated for this purpose and sent to conference headquarters or MCC.

Jottings

—First Church, Nappanee, Ind.: Sunday evening, June 19, we held a special service in honor of Rev. and Mrs. E. S. Mullett, who have come back to our community from the pastorate at Wayland, Iowa. Also guests of honor were some twelve couples whose marriage ceremony had been performed by Rev. Mullett. On Tuesday, June 14, the Women's Christian Society meeting was a Japanese tea. Thank offerings were brought to this meeting. On Tuesday, June 21, the men entertained the five church Brotherhoods. Ronald Kirkwood told of his experiences in work in Jordan. During July and August we join other churches of town in union services on Sunday evenings. The first speaker scheduled was Eugenia Price, producer of the radio program "Unshackled."—Elva May Schrock, Corr.

—Bergtal Church, Pawnee Rock, Kan.: Three babies were consecrated in the service June 12. The C. E. featured an illustrated talk on "Nature in Summer," June 12. The Mission Workers made 24 Disaster Relief Linen Kits and 40 Christmas bundles have also been sent to MCC center at Newton, Kan. Pastor and Mrs. Victor Sawatzky and family are on vacation in Minnesota, with her family, and in Montana, with his family. While in Montana they planned to visit the Cheyenne Indian Mission field. On their return trip they plan to take in the Passion Play at Spearfish, S. D. Maynard Shelly of the Education and Publication office at Newton, filled the pulpit June 19, and Burton Holmes of Pawnee Rock on June 26. Elbert Esau, who spent two years of Voluntary Service in Greece, spoke and showed slides at the Men's Fellowship meeting, June 19.—Mrs. LaVerne Unruh, Corr.

—Bethesda Church, Marion, S. D.: Several of our members attended the Northern District Conference at Henderson, Neb. Helmuth Ortmann, Munich, N. D., and Elbert Ewert, Omaha, Neb., brought brief messages at our Sunday worship service. Mr. and Mrs. H. J. Kliewer, missionaries to the Hopi Indians in Arizona, spoke in our church. Rev. Kliewer showed pictures of the work. A C. E. fellowship was planned for July 4. Two boys who returned from 1-W work spoke and showed pictures of their work.—Corr.

—Eicher Church, Wayland, Iowa: Mr. and Mrs. Glen Graber, who have just spent five and a half years in Formosa under MCC, have returned to the U. S. for a year's furlough. Eicher is Mr. Graber's home church and we have had an enjoyable week, June 19-25, visiting with him and getting acquainted with his wife, June, and their children, Danny and Vinnie. Mr. Graber spoke at the morning service June 19, and showed colored slides of his work in the evening. June 22 he showed moving pictures of Formosa, and on the afternoon of June 24 the Eicher Mission Ladies gave a tea in honor of Mrs. Graber. She gave a very informative talk about life on the island and gave insight into the blessings and problems of such work.—Mrs. Erwen Graber, Corr.

—First Church, McPherson, Kan.: The installation service for our new pastor, Henry Goosen, was held June 12. Abe Wiebe performed the service and Roland Goering delivered the sermon. The children's program followed, after which many enjoyed a basket dinner in the church basement. Our church has purchasd a parsonage at 109 N. Carrie. Our church women co-operated with the May Fellowship Day at the Methodist Church. The Ladies' Friendship Circle gave a program at the Cedars (Brethren Old Folks Home) on May 5. A work night was held at the church May 19. Six children were dedicated to the Lord on May 15. The M.Y.F. has had a series of programs on Voluntary Service. A group of foreign students from McPherson College served on a panel and a group of men who served in VS in the U. S. participated in a panel. Our young people have given a program for the Lehigh young people's group and a number also attended the joint young people's meeting where Bill Gering was the speaker. A play with a message, entitled "The House on the Sand" was presented May 29, by a group of the Halstead Church. DVBS was held at our church with 26 children attending. Donna Kaufman and Ronnie Barber, and Jaqueline Kaufman and Jack Barth were married, May 22 and June 5, respectively. Willard Claassen served us Sunday morning, May 29, in the absence of Rev. Wiebe, who at that time was visiting his mother, who passed away a few days later.—Corr.

—Inman Church, Inman, Kan.: Children's Day was observed by the children giving a fitting program during worship service. The speaker, Marie Duerksen, gave a word picture of the children in India where she serves. That evening the two C. E.'s centered their programs around home and family. Fifty-four disaster kits were packed. Five young people, LaVerne Ratzlaff, John Herbert Schierling, Larry Pauls, Dennis Wiens, and Eldon Wiens, were baptized June 26, and welcomed into our church fold. Born to Mr. and Mrs. Geo. Plett, a daughter; to Mr. and Mrs. Darwin Warkentin, a daughter. A goodly number of Christmas bundles were packed. Harvest has proved to be more bountiful than expected; wheat had really been tried by frost, drouth, and wind. We are thankful. —Corr.

—Woodland Church, Warroad, Minn.: Ladies Aid met with Mrs. Alfred Heppner, as hostess. Our Christmas bundles were packed and sent on. John Harders, Donald Fasts, and Alvin Harders drove to Butterfield, Minn., to help celebrate Mr. and Mrs. Peter H. Harders golden wedding anniversary, June 15. Friends and relatives of the Warroad Church send them congratulations. Our Bible school program was held June 17. It is truly wonderful what our children can learn in two weeks of Bible school. Mr. and Mrs. Jake Harder are the proud parents of a baby girl, Beverly Joy, born June 21. Pastor and Mrs. Ortmann, Elmer and Norman, returned from their two weeks vacation, taking in the Northern District Conference at Henderson, Neb. Mr. and Mrs. Abe Friesen from Omaha, Neb., were visiting relatives here so Mr. Friesen brought the morning message June 19. They are teaching DVBS at Fourtown. Mr. and Mrs. Gus Hanson, missionaries of the American Sunday School Union, were guest speakers June 26, morning and evening. In the evening their three oldest boys repeated Ephesians 6 from memory, and Mr. Hanson showed slides of their work.—Mrs. Nick Fast, Corr.

—Bethel Church, Inman, Kan.: A son, Larry Jan, was born to Mr. and Mrs. Art Pauls May 16. The following young people were baptized and received into church on Pentecost Sunday: Dorothy Thiessen, Alvin Kroeker, Wildan Kroeker, Paul Penner, Leo Pauls, Abe Ratzlaff, Jr., and James Doerksen. June 5, Mrs. Menno Ediger and Mrs. George E. Regehr were received by church letters. Holy Communion was observed June 12. In the afternoon of June 5, we had our annual Sunday school festival and in the evening Rev. and Mrs. Sam Entz showed slides and told of their work as missionaries in Africa. June 19, Father's Day, we had child consecration for Samuel, son of Mr. and Mrs. John Frank Enns, who could not be with us on the previous consecration service on Mother's Day. Quite a number of our men helped at Udall, Kan., in the tornado stricken area. Thirty-seven relief bundles have also been sent there, while 48 Christmas bundles have been prepared and sent to needy children.—Mrs. A. F. Enns, Corr.

—Hoffnungsau Church, Inman, Kan.: May 1, the senior C.E sponsored the film, "Call of the Cheyenne." The juniors presented a Mother's Day program. Our DVBS began May 2 and continued three weeks with an enrollment of 82. Mr. and Mrs. Carl Kim celebrated their Silver Anniversary May 4. Relatives and friends joined in the praise service and reception. On May 6 we had a reception as a "welcome back" to the A. M. Gaedderts, and a "farewell" to the Harold Duerksens. After the fellowship meal, C. H. Voth expressed gratitude and appreciation for the fine work of the Duerksens, and our pastor, Albert Gaeddert, gave a short report of his work as director of 1-W service, thanking the congregation for his leave of absence. Recent weddings: Velda Schmidt, from our congregation, to Leo Janzen of the Lehigh Church: Loretta Goertz to Howard Zehr, Gridley, Ill.; Elda Penner to Abe Schrag of the Hopefield Church. On Pentecost morning, May 29, six young people were received into the church by baptism. Holy Communion was observed June 5. On Memorial Day our annual Children's Day program was held at 2 p.m. followed by a short memorial service at the cemetery and a fellowship meal in Fellowship Hall. June 5, both C. E.'s gave their program. The Juniors sponsored a shoe collection

(Continued on next page)

for the Jordan area; the Seniors had a panel discussion on "Recruiting for Christian Service." In the afternoon of June 12, the ordination service for John Gaeddert, into the ministry, was held. David Suderman spoke on "Opportunities in the Ministry of Music in Our Mennonite Churches Today." Albert Gaeddert spoke on "The Minister and His Task." In the evening a festival of Christian hymns was given under the direction of Mrs. Rosella Duerksen. A group of men from our congregation went to Udall and Blackwell at various times to work in the tornado-stricken areas; 67 bundles were taken to Newton for these tornado victims. Our pastor gave a very timely message on "Things that Cannot Be Shaken," for Father's Day, June 19. The same day 110 Christmas bundles were dedicated to be sent abroad for relief.—Mrs. J. V. Regier, Corr.

—**Grace Church, Pandora, Ohio:** May 1, James Welty of Lima, Ohio, spoke to the Women's Mission Society on "Christian Work in Our Cities." Ronald Kirkwood spoke of his work under MCC in Jordan, and also showed pictures. Rev. and Mrs. Henry Kliewer, missionaries to the Hopi Indians in Arizona spoke to us and showed pictures. Mr. and Mrs. Ormel Schaublin are the parents of a son, Maurice Eugene. June 12 was a big day in our church; six babies were consecrated in the morning service and in the evening the DVBS of two weeks, with 185 children, gave us a much worthwhile program. June 16 our Sunday school dedicated 103 Christmas bundles to make that many happy.—Mrs. L. A. Amstutz, Corr.

—**Butterfield Church, Butterfield, Minn.:** Our two mission societies have sent 19 Christmas bundles for MCC. Sunday morning, May 22, Rev. and Mrs. Bradford Hartt, missionaries from Cuba, were with us. Mr. Hartt brought a challenging missionary message and his wife presented a testimony through song. Holy Communion was observed reflectively and reverently on May 29. Sunday morning, June 12, Robert Schroeder, chairman of the Watonwan County Men's Fellowship of Madelia, Minn., spoke in lieu of our pastor Edward Duerksen, who was attending our Northern District Conference at Henderson, Neb. During the worship service of June 26 our pastor brought his fourth sermon in a series entitled, "Marks of a Believer." Respectively, his four sermons have been, "Doing Righteousness," "Quitting Sinning," "Showing Love," and "Believing Jesus." These messages have been very helpful. That evening, Emma Linscheid gave a stimulating message and report of her secretarial work with the "Back to the Bible" broadcast at Lincoln, Neb. In addition a favorable report of the Northern District Conference was given, and colored slides of the conference were shown by the writer.—Willis Linscheid, Corr.

—**First Church, Newton, Kan.:** Fifteen young people were added to the church by baptism May 22, with Erland Waltner officiating. Gerhard B. Entz passed away, June 13. Three weeks of summer Bible school was held with 12 teachers, 5 helpers, and Mrs. Menno Schrag serving as superintendent. The General Conference Bible School series were used. Parts I and II of the film on "How the Bible Came to Us," released by the American Bible Society, were shown June 5, and part III was shown June 12. Mrs. J. B. Duerksen, who has just recently returned from India, spoke at our Mission Study Circle June 21. Henry Dueck, pastoral assistant, had charge of the dedicatory service for the eighty-seven Christmas bundles, which were taken to the MCC clothing center at North Newton. Forty-eight linen kits and seventeen blankets for the Udall disaster victims were also taken to the clothing center.—Mrs. J. E. Epp, Corr.

—**Upper Milford, Zionsville, Pa.:** May 29 we had a memorial service in connection with our morning worship. New babies in our church family are David Allen, son of Mr. and Mrs. L. Wertman and Susan Kay, daughter of Mr. and Mrs. James Miller. The church council and organization repersentatives met with Elmer Ediger, Ex. Sec. of Board of Christian Service. Starting June 5 we will be having a series of sermons on the Ten Commandments. Child consecration was held Children's Day, June 12. The Ladies' Aid sponsored an illustrated lecture for the old folks at the Home. June 17, our ladies gave a birthday supper program centering around the seasons of the year. The West Swamp ladies were our guests at quilting June 7. We welcomed into our fellowship Rev. and Mrs. Wilmer Shelly. Pastor and Mrs. Yost were in Connecticut visiting 1-W couples. Pastor Yost was speaker at the 10th annual Pilgrimage at Dillingersville. Our Youth Fellowship spent an afternoon working at Men-O-lan.—Corr.

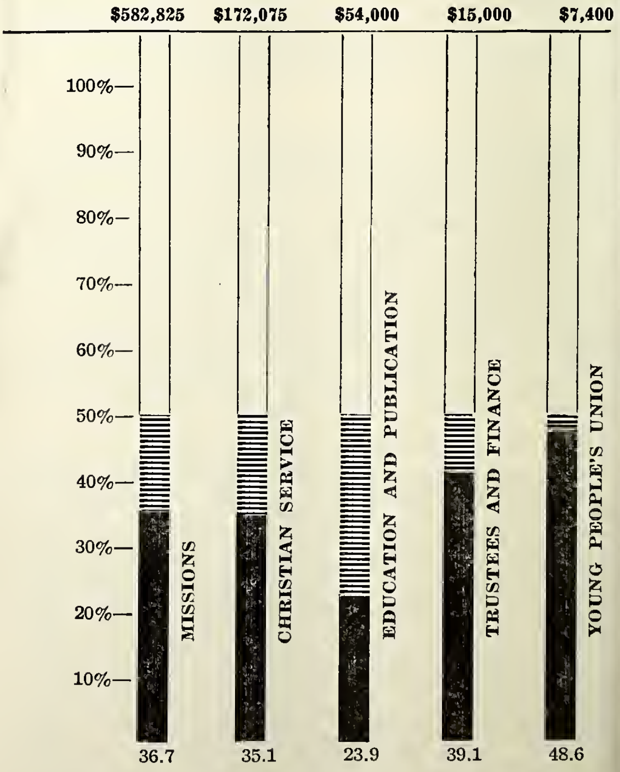
—**Salem Church, Dalton, Ohio:** Our summer Bible school was held at the church June 20 to July 1, with an enrollment of 84 children. We rejoice with Mr. and Mrs. Harold Himes on the birth of their daughter, Julie, on June 23. Mrs. Will Tschantz suffered a broken leg two weeks ago at the home of her daughter, Mrs. Charles Burkhart, 300 Third Street. A special service was held at the church June 26, evening, in keeping with the month of June as the season of many marriages. Entitled "Wedding Echoes" the program consisted of wedding music by a number of individuals and family groups, a wedding message by the pastor and a reception in the basement. Four of our juniors went to Camp Friedenswald on July 3 for the week's retreat. They are: Carol Moser, Karen Nussbaum, Donna Belle Sprunger, and David Gerber. —Mrs. Earl Hofstetter, Corr.

Into the Beyond

MISS LYDIA AUGSPURGER, Middletown, Ohio, member of the Apostolic Mennonite Church, Trenton, Ohio, was born February 13, 1877, and died June 21, 1955.

Conference Stewardship Chart

June 30, 1955



(Percentage of budgets met as of June 30, 1955)

■ Receipts to June 30; ▥ Short of Budget

☐ Remaining 6 Months of Year (fiscal year ends Dec. 31)

THE Mennonite

LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.

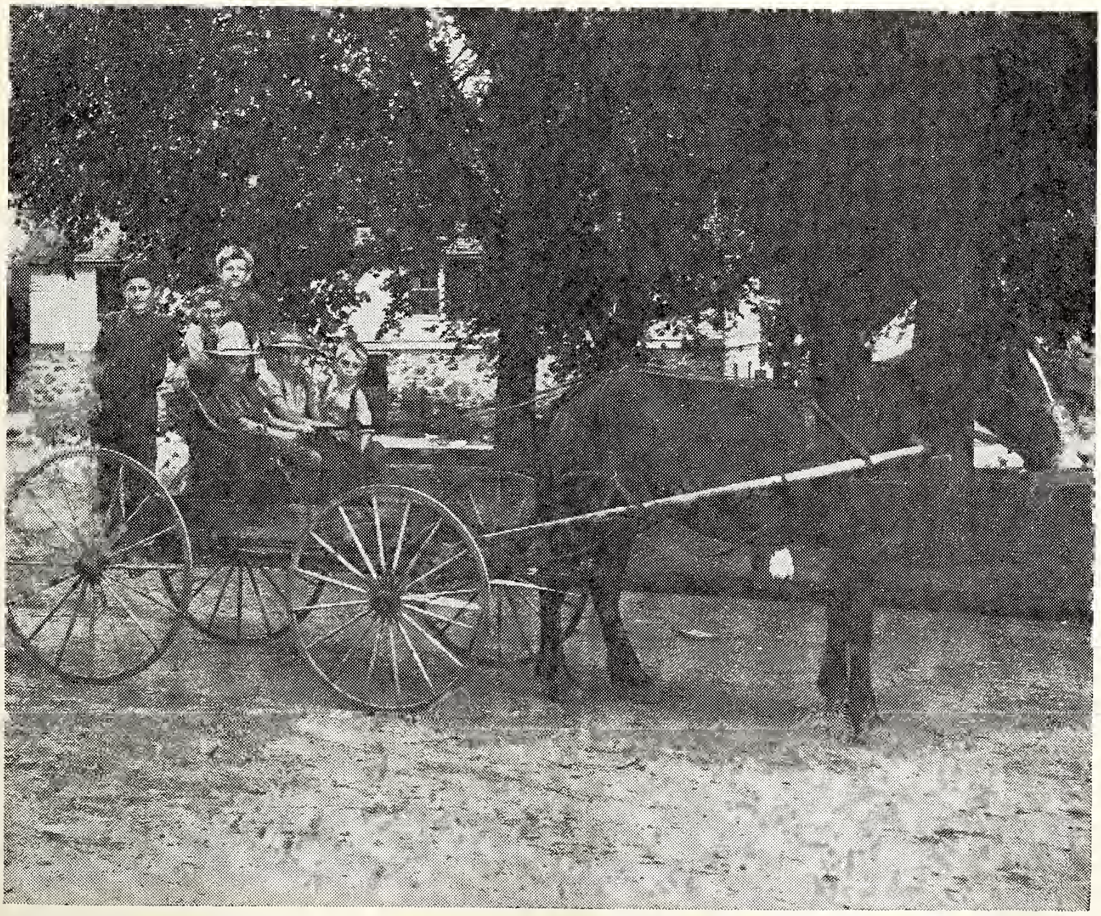


Photo by Waltner

PAX Pilgrimage to Palestine

We Walked Where They Walked

Walter and Martha Dyck

Some Advantages of a Long-Term Pastorate

J. E. Amstutz

Volume 70 | Number 29 | July 26, 1955

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The Cover Picture

Hutterite Colony Conveyance. These folks use tractors for their farm work, and have trucks and station wagons for colony use, but no private passenger cars. The youngsters don't seem to mind this fact, but enjoy the mode of transportation around the colony grounds, which they do have.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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A Diary of the Bible

January—A busy time for me. Most of the family decided to read me through this year. They kept me busy for the first two weeks. They have forgotten me now.

February— Clean-up time. I was dusted yesterday and put in my place. My owner did use me a few minutes last week. He had been in an argument and was looking up some references.

March—I had a busy day the first of the month. My owner was appointed leader of something and used me. I got to go to church for the first time this year—Easter Sunday.

April—Grandpa visited us. He kept me on his lap reading 1 Corinthians 13 for an hour. He seems to think more of me than he did when he was younger.

May—I have a few green stains on my pages. Had some early spring flowers pressed in me.

June—I look like a scrapbook. They have stuffed me full of clippings from the newspapers. One of the girls got married

July—They put me in a suitcase today. I guess we are off for a vacation. I wish I could stay at home because I will have to stay in this thing for a month.

August—Still in the suitcase.

September—Back home again and in my old place. Have a lot of company. Two "True Stories" and four "Comic Books" are on top of me. My! I wish I could be read as much as they are.

October—They used me a little today. One of them is very sick. Right now I am all shined up and am in the center of the table; I think the preacher is coming.

November—Back in my old place. I was looked through for some old papers today. One of the children picked me up today and asked, "Is this a scrapbook?"

December—They are getting ready for Christmas, so I'll be covered with wrapping paper and packages.

—Author Unknown

Of Things to Come

July 25-29—Pre-Junior Retreat, Camp Friedenswald

July 29-31—Sunday School Workers Retreat, Camp Friedenswald

July 25-30 and

Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah

Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah

Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah

Aug. 19-21—Young Family Retreat, Camp Mennoscah

Oct. 19-21—Western District Conference, Beatrice, Neb.

General Conference Youth in Voluntary Service

Five more General Conference young people entered Voluntary Service following orientation school at MCC headquarters, Akron, Pa., in June.

Two young people are serving in the MCC mental health program. Gilbert Franz of Walton, Kan., at Kings View Homes, Reedley, Calif., and Naomi Unruh, R.N., of Galva, Kan., at Brook Lane Farm, Hagerstown, Md.

Sarah Ann Jantzen of Plymouth, Neb., is working for two months at the Washington, D. C., MCC center. Following this she will join the unit at the Baptist Home for Children at Bethesda, Md.

Jimmie Siemens of Inman, Kan., has chosen to give his 1-W service in helping to construct a new men's dormitory for headquarters workers at Akron. Clayton E. Peters of Henderson, Neb., went to the Maine General Hospital at Portland, Maine.

HE RESTORETH MY SOUL

Elaine Sommers Rich

"He restoreth my soul." When teeth of doubt have gnawed upon it, He restores my soul. When winds of despair have stripped it of its foliage, He restores my soul. When my tongue has been heavy and my lips sullen, He restores the joy of salvation. When pride has separated me from my fellows and from my God (has made a graven image, Self, to worship) He restores humility and poverty of spirit. To Him I come this Lord's Day. Oh restore my soul!

—Youth's Christian Companion

Editorials

GOLDEN BOWLS OF INCENSE

There is a beautiful figure in Revelation 5:8, in which reference is made to the prayers of the saints as "Golden bowls of incense." Such prayers seem to be highly regarded in heaven. But they also do wonders for people here on earth. The oft-repeated phrase, "We are remembering you in prayer," can be so much more than a kindly remark by a friend. Where there are sincere prayers to God for particular individuals, and if those persons are open to God, what strength and comfort and power can be brought through the prayers of friends.

In times of special need, when, as someone has put it, prayer-beams are directed toward that person, he can feel the spiritual uplift that such prayers, through God, do bring. He may experience a spiritual power and comfort which catches him up out of despair and brings a quiet and comforting peace. So that even from the depths of sorrow there may be corresponding depths of hope and courage.

If Christians can so help each other in times of special need, then they can indeed perform a great service to their fellow Christians. Perhaps we have not developed this important phase of Christian helpfulness as we should. We could all do more for others by lifting them "on holy hands of prayer."

"TEACH CHRIST NOW"

In Cleveland, Ohio, during July 27-31, an estimated 10,000 Sunday school teachers will meet for the twenty-third International Sunday School Convention. This is expected to be the largest church gathering held this year, and will bring together men and women church school teachers, directors and leaders of weekday religious education from all of the forty-eight states and Alaska as well as from Canadian provinces.

The chief concern of the convention will be the task of preparing the youth of our Protestant churches—more than 30,000,000 of them—for responsible living as adult Christians in the next generation. The theme will be "Home and Church—Teach Christ Now."

The Sunday school continues to be a strong arm of the church. It still holds high the lofty purposes of "leading souls to Christ and building up souls in Christ." The teacher is still the key person in the organization as he stands between two things that will never die—the human soul and the Word of God. It is his purpose to bring these two together.

All with responsibilities in the Sunday school should be ready to give a worthy account of their stewardship, for theirs is a task of mighty implications.

OUR OPPORTUNITY IN MENTAL HEALTH

As is frequently pointed out, one of the significant outgrowths of the Civilian Public Service program during World War II is the interest developed by our people in Mental Health. Since many of our young men did their alternate service in mental hospitals they developed a real interest in the study and care of the patients of such institutions. They found that proper treatment of kindliness and love worked wonders with the inmates.

We now have three mental hospitals in the United States. From all reports they are doing very good work. As noted in this issue, the Brook Lane plant is to be enlarged. There is also some discussion of centering another hospital somewhere in the Midwest area.

Some of our young people are preparing themselves as counselors and psychiatric aides which should be of great value in such institutions. Here lies a practically new field for our people. It may well be that God had been using the CPS experience to prepare us to carry on pioneering work among those unfortunates who need special mental care. We should dedicate ourselves to this task with the same high purpose as we do in going into missionary work. Anyone sick of body or soul or mind should be of concern to us because they are of concern to God.

RELIGIOUS TURNCOATS

At this writing the papers have much to say about the American prisoners of war who had chosen to stay with the Communists, but later regretted their decision and returned to America, the country they had renounced. The term "turncoats" is freely applied to them.

No doubt they had failed to appreciate what blessings were theirs as Americans until they had experienced something of living conditions in a Communistic country. They have changed their minds and want to be Americans again.

"Turncoats" are not limited to those few who had turned against their country. Unfortunately, there are many religious turncoats who, having pledged full allegiance to the Christian God and His service, afterwards rather lightly turn their loyalty away from God. Whatever term we use — backsliders, apostates, turncoats—the meaning is the same. Such have renounced their "first love" and fail to appreciate the wondrous blessings of being true to God. Their number is rather large. Yet again and again something happens that awakens them to their real senses. They, as the Prodigal Son, realize they have turned their backs upon their best Friend, who is still waiting to receive them back and have them start over.

To all spiritual turncoats there is waiting, not a prison term or severe punishment, but the kindly and forgiving love of God if they will but return to Him. Why should we ever be so careless as to leave our Father's house for the "far country"? "Turn ye, turn ye, for why will ye die?" "Him that cometh to me I will in no wise cast out."

The Scarcest Thing in the World

Several days ago a Christian friend told the writer about his father's conversion.

"My father was a young man at the time, struggling to make his own way. One day an older man invited Dad to come to church, to attend his Bible class for young men.

" 'But I have no coat,' my father said.

"The older man bought my father a coat. Then Dad offered his lack of a Bible as an excuse for not attending the class. The older man provided the Bible too.

"I think that more than anything else," my friend concluded, "what that man *did* for my father led him to become a Christian. . . ."

Yesterday I met a grad student who recently moved out of a comfortable residence near the university to another section of the city to room with a young man who is a drug addict. His purpose: To bring the Truth who frees to his new roommate.

Grades in graduate school are hardly enhanced by the frenetic life which is—unfortunately—a concomitant of rooming with a drug addict. Nor is giving away coats likely to build up a bank account.

Some of today's Christians might even question using "the Lord's" money to purchase an overcoat as a gift (unless it was for a professional Christian worker) on two counts: (1) The money might be better given toward a Christian worker's support or some other "distinctively Christian purpose"; and (2) if spent on an overcoat, the money would not be tax-deductible.

In some instances it almost seems as if the criterion of Christian giving is the gift's acceptability to the Internal Revenue Department, rather than its acceptability to the Lord. Today it is standard procedure for Christian organizations to carry the statement "Contributions are income tax-deductible" on their appeals, rather than "Inasmuch . . ." or "Where neither moth nor rust doth corrupt," or even "Give. and it shall be given unto you."

Our Lord had a very simple rule about giving: Keep it quiet. Don't even let your left hand know what your right hand is doing.

He also had a lot to say about giving coats and food and drink; caring for sick people; visiting prisoners; footing the hotel (or hospital) bill of a man who had been beaten up in a brawl. And he indicated that we shouldn't worry about being "imposed on"—the Christian's attitude should be characterized by willingness to go the second mile in walking, lending, giving.

But He warned us through His servant Paul that even though we give away all that we possess, it is not Christian giving apart from love.

Christian love is the scarcest thing in the world today. And we don't mean love for Christ, either, except indirectly. We mean love for other human beings, love that causes us to do something for them.

Perhaps we have gone to an extreme in warning against love for *people* as a motive in Christian service. In recent years missionary speakers have often said, in one way or another, "If you go out to the field because you want to do something for people who have a need, you'll fail. 'The love of Christ'—objective genitive, your love for Christ rather than for the people—must 'constrain' you."

Yet our Lord said that it was useless to talk about loving God unless we loved our brother. And He also said that some day Christians who have done things for other human beings will be surprised to learn that they have actually done something for *Him.* They will object that what they did was for sick people, for prisoners, that the things they gave were given to the hungry and the poor—not to the Lord. But He will then explain that gifts and service not consciously rendered to Him were accepted by Him when they were done out of a motive of love for the needy.

Today for reasons both external and internal it is more difficult for the Church to find occasions for Christian love than it was in previous generations.

In contemporary soicety, general philanthropy and governmental provision for the needy care for many areas of human need which in a former day were the Church's responsibility. The government's social security program takes care of widows and orphans, Red Feather (and kindred) drives supply money for hospitals and various other social agencies, the state makes provision for the insane and handicapped.

Although there are large gaps in the "cradle to the grave" program, they are not obvious to the person who is not involved either through profession or personal need. But one does not observe that the Church is particularly concerned with exposing and caring for these unmet needs.

Nor is the state's care always adequate. Suppose that you had a mentally retarded child or a senile parent who required institutionalization. Would you be satisfied with care which excludes the love of the Lord Jesus?

Of course Christian hospitals and orphanages, mental institutions (a few) and rescue missions continue to exist. But the trend is definitely in the direction—especially among distinctly biblical churches—of abdicating social responsibilities and concentrating upon a spoken message.

Every so often we become uneasy. Then we hold a conference to try to discover why the man who fell among thieves (or dope peddlers) is making no recovery as we preach to him.

The other reason for the difficulty the Church today faces in showing love is internal.

A student from Holland, temporarily at an American university, went to see the minister of the church he was attending after a Communion service.

"Why is it," he asked, "that you had no offering for the poor today after the Communion?"

The minister replied, "We decided to discontinue the offering for the poor since we have no poor people in the church."

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Some Advantages of a Long-Term Pastorate

JOHN E. AMSTUTZ*

It is with considerable reluctance that I have become persuaded to write on this subject for publication. I am not sure that what I have to say will be of much benefit either to my fellow-ministers or to our many churches. I feel that this matter is of concern both to the ministry as well as the congregations and should be considered from both angles.

My long-term pastorate is not particularly due to any definite planning. It may have been caused more by a certain inertia on my part and a patient and longsuffering forbearance on the part of the local congregation. It may also be in the air in this particular locality. It so happens that in a nearby village a church of another denomination had the same pastor for 55 years. He came there as a student and stayed on for the rest of his active ministry. Also in a neighboring city a large congregation of still another denomination kept its pastor for 50 years until recently.

So what I have to say may be more in the nature of afterthoughts and rationalizing hindsight than a real and truly constructive contribution. Still I hope that there may be something of merit and value to be derived from some of the conclusions of my experience. There was a time as most of you know when a long-term, yes a life time ministry, was taken for granted in most of our churches. This, of course, has largely changed in our branch of the Mennonite church since the advent of a specially trained and salaried ministry. The Methodist church used to be known for its short-term pastorates but this is no longer so characteristic of it. Dr. Ralph W. Sockman, who appeared recently on a TV panel discussion program was asked by the chairman how he managed to stay close to 40 years in the same church. His reply was that he did not have to move because his congregation itself changed very largely every few years. This is not quite so much the case here although partly so.

Whether a pastorate should be long or short depends somewhat on the personality and inclination of the minister as well as on the nature of the work that he is best fitted to do and the type of people and congregation to whom he ministers. Certain circumstances may also arise from time to time which would determine the advisability of a longer or shorter stay.

And now more specifically a few of the advantages under the three headings of the ministry, the community, and the church.

The first thing that comes to mind is that he is free from the anxious trouble and disturbance of frequent moving and the uprooting experience which is all too prevalent these days. In a longer pastorate he can make more far-reaching and fundamental plans. He does not feel compelled to make an immediate but sometimes superficial impact in order to succeed. He has time to feel his way and grow into more personal knowledge of and intimate relationship with his people. In many ways he thus becomes to be more one of them and to feel at home. He is also schooled more to have patience so as not to look for another place as soon as things do not seem to go quite right. In his work of preaching he has to put forth more effort to keep up in his studies and to pursue wider reading. He can not by going into a new field often depend, in part at least, to use what he has from the previous place. So this should help to keep him fresh, alert, and vital.

By living in the same community for a longer time he becomes better acquainted and better known. Thus he becomes more a real part of his community and its interests. He will in this way exert a greater influence and will more likely be called upon to serve in a larger way either in an official capacity or in other more general ways.

Perhaps it is not for the minister to say whether a long pastorate is an advantage to the church or not. But he should, at least, ask himself whether it is or can be and whether he is doing his part to make it so. Their spiritual welfare must always be his prayerful concern. There should be some compensations for any disadvantages that a long pastorate might have for them. One of them might be that they do not have to pay for so many movings nor for the renovation of the parsonage which sometimes accompanies each change. This, however, may be only a minor consideration. It should be of some satisfaction to have one's pastor more definitely a part of the community and more intimately and lastingly familiar with the experiences and needs of his own people. It should surely promote a better understanding and a more helpful service to all groups and ages. It also seems that it should serve the purpose of making the members more responsible and stable and of keeping them from expecting a change of ministry as soon as some dissatisfaction, disagreement, or misunderstanding arises.

The final advantage that I wish to cite may to some seem to go more with a short-term pastorate. To say the least it should always be desired and found. I believe it should be cultivated by both pastor and people and a long pastorate may and can be helpful. This is what I mean. It is not the pastor or the preacher for whom one belongs to the church and attends its services but it is to worship and serve God. The minister is not the head of the church but it is Christ, our Lord and Redeemer, who is the real head.

These are a few advantages that have come to my mind as I have thought the matter over. Some of them may not appeal at all to some of the readers. Some, undoubtedly, could and would mention others that have been overlooked. It is hoped that the cause of Christ and His Church will in some way be helped by these few thoughts and reflections from a long-term ministry and pastorate.

Postscript by Mrs. J. E. Amstutz:

As to a long-term pastorate, I might say that like many other things, it has two sides. Some pastors

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*Pastor for more than 35 years at the Apostolic Church, Trenton, Ohio.

Toward Greater Service at Brook Lane

The Christian ministry is one of teaching, preaching, and healing. This was the task which Christ left with His disciples.

Included in this ministry is the care and treatment of the mentally ill. For Mennonites this field of service seems to hold a unique responsibility. Out of the experiences of their young people in state mental hospital service came the definite conviction that Christian love is an effective ingredient in a psychiatric program.

This led to the opening of Brook Lane Farm near Hagerstown, Md., in 1949. The beginnings of this first Mennonite effort in the United States to provide institutional services for the mentally ill were small. A 23-bed, one-story hospital building was erected. An old stone house and temporary barracks used by Civilian Public Service men were renovated for office, dormitory, dining room-kitchen, and chapel facilities.

During these first six years many persons have found restored health, peace of mind, and a new outlook on life through hospitalization. Approximately 1,300 patients have been admitted. Others have been aided through the hospital's outpatient services.

Its services have not been limited to Mennonites. In fact, more than 80 per cent of those who have benefited from the highly-personalized services of Brook Lane's Christian, homelike facilities have been non-Mennonites.

This ministry of restoring health and helping ill people return to useful living has been effected in limited facilities. Now, however, Brook Lane Farm has come to the place where its buildings and equipment are no longer adequate to meet the demands for its services. Buildings not originally created for hospital use have been developed beyond reasonable limits. Six years of experience have pointed up the type of permanent facilities needed for an ongoing program. As Brook Lane seeks to fulfill its role as an effective servant of the Church, these needs must be met:

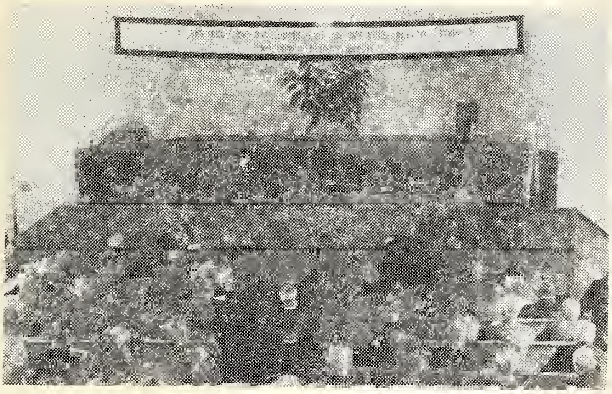
1. More dining room-kitchen space—The original dining room-kitchen in the farm house no longer accommodates the demands of the patient roll which has grown from an original 23 to a present 38 as well as those of a correspondingly-enlarged staff. Continued close patient-staff fellowship in the dining hall, as elsewhere at Brook Lane, is essential to the success of the program.
2. Housing for staff members—Present dormitory-type living quarters (some of them temporary CPS structures) are not satisfactory for permanent staff members—a requirement for the long-term success of the hospital program. The present staff is crowded into space inadequate for even short-term personnel.
3. Better treatment facilities—Another wing to the present 38-guest hospital will provide needed facilities to segregate patients on the basis of illness and thus make better treatment possible. While this wing will increase the hospital capacity by 15 beds, its main purpose is to meet the demand for a broader-type treatment program.

The plan to meet these needs calls for $75,000 by April, 1956, and for $125,000 for longer-term construction and development. Mennonite, Brethren in Christ, and Amish groups east of the Ohio-Pennsylvania border including our own General Conference Eastern District have accepted responsibility for this

(Continued on next page)

During its first six years of service, Brook Lane Farm has provided Christian, home like facilities for the treatment of our own mentally ill as well as for a large number of persons from other church groups. At the right is the hospital building. The tall stone house to the left contains the dining room-kitchen urgently requiring larger facilities. Other buildings at the left are Civilian Public Service barracks used as dormitory, laundry, chapel, and offices.

Views of the Canadian Conference



The Conodian Conference in session in the Didsbury Church, Alberta, July 1-6, 1955

Attending the Canadian Conference, Didsbury, Alberta

Partial list of delegates and conference officers at the Canadian Conference, July 1-6, 1955.

Lois and Paul Dyck (and Rodney), ordained as missionaries to India at Canadian Conference, July 3, 1955.

Flashes of Thought

Unqualified Faithfulness

Guest Writer: P. K. Regier

The mother hen sat faithfully upon her brood of eggs. That is what you would expect her to do. But this was different. It was the morning after the night in which the tornado had destroyed the entire city of Udall, Kansas. The mortuary of a neighboring town was filled to capacity so that the undertaker refused to accept any more of the fatalities which had resulted during that fateful night.

We stopped on the edge of town where the storm had also done its damage. Most of the roof had been torn from the house. What was left appeared like a huge mouth gaping hungrily toward the empty sky. The farmer told us that he and his wife had survived the catastrophy of the night in that very house, and had they attempted to seek refuge in the nearby storm cave, they would no longer be among the living. And a glance to the entrance of the cave convinced us of the truthfulness of his words, for the heavy gales had seen fit to dash splinters and heavy timbers right into the doorway.

"But look there," said the farmer as he pointed to a setting turkey hen only a few yards from the destroyed home. Debris was all around her. Every square foot of the yard bore silent evidence of the destructive fury of the storm. But there she sat with her large wings draped protectingly over the eggs out of which should in due time come the newness of life. And her only protection was the slender trunk of a small tree from which every limb had been torn by nature's demolishing power.

The faithfulness of a mother hen to her entrusted charge spoke in eloquent, though silent tones. Surely this message without words had a sobering effect on us who so often are filled with fear and anxiety over the charge which has been put into our keeping.

Here is the Church of Jesus Christ to whose service we are committed. She too is exposed to the storms which through the ages have swept over her. Outward foes have attacked her and have again and again sought to destroy her. And within "by schisms rent asunder, by heresies distressed."

If a mother hen can stick to her job even though ruin and destruction descend upon her, how much more should we who stand in the service of the Church, regarding which Jesus gave the unfailing promise "Even the gates of hell shall not prevail against her."

(Continued from page 454)

expansion and development of Brook Lane Farm. Uniting our efforts, we are looking to our Mennonite Central Committee to operate a mental hospital program which none of us could carry on alone. Our prayers and gifts are needed to continue and to increase the effectiveness of this Christian ministry to the mentally ill.

We Walked Where They Walked

WALTER and MARTHA DYCK

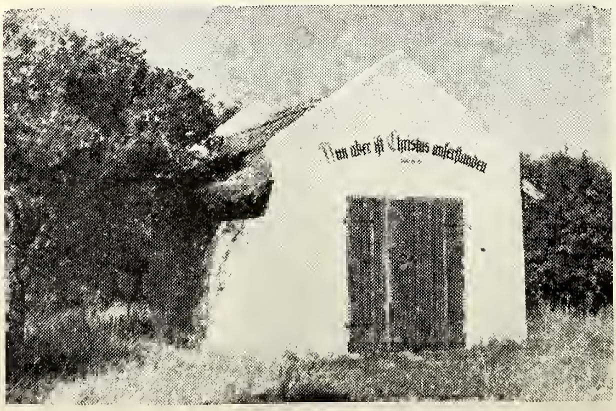
We two poor North Americans had almost lost a love for walking. For our own good, we have worn out too many tires and too few shoes. True, we had tried, in dry weather, to walk the less than one-half mile between the parsonage and church on Sunday mornings and Wednesday evenings. But evidently we had not been convincing enough to members of Emmaus Mennonite Church. Well-meaning churchgoers continued during our five year stay to offer us rides to church.

Sitting and riding we had all but lost feeling with those of other lands who need to walk.

During the past several months, in which incidentally we have neglected to make further contributions to the columns of *The Mennonite,* we have walked more miles per day than ever before. We have been visiting from home to home in our pioneering settlements toward the interior of Uruguay. Because of these almost daily exhilarating walks, we have felt more relaxed, we have eaten and slept better, for we walked where they walked. And now that winter has come, with morning temperatures near the freezing point, we walk for very practical reasons.

On Sunday mornings before the services we have watched people, singly or in groups, slowly converging on the central place of meeting, some on improvised horse-drawn carts, a few on tractors, but most of them walking. Before the evening services we have watched the centripetal and centrifugal motions pinpointed by many lanterns.

One morning as we walked out to make several calls we found a widow with her young son busy shelling corn which they laboriously picked and sacked in the field. As we helped them turn the sheller and again sack the corn and cobs we saw in her glistening eyes responsive expressions of understanding and appreciation. Each of us, in the providence of God, had also been asked to walk our respective ways alone. The difference remained that this widow could not walk to a grave side. The terrible war had left him merely missing. Many, still, let us remember, are the Mennonite widows who continue walking and working alone with their children.



The "Totenhalle" at El Ombu.

Our most natural contacts have often been made along the roads or on the fields, listening to their tales of weal and woe. Such persons often proved to be the most attentive listeners at the services. Confidence is built by sharing everyday experiences.

Among the many never-to-be-forgotten experiences are those of a certain Mrs. Anna Regehr who lived with her son and family near Trinidad. On our first visit to this home we were told that grandmother had walked to bring lunch to her two grandsons who were plowing for wheat on the vast Estancia Tideman. She loved to work in the garden, to peel potatoes, to clean the lamps and stoves. On the following Sunday noon, after a service with Mennonite families living on this ranch, she enjoyed a rabbit and prairie chicken dinner with us. Only a week later she spent two days at the highway waiting for another son and family who were moving from the El Ombu to the new Delta colony. She wanted to see them as they came by with their belongings on the large semi-trailer. But rains had delayed the transport so that it did not go till the following day. Two days later she came in from the garden, reclined on her bed, and in a few moments had left her loved ones to be at home with her Lord. We had been impressed with her calm confident faith.

In Uruguay burials must be made within twenty-four hours. A truck had been hired to bring the earthly remains of dear grandmother, together with relatives and friends, the 100 kilometers to El Ombu. It was near sundown on a Saturday evening that the near relatives were standing around the casket in the thatch covered "Totenhalle" as the minister, Gustav Reimer, spoke Scriptural words of comfort and hope. Above the door of the small building, nestled in a large orange and tangerine orchard, are the words. "Nun aber ist Christus Auferstanden," (1 Cor. 15:20).

What a treasury of memorized hymns these people have! As one of these was sung we walked through the orchard to the burial place. Loving hands lowered the casket into the cool ground. After another brief service of song, Scripture, and prayer, the near relatives each dropped a handful of earth on the casket, men of the colony helped to cover the grave, and each of the women who had attended this family to the grave side (and there were many of them) laid beautifully made wreaths and sprays of garden flowers on the grave.

Our thoughts dwelt on Him Who once walked among men, Jesus our Savior and Lord, with Whom saints now walk in the light of His Eternal Presence.

Word From China

H. J. BROWN*

Below follows a letter from our missionary friend Dr. K. at Peking. He is eighty-two years old and hopes to live and work for the Lord another ten years. His wife is a Chinese woman. Two of their children are in America, but the younger son stays with his parents. Mrs. K. is much younger than he, and by profession is a nurse. Every few months we receive a letter, so that for three or four years we thus have kept contact with them and the Christian work in that locality of China. The Christian students of the Yen T'sing University meet in the Peking Union Church, which is close to Dr. K.'s residence. They meet every Saturday night for prayer and Sunday up to twelve noon for worship. They so crowd the church building that even with chairs in the aisles not all can find seats. Twice a year on summer vacation and on New Year vacation the students arrange for a two-week Bible study conference. Around two hundred and forty register and attend regularly, then too, others drop in as they find time. These young Christian people believe in prayer. For hours they will besiege the throne of God for the salvation of their friends. But here is the last letter written on May 28, 1955:

"Dear Friends: I gather that you do not receive all of my notes. I am sorry, but this can not be avoided. Your letter of a fortnight ago has just been read. We are very pleased to hear from you again. You are often on my thoughts—with a wish that you could be with us in the several oases. (Districts of work and influence). It would be a great joy to you to join us, and you would be of untold help to the CHRISTIANS. As you cannot 'come over and help us,' I am sure that you often remember His work out here in prayer. I cannot go into details. While it is well in the oases, that cannot be said of all places (in the land). We are going through a time of transition. Very difficult experiences for some of the Christians. (The Christians in your field cannot meet in church buildings, but they meet in the homes of believers.) Of course this city is very different from others. It is unlikely that I would be tolerated in any other. But here I am among friends. If you do not receive my notes, I hardly know where to start or stop. But I will repeat one thought. The gist of it will be of help to you. You will be pleased to know, that the friends in the large city on the Island to the south of here continue to keep the account. They purchase and forward to me the desired Scriptures. First monthly, afterwards fortnightly, then weekly. Now oftener. We hope that they shall continue to arrive as in the past.

I think I mentioned that the Bible with the SHEN character was sold out more than a year ago. "Liberation" found the Bible society with not a large stock in reserve. The day may come, when I shall ask the friends over there to send me the Chinese Scriptures. I hope not soon; but the trend of events is such, that the Bible Society in this land will not be able to print the desired WORD in the near future. Their sales do not meet expenses. Too, there are not any funds to purchase the materials and pay the expenses of printing. As you know, for at least several decades the Bible Society has worked with a subsidy from your side. That has not been available in recent years. Too, I will repeat, that, so far as I know, there is not another foreign (or R.C.) Protestant worker in the broad land. All have either been chased out or are where they cannot function as spiritual leaders. That is the more important, that we make the best of our present opportunities. You help to make it possible for us to do so. He will reward you for your co-operation. (We sent some funds to the Treasurer, Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City 10.)

In our several oases, all of our co-workers are voluntary helpers. Voluntary assumptions of some of the burdens of this suffering world is the touchstone of a person's religious sincerity. A true Christian always cares, cares enough to make his faith result in facts. We are again sending Scriptures to 'oases five and six.' They are strongly bound, on good paper, with clear type. They will endure daily usage for years. It is well to remember a thought from William Tindale: 'It is impossible to establish the lay people in any truth, except the Scripture is plainly laid before their eyes in their *mother* tongue.' With the help of you friends, that is what we are trying to do, both with Chinese and Mongolian Scriptures, plainly laid before their eyes.

Christianity has never had such an opponent before: but we have the antidote-remedy. It will be slow in taking effect. But, if we are faithful to our day and generation, the effort will be satisfactory to Him. I repeat: Our Bibles contain truths indispensible to the perpetuation of Christian civilization. But these truths have not yet been made fully available for the use for which they were intended.

If you friends could borrow my ocular and auditory nerves, you too would be grieved for the afflictions of 'Joseph.' I cannot go into details. The 'roaring lion' never rests. His efforts follow the hands of the clock.

It would be a great joy to you to visit the oases, and see for yourself, what the Lord is doing there. We sow the seeds, that is preach the Word, and trust the Holy Spirit to add His blessings. It is marvelous, what the dear Lord does through His redeemed here in the land. Now, you may share these stray thoughts with any of your friends, as you think best. We need your prayers before the throne of Grace.

His best to each of you."

(The signature for safety reason not given).

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*Former missionary to China, now retired.

Pax Pilgrimage to Palestine

CHARLES YODER

On February 1, 1955, 49 PAX men and fellow MCC workers embarked on the AGEMEMMON in Venice. We were starting our PAX Pilgrimage to Palestine. In Athens, after meeting the PAX men from Greece, we were soon in our buses and heading for the Acropolis. Here at the base of the Acropolis stands the well-preserved temple of Hephaistos, 2,405 years old. We visited the Parthenon, the Temple of Erechtheum, with its Porch of the Maidens, plus other temples erected here when Greece was in her glory. Near the Acropolis is Mar's Hill where Paul gave his message to the Athenians. We all tried to imagine where he stood for this occasion. At the base of the hill is a plaque of his sermon, in Greek.

Beirut, Lebanon, was the next stop. There strange oriental music pours from the open cafes, women in embroidered veils with high heeled shoes, Arabs in fezzes, Bedouins in flowing headdress, stand out in sharp contrast to honking Chryslers and modern business suits.

The sights through Syria to Damascus well illustrated what we were to see throughout the Near East. Hills barren of vegetation, stones in ample supply, oxen yoked together pulling the wooden plow, mud brick villages and extremely poor people in love with the land which has been in the family for generations. In Damascus we try to envision the apostle Paul walking down the Street called Strait, or visiting in the House of Ananias. We saw the window in the wall through which Paul escaped in a basket, but it could have been one of the many windows elsewhere along the wall.

We are now in Jericho. Sitting here on the Mount of Temptation we remember Christ being tempted by Satan after the long fast in the wilderness. From here we look across the entire Jordan Valley and see practically the same things Christ saw 2,000 years ago. Below us lies ancient Jericho where excavations are still being carried on to find the original wall which fell after Joshua and Israel marched around the city seven times and blew the trumpets. Beside this mound of dirt called ancient Jericho is Elisha's Fountain which waters all the oasis of modern Jericho. According to 1 Kings, Elisha sweetened this fountain with a handful of salt. Women by the hundreds come here with pitchers on their heads to get the daily supply of water, just as they have done for the past 3,000 years. In the middle of this valley the muddy Jordan River winds its way toward the Dead Sea, which is off to our right. There along the Jordan about a mile from the sea is the supposed spot where John the Baptist baptized Jesus. This afternoon 49 PAX'ers held a short service there. The biblical account was read and music was provided by the PAX octet, after which every head was bowed in prayer. Christ, born in a stable and baptized in this muddy stream, seemed very real at this moment.

Below us are two large refugee camps, poorly housing 35,000 Arab refugees. These people lost all they possessed when fleeing the newly-created state of Israel in the war of 1948. The creating of this state caused a tremendous upheaval in the plight of the Arab and at a great cost to him in loss of his home and land. Thousands were forced to leave their land which had been in the family for countless generations with the hope of returning in a few days. Today, seven years after the armistice, they still remain in tent refugee camps. Here they sit merely existing on meager UNRWA rations, and waiting . . . waiting in complete idleness to return to their homes across the border.

In Jerusalem we walked in antiquity when visiting the famous holy places. The temples of Solomon and Herod are built on the spot over Mount Moriah, where Abraham offered Isaac. Going via Dolorosa, the road by which Christ is said to have traveled on His way to Golgotha, our minds were directed anew to that incident in His life.

From Jerusalem we flew over the land of the Edomites with their city of Petra buried in the mountains. As we flew over the Sinai desert we discovered that we were taking the exact route the children of Israel took centuries before. How nice it was to fly over this wilderness in a few hours, instead of taking 40 years.

Our 40-hour stay in Cairo proved to be much too short. The pyramids, more mosques, museums, and the sphinx were as we see in many pictures, good monuments to past civilizations.

Once more out on the Mediterranean waves, homeward bound, the 49 "Pilgrims" gathered on the sunny deck to review and evaluate their visit to the Holy Land. In an informal discussion, tour members shared their thoughts, many remarking that biblical expressions, names and places had now become real to them. Everyone seemed to agree that the PAX Pilgrimage to Palestine was more than a vacation—it was a spiritual experience.

—European Relief Notes

MINISTER'S EQUIPMENT

After commenting on educational requirements for ministers, the current Encyclopedia Britannica notes that: "Principal qualifications are good health, intellectual ability, moral integrity, a desire to serve, breadth of knowledge and understanding, spiritual conviction, love of humanity, and poise. These personal attributes are necessary inasmuch as the clergyman serves variously as preacher, leader of worship, teacher of education, pastor, social worker, and executive."

Quoting these sentences, the organ of the Toledo Council of Churches asks wonderingly: "Does anyone want to apply for this job?"

—*Christian Education*

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Go Happy Vacationing

"Whither shall I flee from thy presence?" Psalm 139:7.

This is the time for vacations. People are talking of "getting away from it all." With good cars and beautiful highways it is something to look forward to; and it is good to "get away"; "All work and no play, makes Jack a dull boy." Vacations are necessary today because of the tempo of living: there is, after all, quite a difference between the ox team and the self-propelled combine; between having one horse in the shafts or 185 under the hood. Although Christians take life seriously, they are nevertheless to be happy. The Israelites rested after a certain period of labor; Jesus went into the mountains alone with His disciples. Christians are encouraged to be physically fit through periods of labor and of rest. So vacations are quite in order for Christians.

There are many different ways of taking a vacation. One is to take a cot and an aeteskauste (lunch box) along; another is to go motelling; another is to go Mennoniting. Then there are those who find joy in driving further in one day than they have ever driven before, and if the car used less gas than usual it is a good subject for conversation when they return. And then there are those who take their vacation at home, or in a park on a Sunday afternoon with the family.

Whatever way of vacationing a man may prefer, one thing holds true for every one: we cannot "get away from it all," for wherever we go "it all" comes right along with us. The man who can invest something whereby people can take a vacation from living with themselves will get rich over night. Our problems are ever with us, though we may forget them for awhile on a holiday trip. They wait for us at home; the anxiety, the daily grind, the little tensions. What is to be done?

David tried to run away from God and in despair said *Whither can I flee from thy presence?* He was running the wrong way. When we run away from God our problems multiply. A vacation helps to restore our energy and enthusiasm, but no amount of vacationing will reconcile us to God if we are not right with Him. We cannot run to a place where He is not. We might as well face Him at home. And when we have peace with Him we will enjoy our vacation much more because He will go along. Then too, homecoming will be fun. And in the daily routine of a whole year before another vacation is due He will help solve those tensions which come to all who sincerely try to follow Him in a friendly yet hostile world.

(Continued on next page)

So—happy vacationing. When you pack the road map don't forget the Bible. And a checkbook may be helpful too!

—C. J. Dyck, taken from the "Tidings of Zion"
July, 1955

Ruestzeit at Dusseldorf

The recent Easter youth retreat in Dusseldorf, Germany, proved eventful for each of the 80 youths who participated in the long week end of talk and fellowship. Cornelius Wall and Paul Pulver showed themselves adequate in the tasks of not only keeping interest high, but also in imparting understanding of a way of life—the Way of life found in and through Christ. (Paul Pulver is a Mennonite teacher from the Jura Mountains in Switzerland). There were smiles, yet for many of the youth, along with this gaiety was felt a surprising depth which probed for meaning of the topics being discussed. Communication was good as was the fellowship, especially when one of the topics burst open upon all present, entitled: "Why are we still Mennonites?"

"Are we still Mennonites?" "Should we still be Mennonites?" and other related questions were brought into focus. Soon so many pieces were being tossed about that there could be no common agreement. Some were not entirely sure that the present church has a right to exist. Some thought that the Mennonite Church of Germany has a right to exist because it is a "church," one of many, each as good as the other. One individual boldly stated that the Mennonite Fellowship has a special right to exist through a special commission of love and goodwill among men. And so the time to close had arrived.

Will these youths continue to ponder life until a basis of agreement is reached bordering on the Anabaptist interpretation of Scripture? Or is there not enough stimulus and leadership of the right consistency to compel the youth through to a completed agape-love defined in the words and actions of Christ?

Mennonite youth in Germany have ideas. The youth groups which are being organized by the Mennonitische Jugendkommission are going forward in intensity and positiveness. With world conditions unsettled, with Germany in the midst of decision, and with the German mind never indifferent or unconcerned, conclusions will be met, whether right or wrong. Therefore at this time a great challenge weighs upon those who assume the task of leadership, one which is far from light. What do those as Americans have which is positive for Germany? What do the Germans need to strengthen one another? It is this which one should hope to give, this and no more. Again that which had been taken for granted needs to be re-thought and re-talked, so that along with the future Duesseldorf retreats can also come the possible realization of a more closely united Mennonitism with a Christian flavor.

Leonard Gross of Doylestown, Pa.
Mennonitische Jugendkommission
(Mennonite Youth Commission)
—Taken from "European Relief Notes"
April—May—June, 1955

Closed Doors Open in Austria

A historical event of great and world-wide importance occurred May 15, 1955, when the four powers occupying Austria signed the document giving Austria her independence. For 17 years this little country so rich in music, folk lore, and historical events has been dominated by other countries—first by Germany when Hitler invaded it in 1938, and then after World War II by the four great powers—United States, Great Britain, France, and Soviet Russia.

It is the first time in Communist history that Soviet-occupied territory was voluntarily relinquished.

The free peoples of peace-loving nations fairly gasp at the implication of such a move; new hope arises in the hearts of peoples of like circumstances as those of Austria, that the "Iron Curtain" might possibly roll back farther and relieve the oppression of thousands more; church organizations and relief agencies are ready and eager to rush spiritual and material aid to such peoples. A depressed, spiritually lean, hungry, and poorly-clothed people await such relief. 48,000 anti-Communist refugees will find refuge in the confines of Austria. One point of the 38 articles of the Austrian peace treaty forbids Communist repatriation of displaced persons.

What does this event mean to freedom-loving, peace-minded, Christian peoples of the world who have compassionately prayed that this might happen in Austria as well as elsewhere? Isn't this a real challenge for material and spiritual aid to be given to a people to whom for so many years it was denied? When closed doors open, MCC as a relief agency is standing ready to enter.

Within the fringe of the Hammer and Sickle-dominated sector of Vienna, MCC now has its relief center. Also in the same area a PAX—Brethren Service Commission project is in operation restoring a war-damaged Protestant school building. MCC is on the threshold ready to bring relief to the now free Austrian people as soon as withdrawal of occupation forces begins.

D. C. Kauffman of West Liberty, Ohio
European Area Director
—Taken from "European Relief Notes"
April—May—June, 1955

A STEWARDSHIP PRAYER

O Father, may it never be said of us who are Thy stewards that, having come to an open door we closed it, having come to a lighted candle, we quenched it, having heard the voice of the neighbor begging bread we made denial, speaking of our own ease and the children who are with us in the house. Rather may Thy great gifts to us, both of means and of opportunity, work in us Thy will, and may we become, for Jesus' sake, Thy perfectly faithful stewards.

—Jean Mackenzie

Are You Going to the Retreat?

This question could be answered quite simply with a 'yes' or 'no.' Suppose we ask ourselves this question. Most of us would answer in the affirmative, with varying answers, "Yes I want to go, but it costs too much." "Sure I'm going, but I don't like being supervised throughout the whole week end."

Now let's ask ourselves; "Why am I going to the retreat?" "Well, I want a holiday" or "My friends are all going so I'm going along to have a good time." On the surface these thoughts may have their justification if measured by the carnal mind. Then, too, there are many personal dislikes which are encountered. Experience has taught us that there are many things to be wished for at our retreats, nevertheless, these attitudes bypass the real purpose of the retreat and if persistently dwelt upon certainly minimize the positive aspects that our retreat presents today.

Personally, I enjoy my holidays and good times, but that does not excuse me from my responsibilities of discipleship. Is our Lord one "friend" for whom there is no room to go along? Do we feel ill at ease when He is in the crowd? In such instances it is hardly possible to enjoy a retreat. They are not geared that way. The retreat affords relaxation, recreation, and fellowship with God and His children, in His great out-of-doors. This is its prime purpose, that a retreater feels that he has been inwardly enriched by blessings from God. It is a vital part of a young person's life and his interest or attitude toward it could be compared with his attitude toward his church and its functions.

H. Thiessen

—Taken from "Die Vereinsglocke," June, 1955

An Essay on Giving

Does the Bible mean "just gently requested," when it says, "For unto whomsoever much is given, of him shall much be required?"

Should we give as we want from our pockets? No. That is not what the Bible says.

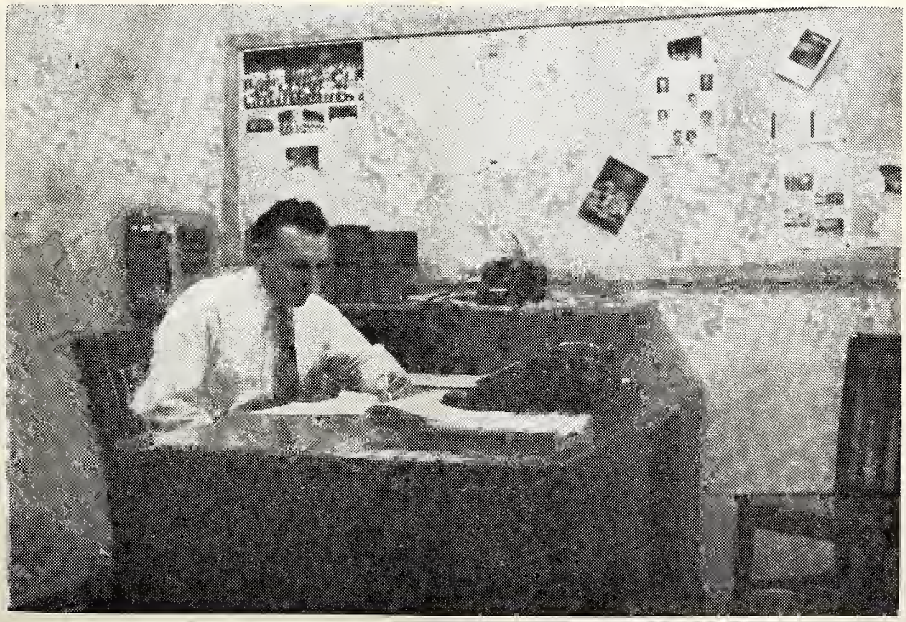
It shall be required, whether we like it or not. And if we don't give generously to build society, it shall be taken from us—and also the destruction of it.

We may not like it, but there it is. That's one of the things the Bible is. It's a lab manual. If you follow it, if you test it, you will find it true.

—Walter H. Judd

YPU FINANCIAL REPORT FOR MAY

Cash Balance, April 30, 1955	$1,145.01
Receipts for May, 1955	474.00
Receipts, Jan. 1 to May 31, 1955	3,498.87
Percentage of $7,400 budget	47.3%
Cash Balance, May 31, 1955	$1,390.22
General Fund	$ 629.89
Missionary Education Fund	760.33
	$1,390.22



YPU Youth Worker, William Gering, at work in his office at 722 Main Street, Newton, Kansas. The desk was donated to the YPU by the young people of the Hoffnungsau Church, Buhler, Kan.

MCC news & notes

TWO FAMILIES COME TO AMERICA UNDER RRA

Two Mennonite-sponsored families, the Anis Haddad's of Jordan and Erwin Schmidt's of Germany, have been visaed to come to America under the special refugee program called RRA.

The Anis Haddad family docked in New York on July 13. They were the first MCC arranged persons admitted under the Refugee Relief Act and the first RRA Jordan issued visa family. The Mennonite Church of Scottdale, Pennsylvania, is sponsoring the Haddad's, and Mr. Haddad will work at the Mennonite Publishing House at Scottdale.

The Erwin Schmidt's received their visa in June and plan to come to America early this fall. The Schmidt's were formerly of Poland, but have been living in Germany as refugees for ten years. Milo F. Yoder of Millersburg, Indiana, is sponsoring this family. Mr. Schmidt will work as a welder at the Star Tank and Boat Co., in Goshen, Indiana.

If you can guarantee employment and housing for a refugee family, you also may sponsor someone under this new Refugee Act. Write to Mennonite Aid Section of the Mennonite Central Committee, Akron, Pennsylvania, to express your interest in this program.

REPORT OF MATERIAL AID SHIPPED

During the first six months of the MCC fiscal year (December through May), material aid shipped throughout the world totaled 1070 tons or $738,700. This included shipments of food and clothing to Austria, Formosa, France, Germany, Indochina, Java, Jordan and Korea.

$550,140 or 75 per cent of this total aid distributed still goes to feed the hungry. The refugees of Jordan received the largest shipment of food.

Included in these shipments were 837 tons of powdered milk, cheese, butter, butter oil, cottonseed oil and shortening which the American government is still granting free to MCC wherever they can be used in the foreign programs. The MCC constituency contributed 139 tons of food and 98 tons of clothing which was shipped during this period.

It is our prayer that this food and clothing given "in the name of Christ" may speak to the world of a Savior who came to teach men of the love of God.

A STORY OF GROWTH

Recently one of our PAX men in Germany requested the MCC treasurer's office to contribute $10 per month from his personal drawing account to the Elkhart, Indiana, office. This is his share in contributing to Elkhart's support of the PAX program—the channel for Mennonite contributions to MCC.

The decision of this young man to support the PAX program further is expressive of the vision which is growing in the PAX units. To see the gratitude and thanksgiving of the refugees for whom the houses have been built; to see the growing understanding between the German Mennonites and the American men; to see the new sense of direction which many of the PAX men have gained while in service—this challenges the Christian to support the PAX program. Thus, this young man who is receiving $10 per month while in PAX work turns around and asks to contribute $10 per month toward the growth of the PAX program.

A GIFT FOR KOREA

The Women's Auxiliary of the Monterey Church, Bird-in-Hand, Pennsylvania, recently contributed a new floor covering for the widow's sewing project in Korea.

Since there are many widows in South Korea who have no means of earning a living, MCC has sponsored a project to teach some of them to sew. The women are first taught how to make clothes. Then MCC helps them to buy sewing machines with the money they earn and helps them to go into business for themselves. Clara Eshleman, Harrisonburg, Virginia, MCC worker in Taegu, has recently been assigned to direct this work.

Film Review

THE TOYMAKER, 16*mm.,* 15 *minutes, rental* $7.50. *Visual Education Service, 22 South State Street, Elgin, Illinois.*

This film can definitely be recommended for use in a church family night if there is time for discussion.

The toymaker with the help of two puppets illustrates how surface differences lead to human conflict. The film will make sense on a very simple level for children and will enable them to make helpful deductions. Actually however it can also be interpreted on a more profound level. The story demonstrates not only the factors that lead to conflict but also the principles that lead to harmony and peace. Although there is no mention of biblical and Christian aspects yet in a symbolic way the toymaker represents God and the puppets mankind. Good discussion leading is essential because this comparison has its limitations. EME.

Into the Beyond

PETER C. FRANZ, of Goessel, Kansas, and member of the Alexanderwohl Church, was born in Russia, August 20, 1870, and died May 26, 1955.

JOHN BECKER, member of the First Mennonite Church, Aberdeen, Idaho, was born September 5, 1867, and died May 23, 1955.

ABEL J. KRABILL was born in Mont Billiard, France, July 21, 1874. Joined the Mennonite Church in Sterling, Ohio, later transferred to the First Church, Wadsworth, Ohio. He was a banker, and taught the Men's Bible Class for many years. Died, July 1, 1955.

MRS. MARY A. HAUCK, member of the First Mennonite Church of Philadelphia, Pennsylvania, and a guest in the Mennonite Home for the Aged, Frederick, Pennsylvania, passed away June 17, at the age of 99 years, 9 months, and 8 days.

If you have built castles in the air, your work need not be lost: that is where they should be. Now put the foundations under them. —Henry D. Thoreau

The mightiest works have been accomplished by men who have somehow kept their ability to dream great dreams. —Walter Russell Bowie

THE SCARCEST THING IN THE WORLD

(Continued from page 452)

Later, when he related the incident, the Dutch student commented that he had noticed in this country that the biblical churches usually seem to have few —if any—poor people in attendance at the services. To him American congregations seem to be largely made up of upper middle-class people.

Christ came, we read, to preach the gospel to the poor. It can only be a cause for grave concern when Christians lose their love for the poor. Christ came to heal the brokenhearted. What then of a "Christian" church in which a man can come to the end of his rope without any Christians being aware of his difficulty, or concerned if they are aware?

But regardless of internal and external factors which make it more difficult for the Church to show love in our day, love is the Christian's greatest need. And the absence of corporate occasions for showing love only emphasizes the need for personal love . . . love that will act, love that will give—even love that will occasionally be taken to the cleaners and yet come back for more.

Maybe the drug addict *won't* be converted.

This will still not diminish the two joys: the joy of obeying Christ when He said to love men if we claim to love Him; and the joy of knowing that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." —Copyright 1955 by "HIS" magazine of IVCF. Reprinted by permission.

SOME ADVANTAGES OF A LONG-TERM PASTORATE

(Continued from page 453)

work fast and like to go from place to place. Others work more slowly and find their way into people's hearts from year to year. To prove a man's character clean and honest may take a long time.

Mr. Amstutz has become well known to the community and to Middletown as well. Ministers here have come and gone by the dozen but he gets into the good graces of them all. Just recently a minister remarked, "The doors are all open to Rev. Amstutz in Middletown." No doubt a bit exaggerated but true in general, I feel free to say. A long-term pastor becomes one of his congregation, knows his people, and their children grow up under his leadership, and even their grandchildren.

The medal he received from Miami University may also prove what his long term here has meant.

(The medal referred to was granted Rev. Amstutz by Miami University "in recognition of long years of unselfish devotion to the interests of his fellow citizens, as a minister and as a leader in the religious and educational activities of the communities he has served." The University has over 2200 alumni and each year grants medals to three members. Ed.)

Jottings

—Alexanderwohl Church, Goessel, Kan.: Every Saturday a group of young people go to the Trusdale area in Newton to conduct a recreational story hour for the children of that area. The marriage of Dora Duerksen to Ronald Unruh took place June 1, and that of Edward Reimer to Barbara Wagner June 26. Funeral services were conducted for B. B. Wedel, June 12, for Mrs. Jacob J. Schmidt, June 5, and for Mrs. H. R. Schmidt on June 29. Our congregation sent 42 linen kits, 35 sheet blankets, and 14 cover blankets to Udall, Kan., the tornado-stricken area. Evangelistic meetings were held jointly with the surrounding churches June 5-12 with Irvin Wedel of Jackson, Miss., as speaker. Five young people from our church are in Voluntary Service this summer. The young people followed the invitation of the young people of Tabor Church for a joint C. E. program, June 19. The adult C. E. had a musical program for the month of June.—Corr.

—First Church, Hillsboro, Kan.: In April, "The Christian in Business" Conference was held in our church. A few of the questions discussed were: "What can our church do toward bringing Christian ethics to bear on all our vocations?" "What can a businessman do for his community and church?" "In what sense are we stewards as Christian employers?" Eleven children were brought for consecration on Mother's Day. May 22 we observed Holy Communion. The evening of May 29 the Women's Joint Mission Society showed the film "Workers Together with God." Sixty-two Christmas bundles and 33 linen kits were taken to MCC office in June. —Mrs. Walter Lindteigen, Corr.

—Hanston Church, Hanston, Kan.: The Menno Edigers have moved into the parsonage, and plan to serve our church for a year at least. Mr. Ediger also plans to teach a rural school in the country this winter. The E. E. Hirschlers are moving to Dodge City this winter where he will teach in the high school. Our Mission Society had a special program on Sunday evening, June 19, in connection with the presenting of prepared Christmas bundles. As a part of the program Mrs. Menno Ediger reviewed the book "But Not Forsaken," by Ruth Brenneman.—Mrs. Marvin Miller, Corr.

—Mennonite Community Church, Fresno, Calif.: On June 5, our pastor, P. J. Ediger, attended the Pacific District Conference at Monroe, Wash. Our Church became officially a member of the Conference. June 12 the Bethel College Ensemble was in charge of our worship service. Their singing was most inspirational; also the message by one of the students, James Waltner. June 19, our pastor was ordained as elder by Aaron Epp of Reedley. John Esau brought the morning message. John Entz, a member of the P. D. C. Mission Board, read the Scripture lesson. June 26 we observed Holy Communion with Pastor Ediger in charge. Our building plans are progressing and we are looking forward to the time when we will have our own building so we can expand. Where we are building, a new housing area is being started, so there is opportunity for missions and expansion.—Mrs. J. J. Janzen, Corr.

—First Church, Aberdeen, Idaho: Missionaries who visited our church were Marie Regier, former missionary to China, but recently working among the Mennonite colonies in Paraguay; Rev. and Mrs. Gerald Stucky from Colombia, South America; Cornelia Unrau from the Belgian Congo, and the Lubin Janzens from India. They laid upon our hearts the urgent need of a deeper interest in our missionary endeavors. Daily vacation Bible school was held with an enrollment of 94. Rev. Toews and Edwin Friesen, delegates to the Pacific District Conference gave interesting reports about the conference work. Ten young people were received into the church by the rite of baptism, and two joined by the right hand of fellowship. Several of our members have been seriously ill, but we are glad to report that all are able to be around again. The Jan Alma family from Germany, whom our church sponsored, left for Detroit, Mich., where they will make their home.—F. L. Wenger, Corr.

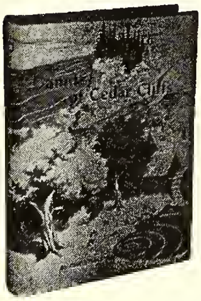
(Continued on next page)

—Bethany Church, Freeman, S. D.: The special Bible lectures given by Dr. Hartzler from April 10-17 were profitably and well attended. Several numbers of his own composition, played by Harold Moyer, was our organ music on the morning of April 17. Funeral services for Thomas Satter were held Saturday, April 16. He passed away after several years of heart ailment. Joel Hofer from the K.M.B. Church sang a tenor solo for us on the morning of May 1. In the evening the Men's Chorus from the M.B. Church of this community were our special guests at our last Saenger Fest of the season and sang several numbers. Our pastor recently gave a series of sermons on the pioneers of the Early Church—Peter, Stephen, Barnabas, Paul, and James. Daily vacation Bible school was held May 31-June 10. A program was rendered by the school on the morning of June 12. Five young people were baptized and received into the church, and Communion Service was held May 29. A Fiftieth Anniversary Celebration took place June 5. Walter Gering, a former pastor, gave the morning sermon. After a fellowship meal at noon a musical program and talks by several former pastors were given. Also several letters from former pastors and members were read. The "Holy City" directed by Walter Jost was sung in the evening. James Wipf and Joyce Brookmueller were married June 7. Seven little children were consecrated June 19. The Henry Kliewers from Moencopi, Arizona, were with us in the evening showing pictures and telling of their work among the Indians. The funeral service for Dr. J. H. Wipf, age 70, was held June 24, with Rev. Hostetler in charge.—Ben J. Waltner, Corr.

For those who love to read - -

Here are three books with stories based on true experiences that you will enjoy.

By Christmas Carol Kauffman



Dannie of Cedar Cliffs

The story of Dannie was given voluntarily from his own lips, with the sole desire that his friends and his posterity might profit by his mistakes and successes. It was told with keen wit, drollery, pleasantry, and with seriousness, even genuine solemnity. The author's motive for writing this bibliographical narrative is threefold: to portray early Mennonite life, to show what part a layman can have in the progress and upbuilding of the church, and to preserve for others of this generation the story of heroic struggles of the fathers of the past generation in providing for us today the institutions which at present are so much a part of the life of the church. $2.75

Lucy Winchester

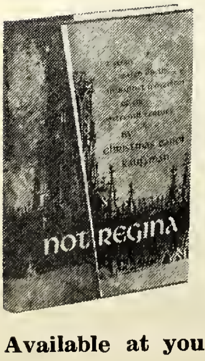
Christmas Carol Kauffman shares her keen understanding and appreciation of the Missouri life of which she writes in LUCY WINCHESTER. She has lived, worked, and prayed with the people who vividly live before us in this true story.

Through all the trials and defeats of life in a home with ungodly influences, through many personal difficulties of her own from her teens until at last she finds the God that satisfies her soul—Lucy will capture your sympathetic interest to the end.

This popular story has the right emphasis and has already been read and enjoyed by thousands. It will live in your memory as living testimony to the grace of God and His faithfulness in revealing himself to the earnest seeker.

$2.00

Lucy Winchester



Not Regina

Here is a story of doubt, reason, and faith worked out in a sixteenth-century setting. This is the stirring account of a teen-age girl whose family is shaken and torn by the religious conflict between the Swiss reformer, Ulrich Zwingli, and the Anabaptist leader, Conrad Grebel. This story of the faith and courage of the early Anabaptist followers with its tensions and conflict, its love and valor will carry you with avid interest to a moving, satisfying conclusion. $2.50

Available at your . . . MENNONITE BOOKSTORES . . . Newton, Kan. • Berne, Ind. • Rosthern, Sask.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

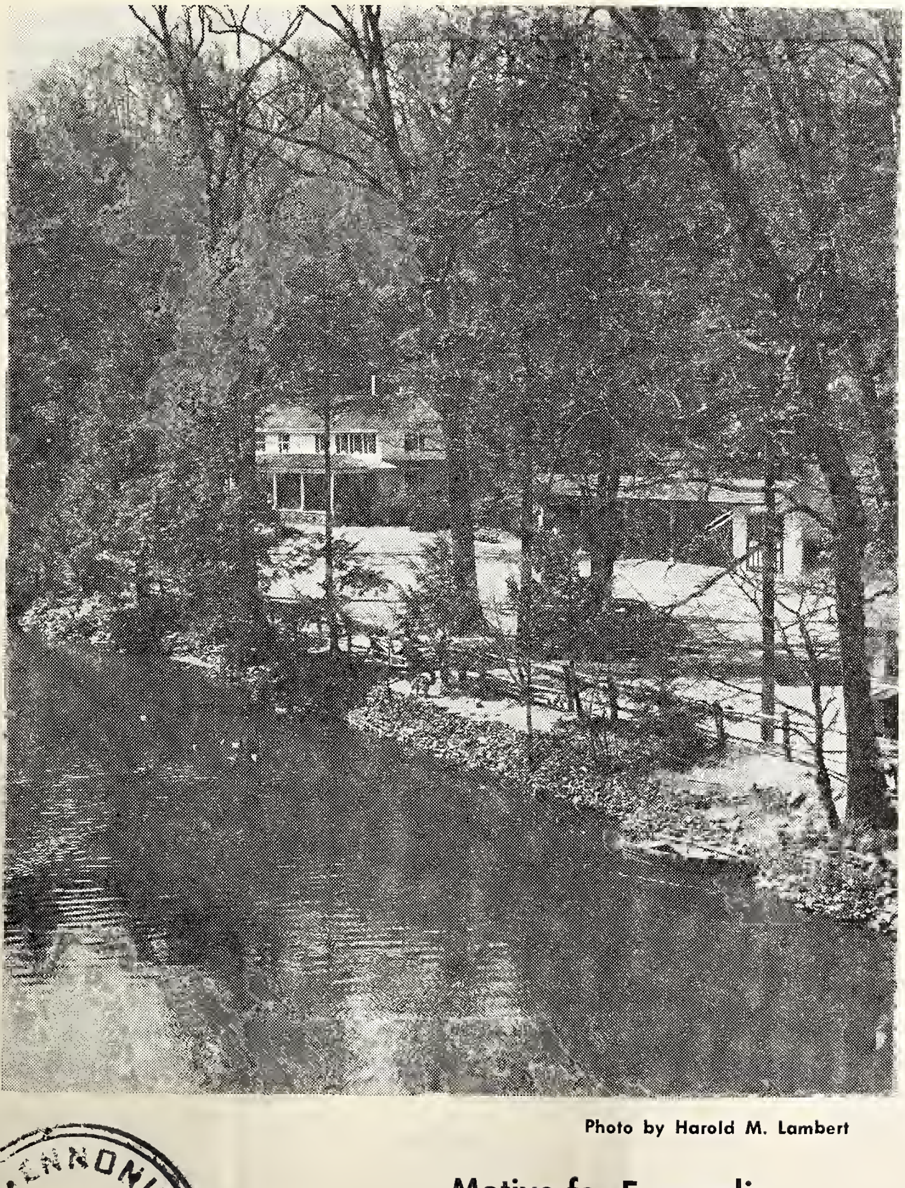


Photo by Harold M. Lambert

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A. H. Schultz

Christian Principles in Everyday Life

General Conference and the Believers' Church
Don. E. Smucker

Volume 70 Number 30 August 2, 1955

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TEACHERS NEEDED

Lehigh, Kansas, high school in Mennonite community needs applicants for music teacher and home economics vacancies. Write directly to Principal, William Juhnke, Lehigh.

—Mutual Aid Office

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly.

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Montana Missions

Here is a short excerpt from a report about our mission work in Montana. This is from one local church only. We have reasons to be grateful for what our Lord has done and is doing through His servants. This is what Brother Missionary Habegger writes:

"The second quarter began with Palm Sunday and then Easter. On Palm Sunday two men were baptized, and on the 6th, a carry-in fellowship lunch was served, (Wednesday) and a very wholesome pre-communion prayer meeting was held, with many participating in prayer, and soul strengthening remarks. On the following evening we had the English Communion Service, and on Good Friday we had the Cheyenne Communion Service. At the English Communion Service 25 participated and at the Cheyenne Communion Service 30 took part. Others were present; children and a few grown folks who did not partake, mostly nonmembers."

John Thiessen
Executive Secretary
Board of Missions

There is no sorrow, Lord, too light
To bring in prayer to Thee;
There is no anxious care too slight
To wake Thy sympathy.

There is no secret sigh we breathe
But meets Thine ear divine;
And every cross grows light beneath
The shadow, Lord of Thine.

HELP WANTED

Help needed in a Mennonite Christian Home for the aged. A fine opportunity to participate in a phase of Kingdom service. Can use general floor and maid worker, kitchen help, and a couple to act as spiritual leaders, matron and general managers, offering good wages plus room, board and laundry. Write or phone, The Tieszen Home Inc., Marion, S. D.

Of Things to Come

Aug. 1-6 & 7-12—Young People's Retreats at Camp Mennoscah

Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah

Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah

Aug. 19-21—Young Family Retreat, Camp Mennoscah

Oct. 19-21—Western District Conference, Beatrice, Neb.

Another first time departure! August 15th, is the sailing date for Dr. and Mrs. John E. Zook, with their small daughter, Rebecca Clare. They are going to Belgium for their language study in preparation for service in the Congo. Probably you would like to write them.

Dr. and Mrs. John E. Zook,
Passengers
Nieuw Amsterdam
Pier 14, North River
Foot of Fulton Street
New York, New York

THE WRONG HYMN

"Once there was a Christian,
Who had a pious look;
His consecration was complete,
Except his pocketbook.

'He'd put a dollar in the plate,
And then with might and main
He'd sing, 'When we asunder part
It gives us inward pain.'"

—From a pamphlet by William M. Elliott, Jr.

PRAYER

"Be not afraid to pray: to pray is right:
Pray if thou canst with hope, but ever pray,
Though hope be weak and sick with long delay;
Pray in the darkness if there be no light;
And if for any wish thou dare not pray,
Then pray to God to take that wish away."

—*Now*

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

BUT IF NOT . . .

The three Hebrews who were threatened with the fiery furnace if they did not worship the idol of the king were confident that their God was able to deliver them. Furthermore, they felt confident that He would do so. Then came the significant statement—"But if not . . ."—they would still be true to Him and refuse to worship other gods.

Sometimes we are inclined to bargain with God. If He will deliver us, or meet our urgent request, then we will believe in Him and serve Him. But here were three loyal followers of God who would remain true to Him whether He would deliver them or not. We are reminded of the great words of the afflicted Job who, in his misery, cried out, "Though He slay me, yet will I trust Him."

This is heroic faith. To firmly believe in God and trust in Him regardless of what the outcome might be, is to have a loyalty that goes far beyond all idea of selfish bargaining.

Sometimes in sickness we promise God to do differently if He will heal us or our loved ones. Or if there is a great trial we will really serve God if He will remove the trial. But, by the grace of God, we may go beyond this sort of selfish faith. We may hope for deliverance, "but if not . . ." we will still be faithful and true to Him. Our faith does not depend on whether or not God does what we ask of Him, but regardless of what happens, we will not falter in our belief and loyalty. Here is a heroic trust in God that will not be shaken.

DO WE MEAN IT?

For some time our coins have carried the motto, "In God We Trust." Now a bill has passed to have these words placed also on all our paper currency, so that on all our money we use the phrase declaring our trust in God.

The same motto appears on our three-cent and eight-cent stamps. These are the ones most frequently used for home and foreign letters. A bill has also been introduced in Congress to require that this motto be placed on all stamps. Should this pass, every stamp and every piece of money would declare, "In God We Trust?"

But do we? Is there not something inconsistent in our huge war preparation and bomb development and paying for it with money declaring that our trust is in God? Other ways of money-spending may fail also to show that we really put our trust in God. Is there danger of trying to salve our conscience with a pious phrase, hoping thereby to cover over the obvious fact that we put our trust in material things without taking God into account?

We hope the motto does some good. We hope that as we handle our money and as we send and receive our mail we will take note of this inscription. If it will cause us to think, and return to God in greater trust, then it is well worth having this motto on all our money and stamps. But we can not help but wonder how God regards it.

GIVE THEM A FAITH TO LIVE BY

As a part of the "Religion in American Life" program, billboards are being erected along our highways picturing two eager children, with the slogan, "Give Them a Faith to Live by; Worship with Them This Week."

With all types of billboards along the road, it is a pleasant relief to see one that has a spiritual message. This one in particular touches a vital need in today's life.

Our children are often insecure and grow up without anything solid to build on. We owe it to them to give them a Faith to live by. Perhaps we lack such a faith ourselves. If so, then for the sake of the children, we need to nourish and cultivate a living faith in a living God.

Certainly our children should attend Sunday school and church every Sunday. But we should worship with them in the home as well as in the church, and show them the way to God. It is a matter of serious parental delinquency to neglect to provide our children with a living, working faith in God. Such failure on the part of the parents easily encourages juvenile delinquency. We should be even more concerned about our children's spiritual growth than we are with their physical and mental development. "Give Them a Faith to Live by."

WHAT SHALL WE READ?

Books of all kinds, good and bad, are pouring out of the publishing houses across the country. Evidently these books are bought and read, at least to some extent, or book publishers could not continue sending them out. Good books can be a great help and many an individual has been helped and blessed by the reading of some helpful volume.

But how can the good books be sorted out from the poor? And how may one know what good books are available? The average individual usually depends on someone else or on some reliable book review to learn about the right kind of books.

In this issue of "The Mennonite" we begin a column entitled, "BOOKMARKS." The purpose is to review some of the good books that are available. As in the feature, "Film Review," an honest effort is made to acquaint our readers with the better films, so in the book reviews we hope to present some of the worth-while books for the consideration of our readers.

Motive for Evangelism

"What Makes It Tick"

A. H. SCHULTZ*

Who of my masculine readers did not in his childhood days take a watch or clock apart to see what made it tick? It was quite easy to disjoint the intricate mechanism, but I wonder how many ever succeeded in making it work again?

The Committee on Evangelism met on June 28 and 29 at Mountain Lake, Minnesota, to consider ways and means of furthering Biblical Evangelism in our Conference Churches. A major concern of this Committee is the all-important matter of "Motivation or Incentive" for evangelism. It is relatively easy to propose methods, plans, suggestions and objectives. But these in themselves are not enough. We faced this question time after time: How can we get our constituency to literally take hold of this central God-ordained task in a larger way? How can we stimulate a more dynamic interest in Evangelism? Is there some spiritual tonic or prescription that can be prescribed which will put new vitality into this work? Is there some mystical formula that can be used to infuse new enthusiasm and zeal in our spiritual enterprises?

In the final analysis we concluded that unless our churches and their members today are motivated by the same spirit that motivated the Church after Pentecost, all methods and plans will fail of accomplishment and miss God's blessing!

The burden of this article is to lay the need of spiritual motivation in Evangelism on the heart of every pastor, church worker, and church member. How can we do this?

THE SPIRIT OF EVANGELISM IN THE EARLY CHURCH

A study of the early Church in the book of Acts reveals that it occupied itself with the fulfillment of Christ's Commission to spread the "Good News." Presenting the GOSPEL (DAS EVANGELIUM) had top priority in all its activities! Its leaders and members won others by presenting the claims of the risen Christ. Their spiritual pulse was the "spirit of Evangelism."

This writer is convinced that our Lord's plan for the Church hasn't changed. The spirit of Evangelism must be the spirit of the Church today. Do we have this outlook as we think of our church and its total work? Walter J. Main, of the Baptist Union of Scotland, writing a pamphlet entitled: "Evangelism—a Spirit" says: "The ministry of the Church is the proclamation of the Good Tidings which Christ now fulfills and *can only fulfill* through His Body which is the Church." *"Evangelism must be the Church's outstanding characteristic.* Only thus is she evangelistic. None can hold evangelical doctrines of our Faith and be disinterested in the specific work of bringing men to Christ."

We undertake now to set forth some Scriptural motives that should stimulate our evangelistic endeavors. May the Spirit of God use this effort to make them real in our experience and service.

FILLED WITH DIVINE LOVE

The early believers were filled with Divine Love. God's love which caused Christ to be sent into the world, had flooded their very beings. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" said Paul in Rom. 5:5. No wonder he states in another place: "The love of Christ constraineth (overmasters) us." The same love that God revealed in Christ toward a lost world, was saturating those who had given themselves to Christ so that they too had the same attitude toward a sinful world that God had toward it. This is not human, but divine motivation. Do we as 20th century believers possess this?

CHRIST-CENTERED IN THEIR LIVES

These early Christians were Christ-centered. Having identified themselves with Him by receiving Him as Savior from sin, they sought to glorify Christ in their lives. Being so intimately identified with the Lord Jesus, they understood clearly His Redemptive mission on earth. "For the Son of Man is come to seek and to save that which was lost." And now they were representing the ascended Savior and recommending Him to those yet in sin. They were controlled by the compassion and spirit of Christ. This is the spirit of evangelism!

I make bold to declare that the closer we as Christians are to Christ, the more we will demonstrate this same concern. *Lack of love for souls is evidence of lack of love for Christ!*

EMPOWERED BY THE HOLY SPIRIT

The disciples at Pentecost were empowered by the Holy Spirit. Jesus had promised that their witness for Him would be effective when the Holy Spirit came upon them. This had happened, and they went forth with spiritual power to win people to Christ. Wherever they went, the Gospel flame burst forth in transforming force. They used the Sword of the Spirit with such effectiveness that multitudes of religious Jews, civilized but pagan Gentiles, and superstitious heathen were turned to the Lord. This divine fire was the motivating force in the hearts of believers that sent them out.

What compulsion is there within our breasts as we think of the world yet in sin? Is not the lack of evangelistic fervor due largely to the fact that the Holy Spirit has not been permitted to kindle within us this holy fire? Has not carnality, materialism, unyieldedness, and worldliness crowded out the

(Continued on next page)

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*Pastor, Gospel Church, Mountain Lake, Minnesota; member, Committee on Evangelism.

General Conference and the Believers' Church

DON. E. SMUCKER*

The church as the church has not been our interest. Therefore, it will be difficult for many of us to develop enthusiasm for the Conference on the believers' church.

I would estimate that among the things we have *really* been excited about have been: inspiration of the Bible, peace, regeneration, the second coming, modernism-fundamentalism and missions. But, interest in the church as such is not common. Yet discovering the nature of the church has been almost forced upon us by interdenominational movements, by Anabaptist studies and the dogmatic claims of the Roman Catholic church.

Another difficulty for this conference is that we have had a radical congregational polity. We have chosen to weaken the power of the church from the top. Our big triennial conference (coming next summer in Winnipeg) cannot legislate. Therefore, the church has not loomed as large as in groups which have more power at the top. Yet, no one wants an insipid General Conference which does not take seriously the things which it does and says in district and national conferences.

Still another source of weakness is the breakdown of discipline in the local church. If we have weakened our district and national conferences, and then, in addition, take all power away from the local congregation then we have pure individualism. The church is now only a collection of individualists which comes together fairly regularly but which is not the *Body* of Christ.

Again, we have trouble holding to the believers' church idea because we have reacted against abuses of this concept in other branches and denominations. Therefore, we have drawn the faulty conclusion that a false use of the idea rules out *all* use of the idea.

Perhaps the major problem is that a false concept of avoiding controversy has crept into our circles making it hard to discuss controversial questions. This minister is boldly committed to severe church discipline on many things ranging from cigarettes to war. The next minister is fed up and wants only sincere conscience to be affirmed regardless of the answers. It assumed that these two brothers cannot discuss their differences. Thus the false answer to keep quiet and say nothing. As a result the issue is never discussed, never settled, permanently ignored. Both may be dissatisfied with aspects of their position.

The conference in August is made to order for just this kind of hunger for real soul searching among Christians who are one in Christ, one in the Word of God, one in love of the Anabaptist vision but who differ in their understanding of these basic truths.

The Chicago conference can do much on all these points to give us a more biblical and more vital understanding of the church.

---

*Faculty, Mennonite Biblical Seminary

Spirit's work within our hearts? There is but little doubt that the present-day Church of Christ needs a new experience of Pentecost: a purifying fire to burn out the dross of sin and worldliness; a new baptism of divine love; a new infilling of redemptive compassion for lost souls; and a spiritual empowering to fulfill the divinely ordained tasks.

OBEDIENCE TO THE COMMISSION OF CHRIST

The new-born Church obeyed Christ's Commission. Love and obedience are inseparable! Jesus had said: "If ye love Me, keep My commandments." After His resurrection Christ clearly stated what He expected the disciples to do when He returned to the Father. They were to go back to Jerusalem: tarry there until they were endued with power from on high; then go forth to proclaim the Gospel to every creature. "Repentance and remission of sins should be preached in His name among all nations." This they did. Mark reports: "And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following." No wonder that there was spiritual power and vitality! No wonder that multitudes were attracted to these warmhearted believers! Obedience always brings spiritual blessings.

Would we experience great joy, blessings and results in our church work? Let our service be motivated by a loving obedience to Christ's commands!

BELIEVED THAT HUMANITY WITHOUT CHRIST IS LOST

Finally, (various other motives could be suggested) the early New Testament Church believed that humanity is lost and condemned—apart from the Redemption in Christ. Everywhere they went they preached that men should repent, turn from their sin and receive the Lord Jesus Christ by faith. This clearly indicates that unless sin is dealt with (by having Christ's blood applied) it finally takes men away from God's grace and love and plunges them into an eternal condemnation and punishment in hell. This is terrible yet real! Dives in hell suddenly had a "missionary, evangelistic" spirit. He pleaded with father Abraham to send Lazarus to warn his five brothers of the terror of hell. But it was too late. Jesus gave us that passage in Luke 16 so that we might see the reality of God's solemn truth.

If we have any concern and love for unsaved loved ones, neighbors, friends, and the heathen, this ought to stir us up to realize our responsibility. Even as we would warn them about poison in food, or the peril of a washed-out bridge on the highway, even so we should warn them of the wrath to come. Failure

(Continued on page 478)

Report of Canadian Conference

FRANK H. EPP

Reorganization of Conference work to simplify, co-ordinate and centralize the activities of various committees of the Conference of Mennonites in Canada was proposed at the closing session of the annual meetings held at Didsbury, Alta., July 2-6.

The proposal, a final vote on which will be taken at next year's sessions to be held at Niagara-on-the-Lake, Ontario, brought to a climax three days of intense work covering a large number of areas of Conference outreach. Preceding the business sessions were the Ministers' Conference, July 2, and the Missions Sunday, July 3.

Home Missions report revealed continuing trend of Mennonites to the cities and new settlement areas. Assistance for church buildings has been given during the past year to new mission centers in Hamilton, Ontario; Edmonton and Taber, Alberta; Vancouver and Burns Lake, B. C. It is expected that congregations at Cecil Lake, B. C.; Regina, Sask.; and Brandon, Man., will ask for similar aid in the near future.

Foreign Missions report indicated growing interest in the foreign fields with at least six new missionaries going out this year and giving in the past year exceeding $75,000.00. The committee for foreign missions in Canada will seek closer co-operation with the Mennonite Pioneer Mission which sponsors a large work among the Indians in northern Manitoba.

Report on the Canadian Mennonite Bible College stated that the $152,000 building project on the new campus in Tuxedo, Winnipeg, was progressing favorably. Conference voted to raise a minimum of $30,000 during the coming year. The Board was instructed to present a building plan for men's and women's dormitories at the sessions next year.

Of considerable interest also was the report of the Board of Education and Publication. Conference evidenced growing interest in the new Sunday school materials being prepared at a cost of more than $200,000 under the joint efforts of the General Conference and (Old) Mennonite churches.

Other reports heard were those on Relief, Colonization, Care for the Poor, Bible Schools, High Schools, Youth Work, Peace and Service, Welfare Institutions. Speakers presented three papers on "I am the way, the truth, and the life," John 14:6.

The business meeting of the Canadian Mennonite Youth Organization and the Women's Auxiliary were held on the afternoon of July 5. The Lord's Supper was observed on Monday evening, July 4.

Re-elected as members of the conference executive committee were: Dr. J. J. Thiessen, Saskatoon, moderator; Rev. David Schulz, Altona, assistan moderator, and P. R. Harder, Arnaud, secretary.

The Canadian Conference will be host to the triennial sessions of the General Conference Mennonit Church to be held at Winnipeg, Manitoba, Augus 15-23, 1956. The executive of the Manitoba Conference and the Winnipeg churches will be in charg of detailed arrangements.

The Simple Worship

ELAINE SOMMERS RICH

In the sixteenth century the Anabaptists courageously broke with the existing church and its forms and ritual. They felt that they did not need statues, organ music, an established order of service, elaborate symbols, priestly robes, stained glass windows, etc., in order to worship God. They could worship Him as they sat together in an informal circle in some ordinary room. God is a Spirit. They who worship Him truly, worship Him in spirit and in truth.

Why is it that we find ourselves, nowadays, sometimes getting caught in the old ritualistic tradition? We are handed a program explaining the exact order of the worship service. Or we want stained glass windows. Or we require special garb. These things are not wrong in themselves. (Indeed I can worship God through a high Episcopalian service using the Book of Common Prayer.) But they tend toward a ritual that can become rigid and bind the spirit of God.

At least in our informal weekday meetings, when we meet in one another's homes or in our churches to pray and to share our deepest religious experiences, let us keep away from a set ritual, symbols, or a service centered around one person, the minister. Let us practice Paul's suggestion in 1 Cor. 14:26-33. One may have a hymn, another a lesson. Another may speak words of edification. Paul suggests also that we take time to weigh what is said. And "if a revelation is made to another sitting by, let the first be silent. For you can all prophesy one by one, so that all may learn and be encouraged."

If we lose such freedom of the spirit, it will be necessary for a new group of reformers to rise once more and destroy the old bags incapable of holding new wine.

—**Youth's Christian Companion**

Flashes of Thought

Wounds

Walter Gering

There it was, like a deep, ugly wound inflicted upon quivering, naked flesh. To be sure, it was only cold, lifeless steel. But it symbolized what so often happens in human relationships. It may have been entirely accidental. It could easily have happened in transit, while being handled. One would hardly want to believe that it was a deliberate act of vandalism on the part of a thoughtless boy. But no matter how it had come to be, it was a grim reminder of that which comes to pass only too often in life.

For some time we had been looking forward with anticipation for the coming of the new chairs for the Sunday school department. The announcements of their purchase had been made and the children had been informed of their coming. Now the day had arrived; with special observance of the occasion the chairs were dedicated to the Lord and His service. As the children arrived and took their places, the sight of the new, shiny chairs filling the auditorium gave them a sense of anticipation. Appropriate words were spoken by the superintendents and then the official act of dedication was made. The chairs now belonged to the Lord as a part of His program in the work of the Sunday school.

But that long, ugly gash—how quickly it appeared. Only a few days after the dedication act it was discovered. There across the entire back of the chair there appeared a deep, penetrating scratch clearly seen from a distance. How it ever came to be we probably shall never know. But it shall always remain as a symbol. To be sure, the usefulness of the chair may not have been hindered. It is as strong and reliable as ever. But it shall bear the mark of the deep wound inflicted upon its back.

How often it is so in life. Men and women, boys and girls yield themselves to humility unto the service of the Lord. They hear the inner call of the Spirit and respond; a solemn moment of dedication comes and they offer themselves for His service. How soon they appear with deep, ugly scars across their backs. Often thoughtlessly, carelessly, by some word or deed it is inflicted by a fellow traveler. At times it is even with deliberate stroke in the spirit of envy, jealously or bitterness. It matters little how it is done; it is the presence of those wounds which is the important thing.

Then there are those who walk in the spirit of the painter. As they engaged themselves busily in the task of redecoration of the church auditorium I asked them about the cracks in the wall. What were they going to do about those? Was there anything that could be done? "Oh yes" he replied "we will fill them and paint over them." So it was; when the job was finished the deep cracks had been repaired and covered over. That was a part of their business. I thought of the chair—while some were causing deep, ugly wounds, others were engaged in the task of binding up the wounds. I thought of Jesus who went about doing good; He had been sent "to heal the broken hearted—to set at liberty them that were bruised." That was a part of His business. It is yours and mine too as we walk together with Him.

LORD, HELP US TO HEAL LIFE'S WOUNDS

Bookmarks

THE ART OF EFFECTIVE TEACHING by C. B. Eavey, 298 pp. Grand Rapids, Mich.: Zondervan 1953, $3.75.

"In teaching we should talk less and teach more," says Dr. C. B. Eavey, former professor of education and psychology at Wheaton College and author of this comprehensive book on Christian teaching. He brings to this writing the conviction that teaching in the church needs to keep abreast of the best in techniques.

Many teachers must feel they have taught well because they have talked for thirty or more minutes. But teachers have taught only when pupils have learned. And pupils have not learned until their lives have been changed.

Good teaching demands that the teacher knows and respects the learner. This is his first teaching task. Then the teacher must understand that the only person who can learn for the pupil, is the pupil himself. Too much talking on the part of the teacher often stops the learning process.

A pupil only learns when he feels a need. He only studies when he believes that this hardest of all work will solve his problem.

In the functional teaching that Eavey describes, the teacher organizes and plans a unit of study centering on experiences and activities. But what a teacher plans is tentative. For teacher and pupils must develop plans together.

If the teacher allows freedom in planning because he trusts his co-learners, he will find himself in the midst of problem-solving situations. Here is where people do critical thinking and begin to act creatively. Teaching starts here, because people are beginning to learn.

This book commends itself to us because of its conservative theological background. But as the author says, "This has been no easy book to write," the reader will find himself saying, "This is no easy book to read."

The ordinary Sunday school teacher will find it difficult to plow through this book unaided. But the teacher who wants to be more than ordinary needs to take the meat of this book if he wants fruit in his teaching, and if he wants to be more than ordinary.

Maynard Shelly

(A review article on this book will appear in the September "Herald Teacher," General Conference edition.)

Christian Princi

(The name of the author of this article became separated from the manuscript. Will the writer please reply so proper credit may be given. Ed.)

Most people have SOME sort of religion. There are plenty of people who attend church regularly, go through the motions of a so-called church service, listen more or less indifferently to a sermon, send their children to Sunday school, and pay their subscription to current expenses, but whose devotion to religion is nothing to brag about. Yes, having a form of godliness, but denying the power thereof, 2 Timothy 3:5. Such men have no practical Christianity, apply little of it to business, and often create an offence to the man of the world.

Men are asking everywhere this question; "Is it possible for a man to be engaged in the activities of our modern life and yet be a Christian?" Is it possible for a man to be a broker, shopkeeper, lawyer, banker, a mechanic—is it possible for a man to be in business today and yet love his God and his fellow men as himself? I do not know what transformations these dear businesses of yours must undergo before they shall be true and ideal homes for the child of God, but I do know that upon Christian merchants and Christian brokers and Christian lawyers and Christian men in business today rests an awful and a beautiful responsibility to prove, if you can prove it, that these things are capable of being made divine; to prove that a man can do the work which you have been doing this morning, and will do this afternoon, and still love his God and his fellow men as himself. If he cannot, what business have you to be doing them? If he can, what business have you to be doing them so poorly, carnally and unspiritually that men look on them and shake their heads with doubt? It belongs to Christian men, first, to prove that man may be a Christian and yet do business; and, in the second place to show how a man, as he becomes a greater Christian, shall purify and lift the business which he does and make it worthy as an occupation fit for a child of God. If a man cannot take religion into his business, he must have a very bad business or a very poor religion.

THE PROBLEM OF CAPITAL AND LABOR

A great many persons exercise their power to avoid doing their share of work in this world. It should be that everyone does cheerfully and with all his strength the kind of work for which his talents fit him, and fairly and honestly paid for.

How many hours a day should a man work? Almost everyone will say at once that the question is absurd, for there is no rule that can be applied generally either to men or to women. Nevertheless, it is easy to see that the trade unions think otherwise; for no matter what union it is, it fixes upon a certain number of hours as the maximum for those who belong to it. There is no elasticity; no liberty for those who are strong and capable to exceed the limit, which in many cases is fixed below the capacity of the weakest and the most inefficient.

At the present time there are many movements to shorten the hours of labor. An eight-hour day is beginning to look conservative. Even before this has been attained, some of the trades are demanding a thirty-six hour week. Men who are dissatisfied with their lot, and who yet suffer themselves to be bound by rules that forbid them to work more than a certain number of hours a day, might ask themselves if they know or ever heard of a man who limited himself by such a rule and yet rose out of his condition and gained wealth. The careers of many successful men show that the contrary is true. Would those men, or would any of the lesser men who have raised themselves out of poverty, have succeeded if they had intrusted to others the right to tell them to stop work when others stopped? Trade unions have undoubtedly improved the condition of the working men. They are to be commended for all the good they have done. But making it compulsory for every man to limit the time that he may work stifles proper ambition.

There is not an industrial problem that is not rooted in, that does not depend on servants who are serving not with eye service. You who are masters know that. You want clerks in your stores and maids in your kitchens, who do not seek simply to satisfy your eye, who require your watchful care, but have a conscience that directs and a sense of responsibility to themselves and to their God. If you are employed on a farm, take as much interest in anything that pertains to it as if it were your farm. Pick up stray boards, stop the leak, repair a lock, cover exposed machinery, and look after anything that falls to your notice, just as the farmer himself would do. If you are a clerk in a store, get the thought in your mind that it is your store, and be as anxious as the proprietor to keep things neat, to attract customers and to avoid losses. You have something better than wages to work for, always; it is yourself, for the future. You owe it to your best self to be loyal. You are in a way, a partner in the concern. Shoddy work is not only wrong to a man's own personal integrity, hurting his character, but it is also wrong to society. Truthfulness in work is as much demanded as truthfulness in speech.

False and sham work of every kind is a sin against brotherly love; for somebody suffers for it somehow. We never can tell who must suffer, as when a ship springs a leak through badly driven rivets, or when cheapness is got by adulterating food. Some men will steal their master's time who would never steal his money; but perfect honesty has a wider sweep than the narrow limits of our common ethics.

ON THE OTHER HAND

No servants, no employees, can ever secure their just and equal rights until employers come to recognize the other half of this prescription. Masters, give unto your servants—not that which is the least you can give, the least you can get the service rendered for, the least possible wage, but that which

Everyday Life

is equal and just. Ah, two opposing selfishnesses can never work together without clash. When unselfishness meets unselfishness, that is the ideal condition. We must have just and noble men, and God-fearing men, for employers and employed. Then the industrial problem is solved, and not before.

CONSIDER THE MUCH-NEGLECTED SERMON ON THE MOUNT—GOLDEN RULE

The golden rule is the sum total of all that is laid down in the sacred writings relative to men's conduct toward one another. A rich steel magnate in St. Louis had a banquet. There were present, the president, vice president, general manager, and other heads of a great corporation. For grace they all took hold of hands around the table and said: "We pledge ourselves to do this day and every day unto others as we would have them do to us." Their men did not strike.

A guest in a Los Angeles hotel during dangerous floods took the precaution of buying four large candles from a drug store in the lobby. They were tagged with a price of twenty-five cents but the druggist explained that since they belonged to an old stock carried over for several years and somewhat discolored he would charge only ten cents apiece. Later that same evening the lights did go out for 30 minutes, resulting in a run on the store for the remaining supply of candles. Curious to know if the druggist had made capital of the emergency, this hotel guest inquired about the price paid by those purchasers who followed him. He found that the whole lot had been sold out at ten cents. What a crown for that druggist.

There is absolute safety and profit of reckoning God in all our plans and purposes of life. Some years ago, seventeen men who were engaged in the packing business set sail from New York to Europe, purposing while on the way to organize what has since been known as the "beef trust," and which has been the subject of much investigation and prosecution by the government. They carefully wrought out the details of an agreement into which it was proposed to enter for the control of the meat supply. When it was all done the question was whether all would agree to enter upon the arrangement. One man, a packer from the Middle West, said that his wife was a partner with him in all his undertakings, and he could not answer until he had consulted her. Upon the arrival of the ship in England, he immediately took passage back to America to talk over the matter with her. He laid it all before her, and for several days they discussed it before coming to a conclusion, he doing most of the talking, she thinking. Finally, Sunday night arrived, and the answer had to go across the water the next day. Once more he went over the matter, and there was silence for a moment, when the wife said: "Tom, you can't do it." "Why?" he inquired. Solemnly she uttered one word, "God." That decided the matter. Back of that one word was all their conception of God and his requirements of those who profess to be His children.

The next day he wired his refusal, though he knew it would probably result in the ruin of his business, for the allied packers would wage a relentless war against him. It began very soon. Prices were cut, rebates demanded from railroads, and every means possible taken to destroy his business. Trade went down and down and down, until ruin stared him in the face. At last the time came when it seemed that he must put a twenty-five thousand dollar mortgage on his home. But while he was considering the mortgage, which he knew would hurt his credit, especially in his home community, a friend who was the general agent of a great insurance company in which he had a large policy which would mature soon, came to him and said that money was overabundant with the company, and if he would like, the company would be glad to pay him in advance a considerable portion of his accrued policy. He calmly accepted. It relieved the situation for the present; and then the tide of business turned. Men learned that the meats from that packing house were of the very finest. Business grew, and from one packing house there have come to be two. Men willingly pay a little higher price for that meat than they do for other meats, and prosperity has come to him, his home and his business.

Some time ago the government was prosecuting the beef trust, and this particular packer was summoned as a witness. The Attorney General asked him the pointed question; "How much rebate did you get from the Railroad Company last year?" "Not a dollar," he replied. The answer was so amazing that the attorney general thought the packer was joking, and warned him that the matter was not one to be joked on, repeated the question with strong emphasis. Straightening his shoulders, and throwing back his head, he looked the prosecutor straight in the face and replied, "Not a dollar. I have never received a dollar rebate in my life."

At once he was excused from the witness stand, and as he went out one of the other packers took him by the hand and said, "I would give a million dollars to be able to say what you did today." And it all came through the mighty power of the one word—"God."

It is possible by the grace of God to be a Christian in business. Our Master honored men who were diligent in business. These are challenging days to the Christian layman. But the opportunity to give a Christian testimony in business was never larger.

"How old should I be before I should think of making a *will*?"

To answer that question one would have to know how long you will live. If you want to be sure that your estate—small or large—is settled according to your wish then make your *will* now, don't wait. And insert a bequest for the work of the Conference.

When Disaster Strikes

Those of us who live in Kansas and Oklahoma will not soon forget what took place in Udall, Kansas, and Blackwell, Oklahoma. Those of us who live in Canada were also reminded of the fact that tornadoes can visit the north country when a tornado struck Vita, Manitoba.

Below is a paragraph sent in by one of our General Conference missionaries in Japan. The moral is well drawn by our missionary, viz., how many lives were snuffed out, yet no Christ. But for us, who were not thus visited by disaster, does it help us to pause and consider that nothing is as uncertain as our physical lives, and nothing as certain as the death of our bodies? Then what??

Here is the paragraph from our missionaries in Japan:

"Japan has been our home for almost 9 months now. The Japanese are friendly people and we have already learned to love them. One thing that has impressed us since coming here is that Japan is a land of many great tragedies. Last fall there were the many typhoon disasters, and the greatest among these the sinking of the *Toya Maru* which claimed over 1500 lives. In winter there was the terrible fire which claimed the lives of over 80 old ladies. Just recently we heard of the disastrous landslide in which about 70 people are believed to have been buried alive. This month another ferryboat disaster took the lives of about 155; most of these were children who were on an excursion. Then there are the many suicide tragedies which happen daily. Many of these are committed by young people who are in despair, often because they cannot find a job when they graduate from school. When we think of the many who have probably gone to a Christless eternity, we are reminded of the words in 2 Peter 3:9, "The Lord is . . . not willing that any should perish, but that all should come to repentance." The unconscious cry of these people is "Why have you not told us of the eternal hope there is in Christ?"

John Thiessen
Executive Secretary
Board of Missions

A Need in Mexico

Many of you are interested in Mexico and our people there. We have faithful workers in Mexico, one of the couples being Mr. and Mrs. Norman Bartel, from Waldheim, Saskatchewan. In one of their reports they write as follows:

"We wish to thank Him, who is the provider of all good and faithful gifts and who has not withheld them from us. However, would His presence not be with us, one hesitates to continue. So with joy we continue for we have the great privilege of being servants of the Most High, and the assurance of His presence.

Probably the most important item of interest since our last writing is that our school term has come to a close ending this phase of the work temporarily. We closed school on the 3rd of June, which marked the end of our 6-6 week periods. In all we had a total of 159 days. The number of Mennonite and Mexican holidays have kept this number down slightly. We started school last fall with an enrollment of 19 children and closed the term having 32 children. In all we had 38 students enrolled but our highest attendance at any time was 33 children. It has been a great trust that has been given us not only to get these children to read and write, but also to lead them into ways everlasting. All newcomers that we did receive during the year were of Old Colony Mennonite background and even though their ages varied from 5-12 years they all seemingly were not much more advanced than grade 1. Some were not in school too long as they moved on to Canada and elsewhere. Some progress was made with them, for which we are thankful.

On the night of the 3rd of June we had a school closing program. This was held in the church, and was well attended. In this venture we tried to give the parents an over-all picture of what their children had learned during the year."

One of the ways in which we can be helpful to our brethren in the south, is to teach their children. You will notice that even a 12-year-old is only at the first grade level.

In addition to our own people, we also owe the native Mexicans the Word of life.

John Thiessen

Idols Today

How large is our God? All too many people in this world think of size as very important indeed. The non-Christian world so often thinks of their god, or gods, in terms of material size. Sometimes children in Christian homes think of our Heavenly Father in such terms. But the mature Christian thinks of the greatness of God in other terms than physical or material.

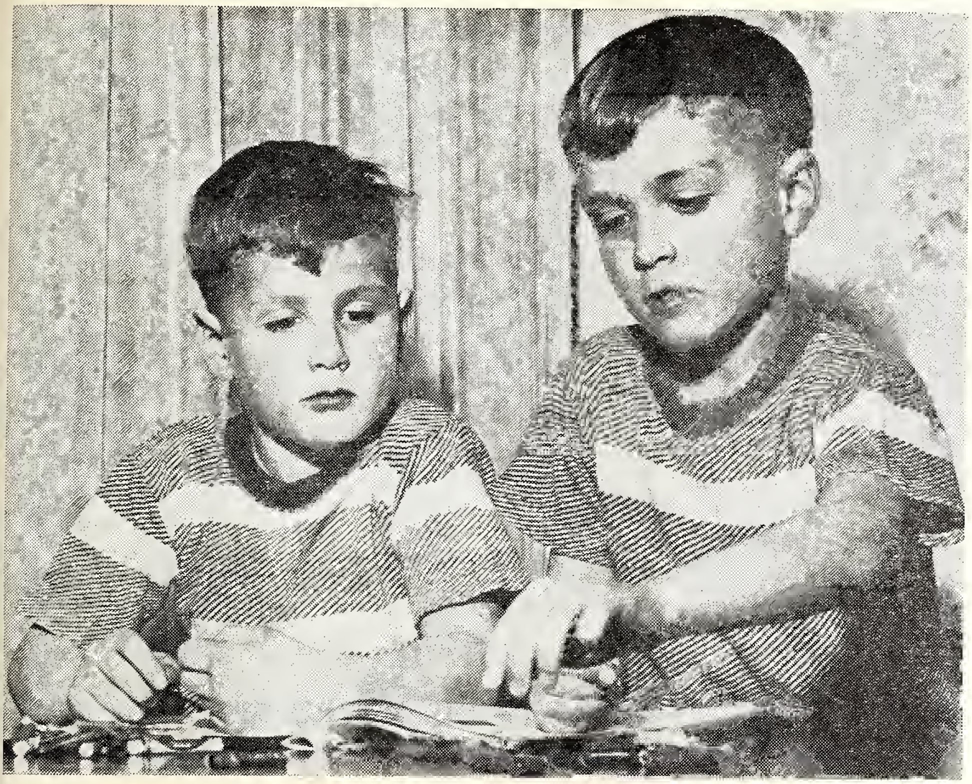
Below is a paragraph sent in by missionary Peter Derksen in our General Conference mission field in Japan. The Budhistic god he mentions has *some size*. Here is the paragraph:

"On Monday, May the 9th, our language school made an outing to Nara, a two-hour trip from here. One of Japan's famous parks is situated in Nara, and in one of its many temples stands Japan's largest image of Buddha, weighing about 5,000 tons. It is hard to believe that such educated people pray to idols made with their own hands, but we have seen them do so with our own eyes. We had a wonderful day of fellowship with our fellow missionaries and teachers, and felt refreshed and ready to go back to our studies."

John Thiessen

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas



O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

From "Mennonite Hymnary"

Program Helps for August

The Christian Teacher -- A Desirable Vocation

PROGRAM NO. 1

The Christian Teacher in the Public School

Song Service: Page 498, "O Scatter Seeds of Loving Deeds" (Mennonite Hymnary)
Page 215, "Take My Life and Let It Be"
Scripture: Mark 10:13-16, Eph. 4:1-8
Prayer
Talk: "Qualifications" (by elementary teacher)
Special Music: Quartet
Talk: "Motives and Aims" (by high school teacher)
Offertory: Organ or Instrumental
Talk: "Rewards" (either elementary or high school)
Special Music
Reading: "A Collect for Teachers"
Closing Hymn: Page 296, "Lord, Speak to Me That I May Speak"
Prayer
Benediction

The following talks are suggestive outlines. The speaker is encouraged to elaborate and bring numerous personal illustrations wherever he can.

Qualifications of a Christian Teacher

As we consider the vocation of teaching, we often think that a public schoolteacher must be a walking encyclopedia. Although it is important to have knowledge and a love for truth, this is not the first qualification of a successful teacher. One of the most necessary tools for a teacher is (a) LOVE; love for children and youth. This involves the ability to accept each child and student as he is and to see the greatest potentiality in each individual. To do this requires (b) PATIENCE. A haughty, spirited attitude will never win the pupil nor create a learning atmosphere. It is only through patience and kindness that you will experience a healthy teaching and learning environment.

Other qualifications that the speaker may develop are:

(c) INGENUITY: the ability to calmly make the best of each situation. Also the ability to create a pleasant physical environment in the classroom by use of bulletin board, blackboard, plants, etc.

(d) PERSONAL INTEREST in each student with his own personal problems.

(Continued on next page)

(e) SENSE OF APPRECIATION and variety of interest.
(f) STRONG SENSE OF RACIAL JUSTICE and world citizenship.
(g) SENSE OF HUMOR and friendliness (don't be afraid to smile).
(h) WILLINGNESS to give added time and help to the exceptional child as well as working with the average and superior pupil.
(i) ABILITY to take criticism. (No one can please all parents at all times.)
(j) DESIRE TO DO more than just minimum requirements (go the second mile). Real joy in service, for a teacher is a servant.
(k) ABILITY TO MAINTAIN RESPECT and order. (Consistently maintain high standards of positive conduct with few "don't" rules.)
(l) CONSISTENCY in all things.
(m) A PERSONAL KNOWLEDGE of the source of Peace and Truth and a daily striving of walking in the footprints of the MASTER TEACHER.

Motives and Aims of Teaching

Why am I a teacher? What am I trying to do? As teachers we prepare youth to take their place in a world of frustration and confusion.

(a) Teach fundamental truths and knowledge.
(b) Inspire a hunger and thirst for truth.
(c) Build character with strong moral convictions.
(d) Train for good leadership and co-operative followers. (Don't forget that most people are followers.)
(e) Give counsel and guidance. Help youth understand their problems and face them. (Expand considerably on importance and opportunity for giving personal counsel.)
(f) Draw out the best in each individual (in the type of work they do as a student and in their character and personality).
(g) Widen interests and develop new interests and appreciation.

Rewards of a Teacher

As we listened to the preceding talks we may have come to the conclusion that certainly we expect a lot of the teacher, but what's in it for me? Working with youth in a teacher-student relationship has many compensations and rewards.

(a) Brings out your every potentiality.
    1. Develops leadership
    2. Reveals hidden talents.
    3. Helps to make you a more well-rounded personality.
    4. Widens your interests and appreciations
(b) Builds lasting friendships.
(c) Opportunity for studying and observing personalities.
(d) Joy in service (thrill of working with eager unspoiled youth).

It is a thrill to have helped someone understand his problems and see him face them with courage and determination. It is rewarding to see a timid pupil respond and gain self-confidence and assurance.

What is more thrilling than to watch your students grow up and see them take their place in life successfully? You think that perhaps as you come in contact with this life, you may have sown a seed that blossomed forth and helped him along life's road.

A Collect for Teachers

Teach us, Oh God, to know and understand the children entrusted to our guidance. Make us worthy of their trust and affection.

Keep us mindful of the worth of human personalities. Grant us the joy of service as we watch the miracle of growth.

Let us be the guardians of truth, goodness, and beauty; assured that all we send into the lives of others comes back into our own.

Make us grateful for the things we take for granted. Keep us humble in victory, brave in defeat, wise in the face of grave new problems.

Let there be no timid or indifferent one among us. Use us for the triumph of justice in every human relationship.

Increase, Oh God, the neighborly spirit among us. May we work together in mutual confidence, each rejoicing in the contributions others make to the common good.

Grant that we may know the transforming power of creative work in behalf of others and let us strive in all things to follow the example of The Great Teacher.

—Lida Williams

Lord speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

O fill me with Thy fulness Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

—From the "Mennonite Hymnary"

HOW DO YOU LIKE THAT?

Well, we didn't like it. We opened last week's issue of MENNONITE YOUTH to discover a bit of misinformation. To make it straight we want to tell you that the desk for the YPU office was donated by the youth group of the Brudertal Church in Hillsboro, Kansas.

The Teacher in the Church

PROGRAM NO. 2

Song Service: Page 337, "Ye Christian Heralds, Go Proclaim" (Mennonite Hymnary)
Page 298, "Gracious Savior, Gentle Shepherd"
Page 223, "O Master, Let Me Walk with Thee"
Scripture: Ephesians 4:11-15, Ephesians 6:10-20
Prayer
Special Music: Ladies Trio
Panel Discussion: Sunday school teacher for children
Sunday school teacher for adults
Bible school teacher and Voluntary Service teacher
The minister
Offertory
Closing Hymn: "Shine Thou Upon Us, Lord," Page 293, (Mennonite Hymnary)
Prayer
Benediction

PANEL DISCUSSION:

- I. Sunday school teacher for children
  - 1. Who should teach?
    - a. Christian
    - b. Love for children
  - 2. Preparation
    - a. Bible
    - b. Prayer
    - c. Commentaries
  - 3. Presentation
    - a. Enthusiasm for lesson
    - b. Variation of methods (visual aids where possible)
    - c. Pupil participation
  - 4. Follow Up
    - a. Visit pupils in their homes
    - b. Assign practical living (a lesson derived from the particular lesson studied) to be carried out during the week
    - c. Have pupils report on how they carried out last week's lesson in their daily lives.
- II. Sunday school teacher for adults
  - 1. and 2. (Similar as for children)
  - 3. Presentation
    - a. With enthusiasm
    - b. Encourage considerable class discussion
    - c. Ask for class members to bring questions
    - d. Apply lesson to daily living taking into consideration the interests of the class.
- III. Bible school teacher and Voluntary Service teacher
  - 1. Adequate preparation each day.
  - 2. If in church, teach respect for the church and its property.
  - 3. Supervise recreation period.
  - 4. Strive to win souls for Christ.
- IV. The minister

Have a minister of the gospel discuss his part as a teacher for every minister is a teacher.

- V. The music teacher

There is considerable opportunity today to serve the church in this area.

After the speakers have presented their topics encourage group discussion. Bring out problems encountered in teaching Sunday school, Bible school, or any phase of the church teacher. Discuss these problems and try to solve some of them.

PROJECTS:

Sponsor a member of your Youth Fellowship in a Voluntary Service Summer Unit. Most youth groups have someone who would be happy to serve if he could somehow raise funds to pay his transportation to his unit and back home again.

Encourage your pastor to conduct a series of evening weekday meetings or teach Sunday school and Bible school.

If your youth group is in town or close to a city, plan a series of well-planned recreational meetings for the children.

Mrs. Glenn Gering, Freeman, S. D.

Shine Thou upon us, Lord,
True Light of men, today,
And through the written Word
Thy very Self display;
That so, from hearts which burn
With gazing on Thy face,
Thy little ones may learn
The wonders of Thy grace.

Live Thou within us, Lord;
Thy mind and will be ours;
Be Thou belov'd, adored,
And served with all our pow'rs,
That so our lives may teach
Thy children what Thou art,
And plead, by more than speech,
For Thee with ev'ry heart.

—From the "Mennonite Hymnary"

MCC news & notes

CHRISTIAN PACIFIST STUDY CONFERENCE

A small study conference of Western European theologians interested in the Christians pacifist position will be held in Puidoux, Switzerland, August 15-19.

This conference is being sponsored by the European Brethren, Mennonite and Friends Continuation Committee to stimulate discussion and consolidation of the Christian pacifist position among Western European theologians, many of whom are newly open to this way.

Harold S. Bender, chairman of the MCC Peace Section, and Harold Row, executive secretary of the Brethren Service Commission, will represent the historic peace groups of America. We are not certain of any Quaker representation at this time.

Andre Trocme, French leader of Christian pacifists who has visited Mennonite congregations in the U.S., will be among the leaders of the conference. Dr. Martin Niemoller, who just last summer declared that he has become a pacifist is planning to attend.

Although this is only a small conference for those who are Christian pacifists, it is being watched with interest by the World Council of Churches. The WCC is planning to call a later conference of theologians to hear both views of the Christian's attitude toward war, and the Puidoux Conference will be observed closely as an important influence on Western European Christian thinking.

PAX PASTOR SAILS

John and Ruth King Duerksen and children Johnny and Becky of Hesston, Kan., sailed for Germany on July 27. They will live at Enkenbach. From there Brother Duerksen will work for two years as PAX pastor to our PAX units at Backnang, Wedel, Bielefeld and Enkenbach. The Duerksens are members of the Mennonite Church at Hesston, Kan., where Brother Duerksen served as music instructor on the Hesston College faculty for 12 years.

KLASSENS TO BERLIN

Jacob and Helena Klassen of Gretna, Manitoba, sailed for Germany on July 27. They were accompanied by their three daughters. The Klassens are going to Menno-Heim, Berlin, for two years to replace the David P. Neufelds who returned in April. Menno-Heim is the community center in Berlin where many of the refugees from the East Zone come for material aid. Week-end conferences for fellowship among Mennonites of the East Zone are also sponsored by Menno-Heim. The Klassens are members of the General Conference Mennonite Church at Blumenorter, Manitoba.

DOCTOR JOINS JAVA UNIT

Dr. Glenn Hoffman, M.D., of Maytown, Pa., embarked July 27 for a three-year term of service in Java. He will replace David Epp in the outpatient clinic work among the natives in the mountains of Java.

What we need today is not adjusted personalities, but terribly unadjusted personalities, as Jesus was. The Cross is the eternal symbol of an unadjusted personality in an evil world. —Halford E. Luccock

"WHAT MAKES IT TICK?"

(Continued from page 469)

to warn them, Ezekiel tells us, means that they will be lost, but their blood will God require of our hands. Do we want this awful obligation? I don't!

In conclusion, let me quote a significant statement from a book: "Basic New Testament Evangelism" by F. D. Whitesell.

> "Out of divine compassion the heavenly Father sent His only begotten Son into the world at exactly the right time; the Son of God carried out the redeeming purposes of the Father in every detail, and objectively provided a Salvation sufficient to save the world; then God sent the Holy Spirit, then the Church, then the completed Bible. These, according to the New Testament—the SON, the SPIRIT, the CHURCH, and the WORD—represent the outreach of God to a world lost in sin."

Dear reader, do you see your place as a link in the great Redemptive chain? If you do, then you must also see that what motivated God to make Salvation possible, is to be the same as that which motivates us in evangelism. If we fail, the divine Redemptive chain is broken.

Jottings

—**Grace Church, Enid, Okla.:** On Sunday morning, June 5, our pulpit was occupied by Miss Elizabeth Foth. Her stirring message and testimonies indeed proved her faithful presentation of the Gospel these thirty years in the slums of Brooklyn, N. Y. Our young people have again resumed their weekly Monday evening meetings, giving programs at the Old People's Home again. DVBS ended with a program well rendered by the children. One of the teachers, Mary Ellen Boehr, is preparing to go to Formosa. Our missionary ladies have mostly quilted of late. Christmas bundles have been made up and sent again. We are thankful for improvement of the sick of our group again.—Corr.

—**Johannestal Church, Hillsboro, Kan.:** Daily vacation Bible school was held May 25 to June 9. Enrollment included 50 pupils, five teachers. The final program was given June 9. The church and parsonage underwent a "face-lifting" during the month of May. The YPU met on the evening of May 29 for a carry-in supper, followed by a short period of recreation. Then a discussion was held on the theme "Christian Dating and Courtship." We observed a brief memorial service in our cemetery after the regular worship service on May 29. A Mission Society program was given the evening of June 5. Pictures of our mission work in Colombia, South America, were shown. At this time the children also presented their "dime cards" for the vitamin relief project. A total of $107.10 was collected for the vitamin cards. Mr. and Mrs. J. A. Ewert invited their relatives and friends to open house for their 40th wedding anniversary, June 10. On June 12, Children's Day, the following children were consecrated to the Lord: Priscilla Ann, daughter of Mr. and Mrs. Walter Gaede; Michael Ray, son of Mr. and Mrs. Raymond Brandt; and Gary Lynn, son of Mr. and Mrs. Herbert Guhr. For our C. E. program, June 12, we had with us Mr. and Mrs. Milford Schmidt. They showed pictures of their Voluntary Service and 1-W work at Portland, Maine. Twenty-two linen bundles were donated by our church for the tornado relief project during the month of June. Mr. and Mrs. Harrison Unruh invited their relatives and friends to open house on their 40th wedding anniversary, June 26, at North Newton.—Mrs. Walter Bartel, Corr.

—**Friedensfeld Church, Turpin, Okla.:** On Father's Day a number from our group were picnicing at the Meade Lake picnic grounds. Lonny Dean Regier gave a Father's Day recitation in church that morning. The Home Builders Class also enjoyed a picnic dinner at the Meade Lake picnic grounds on open Sunday. Raymond Becker is president of the class. The young people of our church are looking forward to the Oklahoma Young People's Retreat. The third Sunday in July we had evening services together with our neighboring Church of God church. The meeting was held in our church with Brother Lehnert bringing the message.—Mrs. Chester Windsor, Corr.

—**Zion Church, Donnellson, Iowa:** Four young people were baptized and received into our church fellowship. In April, Freeman Junior College Choir presented a program. Our two mission societies have sent 24 Christmas bundles and 197 pounds of used clothing for overseas shipment. May 1, reports were given by several members who were delegates to the Middle District Conference. May 3, we had our annual Mother-Daughter get together in the church basement. Child consecration services were held on Mother's Day. May 24 several of our members went to Wayland, Iowa, to hear the Gerald Stucky's of Colombia, S. A., Mission. May 29, members of the church honored Rev. and Mrs. Vernon Neufeld and sons with a farewell in the church basement. A cooperative supper was enjoyed by over 100 members, followed by a social evening. Rev. Neufeld is attending Baptist Seminary in Covina, Calif. He expects to enter Princeton Seminary in New Jersey this fall. Our Children's Day program and basket dinner was held June 5. In the evening, closing exercises of the community vacation Bible school were given in the E. and R. church. One hundred and fifty children were enrolled. Howard Raid brought the morning message on June 19. We are happy to welcome the Harold Thiessen family into our church. He has accepted a call to become our pastor. They were formerly from Middlebury, Ind. A number of our young people are attending the various retreats at Camp Friedenswald.—Corr.

—**Meadows Church, Mingo, Kan.:** The Lord has blessed us with a fine harvest. May we honor Him through it all. Our church had a fellowship dinner in honor of Roy Nickel, oldest son of Mr. and Mrs. Arnold Nickel, who recently came home from service. Walter Goossen from the "Go Ye" Mission gave the morning message on July 10. Susie Goossen, daughter of Mr. and Mrs. Alvin Goossen, and Jake Barkman, of near Enid, Okla., were married Friday evening, July 15. Pastor Bergen performed the ceremony. Walter Goossen was chairman of the reception program and Dr. Burkholder gave a practical talk. A number from a distance were present. Mr. and Mrs. Arnold Nickel celebrated their 25th wedding anniversary on Sunday afternoon, July 17. They have eight children and three grandsons. All were present for the happy occasion. Many relatives and friends from a distance were present. The Central Bible Academy choir from Hutchinson, Kan., gave us a program July 26. A group of our young people plan to attend the Maranatha Bible Camp, July 27 to 31.—Corr.

—**Walton Church, Walton, Kan.:** Lamont Woelk brought the morning message on July 10. Curt Boese, our pastor, was in charge of services at the Union Rescue Mission in Wichita, on July 15. A group from the Rescue Mission presented a program in our church on the following Sunday evening. Martin Claassen of Wolf Point, Mont., showed the film "Regions Beyond," on July 5.—Harold Peters, Corr.

—**First Church, Berne, Ind.:** Howard Habegger, student at New York Biblical Seminary and member of this church, is serving as assistant pastor here during the summer months. Our pastor, Rev. Krehbiel, and Mrs. Krehbiel will leave in a week or ten days for Karlsruhe in Germany, where the former will attend a committee meeting to make plans for the World Congress of Mennonites. They will also visit other parts of Europe. B. Chas. Hostetter and a quartet representing the radio program, "The Mennonite Hour," gave a very fine program here on Wednesday evening, July 13. Rev. Harold Burkholder, representing the Grace Bible Institute of Omaha, Neb., preached in this church on Sunday evening, June 19. Mr. and Mrs. Leonard Kingsley and their seven children expect to leave for Timor, an island near Australia, for a three-year term of service under the MCC. Mr. Kingsley will work for the improvement of cattle on the island.—Corr.

—**Gospel Church, Mountain Lake, Minn.:** Holy Communion was observed the first Sunday in June. That afternoon, June 5, a missionary farewell service was held for the Rev. P. J. Nickel family who left the next day, stopping in South Dakota, attending the Northern District Conference, and then continuing on to the West Coast, where they left by plane for their mission field in Alaska, arriving there the first of July. Our pastor and his wife and a number of others were in attendance at the Northern District Conference at Henderson, June 10-14. In the absence of our pastor, Arnold A. Wall, teacher at the Bible Academy, Meade, Kan., was the guest speaker at the morning worship service June 12. Miss Arlene Stoesz graduated from Wheaton College on June 6 and John Allen Esau, also a member of our church graduated from the Immanuel Academy, Reedley, Calif., on June 9. Abe Krause, of our church was married to Ruby Kaufman on Sunday afternoon, June 5, at Freeman, S. D. A number of young people are attending summer school or working away from home; others are enjoying several weeks, a month or all of the summer at their parental homes. Sunday evening, June 19, a C. E. program was presented by the men with "Fishing for Men" as the theme for the program. The Sunday school Children's Day program was held Sunday morning, June 26. Miss Lois Weigand, Child Evangelism Fellowship Worker, gave a very interesting message, directed especially to the children. A fellowship noon meal was enjoyed. That evening, a Missionary Festival service was held with missionary Tina Quiring speaking and showing pictures of work in Africa.—Mrs. Waldo Stoesz, Corr.

—**Immanuel Church, Downey, Calif.:** A most interesting report of the Pacific District Conference sessions was given to us by Mr. and Mrs. Ira J. Stevanus. A musical program was held that same Sunday evening. Other speakers obtained were: Mr. A. P. LeTourneau and Mr. John Gunderson, representing the work of the Gideons and our own Leonard Hanes, a missionary who is teaching at the Rio Grande Bible Institute in Edinburg, Texas. The Christmas bundles were dedicated during our Sunday school hour in connection with the children's program. A beach party was held at Paradise Cove. Twenty were in attendance and all had a wonderful time of fellowship. Graduates this year are: Adell Warkentin, Los Angels Junior College of Business; Don Eitzen, Progress High School in Long Beach; Millree Mohler, Gary Warkentin, Bob Welch, Dolores Fuentes, Fremont High School. We wish all the graduated young people God's richest blessing and may they always look to Him for guidance. Joann Adams recently had an eye operation. The Lord marvelously undertook for her.—Elsie Heer, Corr.

—**Emmanuel Church, Moundridge, Kan.:** Our pastor, Garman Wedel, delivered the baccalaureate sermon in the Moundridge High School, May 15. His topic was, "Youth Chooses a Master." Daily vacation Bible school was conducted in church May 17 to 27 with an enrollment of 60 children. Ascension Day services were observed Thursday, May 19. Sunday, June 5, five young people received baptism and were received as members in the church. Three individuals were received as members from other congregations. The local mission society met Tuesday, June 7, for the annual business meeting and election of officers. Some of the new equipment which the mission society has purchased for the church kitchen are a new 100 cup electric coffee maker and some sink units. Christmas bundles were prepared for relief purposes. The annual Sunday school fellowship picnic was enjoyed Sunday, June 12, in Lenna Square, McPherson. Holy Communion was observed Sunday, June 19.—Corr.

—**Bethel Church, Mountain Lake, Minn.:** On Feb. 16, D. B. Hiebert, for many years a faithful member of our church passed away. He became the first organist of Bethel Church and continued this service as well as that of choir director for about 50 years. In February the MCC releif canner visited our community. Our congregation gave a total of $1602.00 for this cause and canned 2,796 cans of meat. On Sunday evening, March 27, we were privileged to have the choir of the local high school under the direction of Roger Tenney. The sixty-nine voice choir gave a very inspirational concert. Good Friday, April 8, our church Mixed Choir presented the "Seven Last Words." The week after Easter, April 12, The Mennonite Singers of Bethel College presented a concert. On April 17, the Freeman Junior College sang in our church, for the evening service. May 29 was an important day in our church for on that Pentecost Sunday, seventeen new names were added to our membership list. Eight of these were accepted by baptism and nine by letter.—Mrs. Henry G. Kliewer, Corr.

(Continued on next page)

—**Goessel Church, Goessel, Kan.:** A number of men of our church have helped to clean up tornado-stricken Udall, under the auspices of the Mennonite Disaster Service. Thirty-two disaster kits were contributed to the MCC project by our church. June 26, forty-six Christmas bundles were dedicated to be distributed "In the Name of Christ." Two members were added through baptism and three by letter to our church on May 29. Children's Day was observed with a program and fellowship dinner, June 12. Mrs. O'Ray Graber showed pictures and told of their experiences in Germany, July 3. Our pastor, Leo Miller, is spending several weeks at the Intermediate retreats at Camp Mennoscah, teaching a course in Christian Living. Courtney Dean, little son of Mr. and Mrs. Marvin Banman, died May 24. Two girls from our church are in Voluntary Service.—Mrs. Theodore Schmidt, Corr.

Into the Beyond

JACOB H. STUCKY, member of the Hopefield Mennonite Church, Moundridge, Kansas, was born May 14, 1870, and died on June 27, 1955.

MRS. FRANK AMSTUTZ, formerly Naemi Sprunger, 74, and Caleb Sprunger, 72, sister and brother, passed away on May 3 and June 29, respectively. Their pastor, Olin Krehbiel, conducted funeral services at the First Mennonite Church at Berne, Ind.

CLARA LUGINBILL REUSSER, widow of the late Dr. Amos Reusser, passed away on June 13. The funeral service was conducted at the First Mennonite Church in Berne, Indiana, of which she was a member.

Film Review

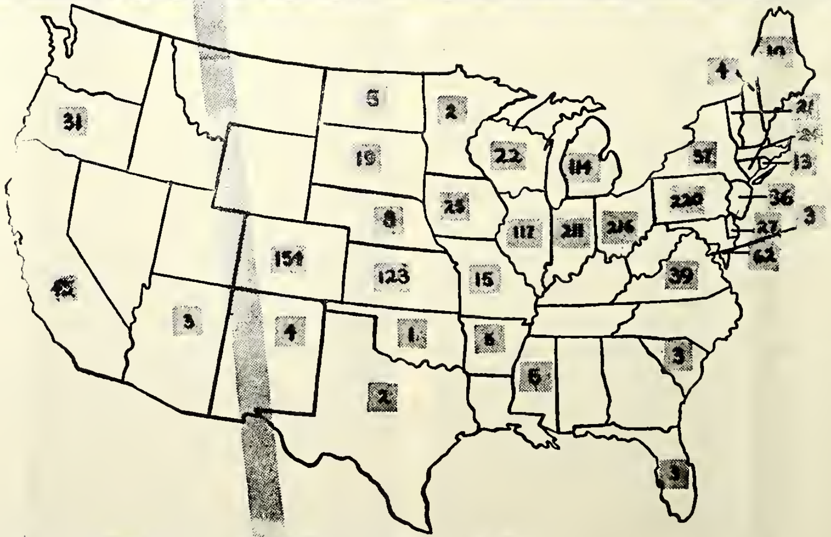
THE FOURTH "R," 16 *mm., black and white,* 22 *min., available from many rental agencies. Rental* $6.00. *Available from General Films Limited, Winnipeg, in Canada.*

A number of parents in a wartime boom community suggest the need for a church-sponsored day school to their Episcopalian minister. After a thorough investigation of the need and of the possible support for such a school it is established.

The picture portrays the development of the project until provision is made for children from kindergarten through high school. The picture portrays the story in an interesting way showing how religion can be a fourth "R" through the parochial school.

This picture would have value primarily in communities that are contemplating starting a parochial school of some nature. The picture could also be used in a group that is discussing various means by which Christian truth can be taught to children.

INTO ALL THE WORLD AS CHRISTIAN AMBASSADORS



Where Mennonite and Brethren in Christ I-W's serve

In addition to these serving in 34 of the 48 states and the District of Columbia, other Mennonite and Brethren in Christ men in U. S. government alternative service witness with them to the way of Christian love and peace through work in the following countries: Algeria, 3; Austria, 5; Belgian Congo, 3; Canada, 2; Egypt, 1; France, 1; Germany, 57; Greece, 9; Holland, 1; Indo-China, 1; Iraq, 1; Java, 1; Jordan, 7; Korea, 3; Mexico, 3; Paraguay, 7; Peru, 10; Puerto Rico, 19; Rhodesia, 2; Switzerland, 2; and Tanganyika, 2.

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THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Dedication Service, new Mennonite Church at Backnang, Germany. (See page 490)

Mission to Washington, D. C.

Elmer Neufeld and David Habegger

A Country in Upheaval

Mrs. Eva Harshbarger

The Christian Peace Testimony in Japan

Verney Unruh

Volume 70 Number 31 August 9, 1955

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WANTED

A Christian girl between ages of 18 to 35 years to cook for a family of six, children school age. She will have her own large bedroom and bath adjacent to kitchen, receive $40.00 per week, and have Thursday afternoon and Sunday off after breakfast. Must know how to cook.

Phone collect MU-65016 or write:
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No. 11 Hampton Road Eastborough
Wichita, Kansas

The Mennonite

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One and Two Year Volunteers

As of July 1, 1955, the General Conference had the following 35 members serving in MCC VS for a one or two year term. These volunteers are supported by the Board of Christian Service at an average of $35 per volunteer month. Thus our congregations can make these volunteers reach into these fields of need. We are a part of society as a whole. We want to make a positive, Christian contribution. Voluntary Service is still young. Let's work locally to support financially and to enlist the right young people for this potential service so that it may grow. EME

Baptist Home for Children
Lois Eckman, Lancaster, Pa.
Robert Eckman, Lancaster, Pa.
Merle Entz, Newton, Kan.
Glen Goering, Moundridge, Kan

Boys Village (for Juvenile Delinquents)
Edwin Neufeld, Inman, Kan.
Marjorie Neufeld, Inman, Kan.
Allan Niessen, Mt. Lake, Minn.
Wilmer Wedel, Burns, Kan.

Brook Lane Farm
Annie Ediger, Inman, Kan.
Anne Belle Goering, Moundridge, Kan.
Naomi Unruh, Galva, Kan.

Coalinga Migrant
Kathleen Janzen, Arnaud, Manitoba, Can.

German Orphan's Home
Neil Kehler, Abbotsford, B. C., Can.

Gulfport, Mississippi
Ethel Krehbiel, McPherson, Kan.
Harvey Loewen, Mt. Lake, Minn.
Harold Regier, Burrton, Kan.

Junior Village (Dependent Children)

Kings View Homes
Gilbert Franz, Walton, Kansas
Arlan Ortman, Marion, S. D.
Ellen Ortman, Mrs., Marion, S. D.
Lavina Penner, Inman, Kansas
Theodore Zerger, McPherson, Ks.

Maine General Hospital
James Clymer, Blooming Glen, Pennsylvania
Merlin Krehbiel, Pretty Prairie, Kansas
Clayton Peters, Henderson, Neb.
Donald Regier, Moundridge, Ks.
Carl Yoder, Lancaster, Pa.

MCC House, Washington, D. C.
Sarah Ann Jantzen, Plymouth, Nebraska

New Life Boys Ranch (Juvenile Delinquents)
Leslie Dyck, Moundridge, Kan.
DuWayne Falk, Mt. Lake, Minn.

North Topeka Project (Community Center Construction)
Richard Ediger, Inman, Kansas

Prairie View Hospital
Angeline Mendel, Mrs., Freeman, S. D.
Max Miller, Freeman, S. D.
Darrel Thieszen, Henderson, Neb.

Wiltwyck School (Juvenile Delinquent)
Martha Loewen, Dinuba, Calif.
Norma Schmidt, Shafter, Calif.

Of Things to Come

Aug. 7-12—Young People's Retreat at Camp Mennoscah
Aug. 12-15—Senior Young People's Retreat, Camp Mennoscah
Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah
Aug. 19-21—Young Family Retreat, Camp Mennoscah
Oct. 19-21—Western District Conference, Beatrice, Neb.

A WARNING

The Mennonites of central Illinois have had some unhappy experiences recently. Since the same incident may be repeated in other Mennonite communities they would issue the following information:

A father, mother, two girls and a boy (teen-agers), driving a black Packard car with Pennsylvania license number 9445 C come into a community asking for money to enable them to get to their home in California, since the father was recently released from a veteran's hospital in Philadelphia. They give an Upland, California, address and claim to be members of the Upland Church. They are quite familiar with names of our ministers, missionaries, mission stations, etc. The father gives various names such as Courtland H. Roeber, C. H. Roeber, Henry R. Courtland.

Their case has been investigated. The pastor and city of Upland, California, prove claims false. Their car is registered in Pennsylvania under false address. The veteran pension they claim is not accurate.

Other Mennonite communities should be on guard against this family to avoid being "fleeced."

Editorials

TALKING PEACE AND THINKING WAR

Nobody is willing to admit that they are working for war. Nations and individuals with one accord claim they want peace. The difference seems to be the method of trying to secure lasting peace.

There are those groups who are sure that the way to obtain peace is to be so heavily prepared for war that all other nations will be afraid to risk an open conflict. This ancient disproved theory still deceives multitudes. It has not prevented war in the past and there is no reason to expect it will do so in the future. In fact it stimulates war, for if each nation starts out on this theory, there is a mad rush to heap up armaments as each nation strains its utmost to outdo its rival. Instead of leading to peace, time and again this has led to war. We do not get peace by preparing for war any more than we reap wheat by sowing weeds. "Whatsoever a man soweth that shall he also reap" is good gospel truth. We are willing to admit the truth of that statement in almost every line except in the argument of preparation for war. Trying to preserve peace by scaring other nations is a method based on the psychology of fear—a psychology admittedly bad.

There is something singularly tragic in our attitude toward Japan. Peacemakers rejoiced when the new Japanese constitution, under American guidance, outlawed war completely. The Japanese people themselves were eager for the pursuit of peaceful means. They were tired of the rule of the war lords, who constantly got them into trouble. They hailed the Americans as liberators from the curse of militarism, and were happy not to be burdened with the great load of armaments and military preparations.

One can see how it is doubly difficult for the Japanese people to understand why, after having outlawed war in their constitution, Americans should now turn about and insist that Japan be again armed and prepare for war after all. We talked peace and thought war. We thought that if Japan were strongly armed again there might be less danger to ourselves.

Why must we be forever slipping back into this old rut? Why make elaborate plans for war if we claim we want peace? Why go on with the old scare theory when it has not worked in the past and is bound to lead to open clashes? Why keep on sowing dragon teeth and hope to raise palm branches of peace?

Christians, who believe in the peace of love and good will, have been slow in promoting their side of the eternal argument. For love is far stronger than fear; in fact "Perfect love casteth out fear." Our whole Christian religion is based on the firm foundation of love, for "God is love." Is it true of churches, too, that they talk peace but keep on thinking in the same military terms as the war-minded?

There are enough church members in our country to raise up and halt universal military training, war preparations, tremendous expenditures in destructive bomb tests. Isn't it odd that as so-called followers of the Prince of Peace we still are drawn toward Mars, the god of war? There needs to be much more preaching and teaching and talking and thinking and praying about the whole matter of the way of love and the way of peace. We have made various grand statements about our wish for peace, but we must also seriously THINK peace—TALK is not enough.

BUT CHECK YOUR CONVICTIONS

We are frequently urged from the pulpit to "Be true to your convictions." Daniel is pointed out as the classic example. He dared to stand true to what he believed, and we urge children to follow his example. However, just being true to our convictions is not enough. We need to be sure our convictions are true. Many an individual stubbornly holds to his opinions when they may not square with the will and purpose of God. The obvious first thing is to check our convictions.

In other words that which we hold to and believe in, needs to be right and true. Then, like Daniel, we should stand firm in our convictions regardless of the consequences; for if right and true, God will take care of the results.

LIFT UP YOUR EYES

Our interests as a church and conference must go far beyond our own immediate community—or at least they should. The day when we have no interests outside the little circle in which we move has long passed. We must lift up our eyes and behold the field before us. The whole world is our parish and our responsibility. Through our missionary and relief interests, we have representatives in many parts of the world.

Our spiritual maps may be too small. If they show only our immediate family and friends and local church it is time to march off those maps and get new ones! Lift up your eyes and behold the field—which is the world.

With this issue a new editor takes over the responsibilities of the Youth Section of *The Mennonite*. Lois Duerksen, who has done fine work as recent editor, wishes to be released to devote full time to her chosen profession of teaching. We wish to thank her for her contribution in the past and to wish her God's blessing in her new work.

Maynard Shelly, recently pastor at Allentown, Pennsylvania, but who has now taken up work as assistant executive secretary of the Board of Education and Publication, will add to his various other duties, that of editing the Youth Section. May we remember him in our prayers as he devotes himself to this important work.

The Christian Peace Testimony in Japan

VERNEY UNRUH*

It is common knowledge that following the war the new Japanese constitution renounced war forever as a means of settling disputes and consequently renounced the right to maintain military forces of any kind. Now, ten years later, what is the picture?

The constitution is still in effect, theoretically, but in practice this article has been set aside. At the urging of U. S. authorities, a new Japanese army, navy, and air force has been established but called Japanese Safety Defense Force to get around the constitution. There is constant talk of revising the constitution.

But what about the common people of Japan? How do they feel? The following speech prepared by a Junior High School student for an English speaking contest reflects their attitude clearly. (Incidentally it won first prize.)

Use Atomic Power for Peace

"Everyone of us wishes to be happy and live happily in the world, yet it is always a difficult thing to do. For thousands of years men have met unhappy incidents such as war. In spite of these disasters of war, our human prosperity has been brought step by step and we are enjoying a little happiness.

"But now a few men have produced two great powers, namely the atomic bomb and the hydrogen bomb. These have power to destroy everything on the earth. A great number of people—babies, girls, boys, women, and old men—were killed by the atomic bombs at Hiroshima and Nagasaki ten years ago. We'll never forget these terrible events. Even more, we'll never forget Mr. Kuboyama, a fisherman who met a tragic death from the "ashes of death" at Bikini Island. He was the first man on earth killed by the hydrogen bomb.

"The terrible power of the atom is well known by now. We should never use this power for war again because the use of it means the ruin and destruction of mankind.

"I am told that atomic power has come to be used for electricity in Russia.

"Well, we should use it to make us happy, to make the world better than that in which we live now. This problem, peaceful use of the atomic power has often been discussed at the United Nations Organization. It is very good, I think. How happy we'll be if this problem is solved by the U. N.

"Again I say, never use atomic power for war again; use it only for the prosperity and happiness of human beings."

Before the contest the teacher of this student brought the manuscript to me to correct. He also brought along the school tape recorder so I could record it so the student could listen to it. I gave it as I thought it should be given as a speech. When I finished the teacher turned to me and said with some feeling, "Now record it again, this time as though you were a Japanese speaking to Americans."

I felt rather uncomfortable. The teacher and I are good friends so I knew it was not directed at me personally. Nevertheless, I felt the sting of those words. It gave me a deeper insight into the attitude the common people of Japan have for war. They have experienced the tragedy of war and are still feeling its effects. They hate war.

In such a situation it would seem the Christian peace testimony would be well received. Yet there are dangers and difficulties in presenting it. Peace is still primarily a political issue. Up until now the Communists and other radical groups have been about the only ones who talked about peace. We must therefore be careful lest we are identified with them since we also preach peace. Another difficulty is that as Americans we come from the nation with the greatest military force in the world. If we say we are for peace some reply to us, "That sounds good but better go back home and practice what you preach."

In spite of this it still behooves us as Ambassadors for Christ to present a clear Christian peace witness. We are American citizens, it is true, but we put Christ above country and we are sent out by a Church that has had a peace witness for over 400 years. We do not preach peace because we want to preserve our Western way of life and culture. We preach and teach it because it is a part of the total gospel; because Christ himself is the Prince of Peace.

Then how shall our peace testimony be given? It must be presented as a vital part of Christian teaching. It cannot be separated from the gospel. So far there is little literature available. Good literature which makes the biblical peace position clear to all is a must. Finally, we must seek to work and co-operate with other groups and churches with whom we are united on a biblical position.

Up until now Mennonite missionaries in Japan have not done much along this line. We have been learning the language, getting a foothold in starting a new work and in general becoming acquainted with the Japanese people and their customs. Then, too, a missionary's time is often limited so that he cannot give the proper attention to this aspect of the work that it ought to receive. We are, therefore, very grateful that MCC is sending Dr. Melvin Gingerich to Japan this fall to co-ordinate our efforts and give the Christian peace testimony new impetus.

The day has come for us to stand up and show the Japanese people that in Christ they may yet carry forward the ideal laid down in their new constitution and lead the rest of the world into the paths of peace.

---

*Missionary to Japan

1930 ---- Eben-Ezer ---- 1955

WALTER and MARTHA DYCK

"Then Samuel took a stone and set it up between Mizpah and Jeshanah, and called its name Ebenezer; for he said, 'Hitherto the Lord has helped us.' " Thus Samuel set a reminder before his people—Ebenezer means "a stone of help"—that their help, to that day had come from the Lord.

Similarly, Fernheim Colony, Chaco, Paraguay, unveiled a "Denkmal" on July 2, 1955. This "stone of remembrance" was erected on a lot next to the "Kolonie-Amt" building. The unveiling took place in the presence of Paraguayan government officials, many of the original settlers, visitors from the other colonies, Orie O. Miller and other MCC representatives.

The Lord granted pleasant weather for the occasion. The days before and after would not have been as suitable. Three DC-3 plane loads of visitors from Asuncion had been detained for two days. Rain continued in Asuncion even on Saturday morning—the day of the celebration. Radio reports from Filadelfia told of clearing skies.

So shortly before noon two of these large planes took off for the Chaco. After an hour in the beautiful sunshine above the vast area northwest of Asuncion, we came down through the clouds soon to get our first view of the hundreds of buggies and thousands of people who had gathered for the 25th Anniversary of the Founding of Fernheim—meaning "far away home."

The large church seating at least 1,500 was packed. Other hundreds came and went during the day. A men's chorus and mass choir sang appropriate selections throughout the day. One number was in the Russian language. One congregational hymn was sung in the Low-German dialect.

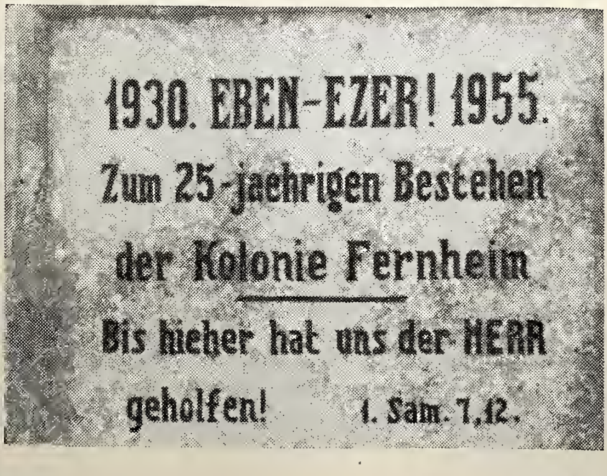
Many reports were given of the progress made during these twenty-five years. Among the poems, one entitled "My Fernheim" was especially touching. Greetings were given personally, by letters, and by telegrams.

The historic unveiling took place at 2 p.m., before the afternoon session. The Oberschultze Heinrich Duerksen presided. A choir of students of the Zentralschule (high school) sang the national anthem. Elder Jacob Isaak led in a prayer of dedication, also in "a minute of silence in memory of the sacrifices of the pioneers." Two government representatives spoke briefly.

Plaques on the four sides of the monument each had their story. The one pictured below, left, was on the back side. The wording was "For the 25th Anniversary of the Founding of Colony Fernheim," followed by the memorable words of Samuel in 1 Sam. 7:12, translated literally from the German, "Thus far the Lord has helped us." On the opposite side (facing the main street) the same is in the Spanish language. As pictured below to the right, a plaque depicts the missionary message reaching into heathen lands. The opposite side concerns agricultural development.

In the Kolonie-Amt there were numerous displays covering the development in church, school, home, and farm life. The deliverance out of Communism was graphically illustrated by a painting made by one of the pioneers. Out-of-doors there were improvised tents, stoves, tools, and implements which had once served, but which in twenty-five years have become outdated.

We were happy to be present on this day of rejoicing. We are looking more hopefully into the future. Their battle for existence and progress is admirable. May the Lord bless their efforts!



1930. EBEN-EZER! 1955.

Zum 25-jaehrigen Bestehen

der Kolonie Fernheim

Bis hieher hat uns der HERR

geholfen! 1. Sam. 7,12.

Mission to Washington, D. C.

ELMER NEUFELD and DAVID HABEGGER

On July 11 and 12 four representatives of District Peace Committees were in Washington, D. C., speaking to senators about our opposition to the compulsory reserve bill, H.R. 7000.

Earlier this year four men from the Western District had gone to Washington, D. C., to speak to Representatives against the continuation of the draft and UMT bills. They felt that such a witness was valuable and that the General Conference should do more of it. Thus when the House passed H.R. 7000 by a voice vote, they notified the Middle, Central, and Northern District Peace Committees of their interest in sending men to speak in opposition to this bill. They suggested that these committees each send one person also. As a result of this suggestion Elmer Neufeld, John D. Unruh, Carl Lehman, and David Habegger went on this mission.

The essential features of the bill that passed the House (H.R. 7000) are:

1. A compulsory reserve obligation for every man enlisted or drafted into the Armed Forces—the drafted man having a total obligation of six years (three years in the Ready Reserve and one in the Standby Reserve).
2. A six-month military training program followed by 7½ years reserve status, for which 250,000 men annually may "volunteer" upon completion of high school or reaching the age of 19) instead of being drafted.
3. Compulsory Ready Reserve Training — three years for the draftee and perhaps 7½ years for the six-month trainee—which involves 48 weekly drills and a seventeen-day summer camp annually.
4. A 2,900,000 statutory limit on the Ready Reserve, instead of the present 1,500,000 limit (the present paid reserve is only about 700,000 to 800,000).
5. Presidential authority to order to active duty one million Ready Reservists in an emergency declared by himself (no congressional action would be needed).

While this bill does not provide for UMT, yet it is the first step in that direction for it sets up the machinery for such a program. This is very clear from a study of the implications of point No. 2. The provision for a compulsory reserve is also very objectionable for it puts four times as many men under military control as there are at the present time. These were the reasons for our mission.

Upon arrival in Washington, D. C., we conferred with Harold Sherk of MCC, Stauffer Curry and Edgar Metzler of NSBRO, and with Raymond Wilson of the Friends Committee on National Legislation. We were told that the Senate Armed Services Committee was still holding hearings on the bill, so we were urged to make special efforts to see committee members along with other senators from the states we represented. John D. Unruh and Elmer Neufeld worked as one team, and Carl Lehman and David Habegger as another. Altogether we discussed this legislation with eight senators and with legislative assistants in twelve other senatorial offices.

The Senate Armed Services Committee was holding the final hearings on the bill on Monday. On the Thursday and Friday before our arrival some 24 non-governmental agencies were given opportunity to testify. However, on Monday both forenoon and afternoon were set aside for testimony from the Defense Department and General Hershey. We attended a part of these hearings since we believed the hearings would provide background information helpful in discussing the bill with senators.

We felt quite subdued at these hearings for there were some thirty military officers, all of high rank, present. The members of the Joint Chiefs of Staff testified in turn. In the presence of such power we certainly felt that what we had to say was but a "voice crying in the wilderness." Even one senator later commented, "My, but there were an awful lot of black cars out there today."

It was obvious that the present legislation will fail to satisfy the insatiable desires of the Defense Department. In very incisive language they made it clear that they want *universal* military training, they want *compulsory* reserve service, they want a minimum of *eight years* military obligation (combined active duty and reserve training), they want *young men* from the age of seventeen, and they want *permanent legislation.*

Also of ominous proportions were the clear indications of the military proneness to sacrifice personal considerations which are basic in a democracy. Repeatedly, when the senators persisted in their questioning about personal inequities, the ultimate answer was that military security must take precedence—personal equity must give way to military requirements.

President Eisenhower had stated that the present number of men in the armed forces could not be reduced unless a compulsory reserve bill was enacted. Committee questioning repeatedly revealed that the military "experts" are not planning such reductions; in fact, it was pointed out that many additional officers would be needed to train the reservists. The present attempt to triple or quadruple the size of the reserve forces is clearly an addition to the regular forces.

There is much apprehension among governmental officials about Russia's military strength and our need to exceed the same. Various statistics are quoted to urge us on. Russia's present willingness to negotiate is interpreted as a result of American military strength.

The request for a reserve force of nearly three million is justified, at least by some officials, in terms of Civil Defense needs. It is generally conceded that, in the event of war, not all enemy planes can be intercepted. The result would be extensive destruction to American cities. In the case of such attack the Reservists scattered throughout the country would be used to maintain order. The request for Presidential authority to call a million Reservists with Congressional action is from a similar perspective.

In trying to evaluate the mission to Washington we cannot point to any overwhelming success. The Thursday following our days in Washington the Senate passed a modified form of the bill by a vote of 84 to 1, with two voting "present." It did have, however, three significant changes:

1. It states that only men who enter active service after the elapse of 30 days after the bill becomes law will have to join the reserves upon completion of service. Thus it will not compel men presently in service to join the reserves. Instead, a cash bonus ($200. - $600.) will be offered to such veterans who enlist for three years active reserve training.
2. It provides for eight years of combined service in the regular forces and the reserves, instead of six.
3. It removes the 250,000 annual limit on the six-month training program.

The bill has been assigned to a conference committee to agree on a compromise form before final action is taken in the Senate and the House. News reports indicate the committee has agreed to No. 1 above.

Those of us who engaged in this mission feel that there was value in giving our witness against this bill in person. We also feel that there is real value in having people in our churches write to their senators expressing their opinion. At one office we were told that they had received quite a bit of mail and that most of it was against the bill.

It is difficult to assess the full effect of the bill in its final form. What will our country be like when the majority of our young men in their late teens and early twenties will be commuting weekly from every small town—from Buhler, Goessel, Carlock, Danvers, Souderton, etc.—to military establishments for military drill and indoctrination? Or, from another point of view, imagine the eventual effect of having some three million men in the active forces, another three million in the Ready Reserve, two million in the Standby Reserve, and over a million on the civilian payroll of the Defense Establishment. Nine million men and women receiving pay, orders or indoctrination from the military.

With an outlook such as the above, many questions demand clear, Christian clarification. What ought to be our relation to a government so preponderantly militaristic? What is our attitude toward the government's defensive military preparations? What is the eventual prospect for our nonresistant views? May God prepare us for the time of crisis.

Flashes of Thought

Unwelcome Visitors

Walter Gering

It was not until later in the week that I heard about the visitors at the Sunday's service. Visitors, of course, are no unusual occurrence at the activities of the church. Seldom does a week go by without some worshiping with us as a congregation. Some visiting with their friends and relatives in the community come with them. Others passing through the village on the highway on a Sunday morning see the church building and pause on their journey to worship. There are those who having heard about Mennonites have been interested in attending a service and make a special trip to be present.

But those two visitors on this particular Sunday were different. No one saw them enter as they quietly slipped in to the service. Where did they come from? No one seemed to know. The Church Register Book at the door had no record of them. Since no one could speak to them we had no information as to their background. All we knew was that during the service their presence was noted. I personally was not aware of their attendance until later.

It disturbed me when I heard of their presence. It reminded me of the story which Jesus told of the sower who went out to sow. Some of the seed fell by the wayside, and the fowls—the birds of the air came and devoured it up. So it had been on this particular Sunday. These two birds—sparrows which had slipped into the service—had detracted from the sowing of the Word. While the Seed was being scattered the presence of these birds had literally "devoured it up," drawing the attention of those who observed them.

And yet, is it not always that way when the sower begins to sow the Word? In every service the birds of the air—sleep, prejudice, preoccupation, discomfort, daydreaming—are present to devour the seed of the Word. These unwelcome visitors are always present, eager to begin their work. As in the parable, so in life some of the seed is lost, never to bring forth fruit.

A few days later these unwelcome visitors were discovered by the custodian. Do you know what he did? He tried to drive them out. When they would not leave he drove them into a corner, laid hands upon them and threw them out. They had no place in the house of God. So it ought to be with all these birds. They may be stubborn; they may resist all efforts to drive them out. But if the seed of the Word is to bear fruit they must be thrown out.

LORD, HELP US TO THROW OUT THESE BIRDS WHICH DEVOUR THY WORD.

A Countr

EVA

The memory of my first visit to a refugee camp is vivid. We had been invited to accompany some of the Christian Missionary Alliance missionaries to the Gougah settlement for a Saturday night service. The image rises before me——the brilliant tropical moonlight on the open space formed by the roadway . . . the borders of deep shadow thrown by the tall dark pines crowding fast upon the long row of new cottages lining the street . . . the glow of a camp fire here and there or the soft light of a candle or a kerosene lamp . . . the aromatic smell from the newly cut resinous pine of the open cooking fires . . . the hazy veil of the smoke hanging under the dark pines . . . in the distance the roar of the waterfall, Gougah, for which the camp was named . . . nearer and in softer cadence the sigh of the pines, the chirp of innumerable insects, the lonely cry of night birds.

Somewhere down the line of shelters, a native drum increased its tempo feverishly . . . nearer at hand was the haunting strum of a long-necked two stringed guitar in oriental lilt . . . and in the partially completed building before me, with its sides still open, thus accomodating a larger crowd than would otherwise be possible, the staccato tones of the Viet-Namese sermon . . . later, pictures of the creation story thrown on the screen by a kerosene projector. It is the juxtaposition of the semi-primitive with such technological mechanisms as a projector that is disconcerting to the newcomer.

The rectangular, dirt-floored, thatched houses of the 200,000 refugees in these camps reflect in their construction the varying character of the people. Some are of woven bamboo——light, airy, and picturesque. Others resemble the log cabins of Early American times, except that the sides are of bark covered slabs rather than the whole logs. On the comparatively treeless stretches near the coast we saw rows of grey mud houses, some of them sagging at the corners almost before they were dry.

In these new raw refugee villages being founded in the forests of the plains area surrounding Dalat, we have distributed food, clothing, and soap. During the Christmas season MCC distributed about seventy tons of "Poinsettia" packages containing edible fats, rice, beans, butter, cheese, and beef and gravy on behalf of the American government—a goodwill offering from the American people to the Viet-Namese. These gifts seem to have been appreciated as that "something extra," and as a reminder to the refugees that they are not altogether abandoned in the tragedy of their exile. We also gave clothing, soap, and a quantity of canned beef—gifts from the American Mennonite people.

The Peoples of Indo-China

The country of Viet-Nam contains a mixture of races. The oldest in central Viet-Nam are the Chams—a proud but small remnant of unknown origin who bear traces of once being highly civilized. According to one of the missionaries who is working among them, they show some similarities to the Samaritans. Their turbans and wrap-around skirts resemble those of the Hindus. Their language has names for Jesus and for certain Christian concepts.

This and their generally receptive attitude makes them easy to witness to, according to my missionary informant.

It is said that when the Viet-Namese came down from the north and were contending with the Chams for the land, it was proposed that the conflict be settled by a tower-building contest—the victor would be the people who could build the tallest tower within a designated time. The Chams set about constructing their usual substantial towers of brick, examples of which still dot the landscape near Nhatrang. But the clever, if unscrupulous, Viet-Namese made their tower of paper and bamboo to complete a structure three times as high as that of the more naive Chams!

The Montagnards (mountaineers) or Mois (savages) as they are sometimes called, also preceded the Viet-Namese. They are a handsome, dark people, more Indian in appearance than Mongoloid, but they are backward, ignorant, and poverty stricken. The women wear a homespun oblong shawl fastened at the waist. The "civilized" ones wear another thrown over one shoulder on top of a blouse. Some of these shawls are quite beautiful in texture and design.

The men wear Western style coats and shirts when they can get them, and trousers too, but many times the lower garment consists only of a breech cloth. The children are often naked. The women and some of the men wear their sleek dark hair in a bun on the nape of the neck.

The Mois carry their babies and handsome native-made baskets for their burdens on their backs. It is not at all unusual to see a group of them walking on the streets of Dalat single file as on their jungle trails, the father leading the group. They may have walked for several days from their villages of windowless, low smoke-filled, thatch-covered huts. It is a common sight, too, to see a group of them squatting on the sidewalk on the busiest street corner in Dalat, enjoying the sights of the city. They

A Viet-Namese refugee with American food-sack.

Upheaval

ER

are undisturbed by the thick pedestrian traffic, the vendors with their fruit baskets and portable refreshment stands, the half-grown shoats for sale nuzzling on yard-long leashes. Some of the Tribes people, as some call them, pierce the ear lobes and gradually stretch them by inserting larger and larger bamboo rings until the lobes almost touch the shoulder. A few still wear brass coils on the legs from ankle to knee.

The Viet-Namese are of two main types the Tonkinese from the North and the South Viet-Namese. The most striking physical difference between them is the thick queenly roll of hair that the Tonkinese wear, or lacking sufficient hair the velvet rolled headdress which simulates the traditional coiffure.

Some of the middle-aged and older Viet-Namese maintain a custom which is abhorrent to Westerners. They file the front teeth down almost to the gums and then they cover with black lacquer the stubs and the remaining teeth. To make matters still worse, they chew betel nut, which adds its bright red stains to the generally unpleasant effect.

On the whole, though, the Viet-Namese are a slender, petite, dainty people, especially the young girls. They look graceful and slim in their long, tight-fitting, high necked, long-sleeved tunics, slit from hem to waist to form flowing panels over the white silk pajama-like trouser worn underneath. Men sometimes wear the same costume (even to the rolled headdress), but always in black or black and white.

For outdoor wear, a conical hat serves as protection from the sun for women and laborers. Men and children usually wear felt hats which contribute an unintentionally comic air because the too generous size envelopes the head to the ears. The everyday or working dress of the Viet-Namese often consists of black cotton trousers and white or black hip-length cotton shirts.

The language of the Viet-Namese is monosyllabic, staccato, tonal, complex in grammer, and difficult for the foreigner to learn, although the written language is easier to master than the Chinese because a Catholic priest evolved a Romanized system for them some years ago.

MCC distribution station in Phan Ri

An unpopular but aggressive minority are the Chinese, many of them refugees from their native land sometime within the last two decades. I am told that most of the shops in Dalat belong to these energetic, ambitious, commercial people.

The Tension in Indo-China

Still more unpopular are the French officials, plantation owners, and military who are here in great numbers but are leaving fast. Dalat is situated in the mountains. For some years it was an exclusive French resort; consequently the widely spaced villas reflect the tastes of the French. The sturdily built masonry houses, with steep roofs to shed nonexistent snow, nestle among the tall pines for all the world like a European village in the foothills of the Alps. Its luxurious gardens bear all the vegetables and flowers familiar to inhabitants of the temperate zone—and more! The Dalat market was a housewife's dream of near-perfect temperate and tropical produce. A silent but sad witness to the troubled times are the many abandoned villas on the outskirts of Dalat—abandoned because they were too remote for safety.

The bitterness toward the French runs deep and is manifested in various ways. One educated Viet-Namese told me that he never looks a Frenchman in the face. Others constantly express distrust of Viet-Namese military officers who went to France to study, or of officials who have collaborated too closely with the French. One reason that the South Viet-Namese were so long in recognizing the danger in the Viet Minh was that the latter symbolized for them resistance to the French rather than Communism. In fact many of the common people still have small knowledge of the ideology of Communism, although they are beginning to be enlightened by the tragic stories of the refugees from the North.

The religion of the country is as varied as the people. The Montagnards are animists—to them evil spirits are everywhere to be feared and placated. Many of their dialects have no word for "Good Spirit" or God. A section of the Viet-Namese are lukewarm Buddhists, strongly influenced by Confucius. I have heard some of them say that religion is for women and children.

A large number of the refugees are Catholics. Dalat has one large cathedral, a number of smaller churches, and numerous seemingly prosperous Catholic institutions. The comparatively small number of Protestant converts have been won by the only two groups present in this country—the Christian Missionary Alliance and the Seventh-Day Adventists.

Fear is an ever present force in Viet-Namese lives—fear of evil spirits, fear of wild animals, fear of starvation, fear of the French, fear of the Communists.

(Continued on page 494)

Indian Golden Wedding

Below is something new, at least as far as I recollect. Brother and sister Spotted-Wolf are the first Indian couple to celebrate their Golden Wedding, having lived as Christians together for 50 years. This is something noteworthy for which the Conference, as a whole, should praise God.

John Thiessen
Executive Secretary
Board of Missions

A Golden Wedding Celebration

On Sunday, July 10, we had the privilege and joy of celebrating the first golden wedding in the history of our mission here in Oklahoma. As far as we could ascertain Mr. and Mrs. Ben Spotted-Wolf are the first Indian couple of this area that have lived together for 50 years.

They were married by Rev. John Funk in the first Arapaho Chapel. They both had accepted the Lord as their Savior before they married and have been members of the Arapaho Church during these 50 years.

We had our regular services in the morning. All present stayed for the bountiful dinner which the family had prepared. At 1:30 we assembled again in the sanctuary for the program. After the playing of some chorals and the singing of hymns the brethren Ralph Little Raven and Bill Williams led in opening Scripture and prayers. Members of the family and friends then gave congratulations. Mr. and Mrs. Spotted-Wolf each gave a testimony of their faith in the Lord Jesus and how they had tried to walk in His way.

Then followed some more songs and short messages by Walter Fire, Rev. Alfred Wiebe, and Rev. Arthur Friesen. Closing remarks were made by Rev. August Schmidt, pastor of the Arapaho Church.

We thank God for Ben and Helen Spotted-Wolf, who have shown their own people that it is possible to be faithful to each other for 50 years. They have demonstrated to them that God blesses such faithfulness.

Prayer Request from Colombia

Below are some excerpts of a letter from one of our missionaries in Colombia. This gives us a further glimpse as to what it means to be a missionary. To preach the gospel is by all means the core of mission work. We at home seldom realize what taxing other duties may come up. Our missionaries in several of our fields are really on the spot, and constantly need our intercession. Let us not fail to intercede for them.

John Thiessen
Executive Secretary
Board of Missions

How wonderful are Christ's words, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." The presence of the Holy Spirit is such a comfort in time of trial.

We have not been writing to you very often since we have placed your names on the mailing list for the *Colombian News,* but a problem has arisen and we need your special prayer; so that is the reason for this extra letter.

New and serious restrictions are being placed on Evangelical schools in Colombia. Already this year over 30 Protestant schools have been closed, bringing the total for the past six years to over 160 . . . in spite of the fact that Colombia is about 50 per cent illiterate and that there are not enough schools to accommodate the children of school age. Our school home which has functioned unmolested until the present time is in grave danger of being closed.

The basis of the difficulty is a recent decree demanding a yearly license from the Ministry of Education permitting private schools to function. Our application has been made, along with the applications from dozens of other Evangelical schools, but we know of none that have been granted. This kind of legal obstacle has to a large extent replaced the violence of the last few years.

We assure you that the children here are praying daily that God will intervene and the school may continue. It is only through prayer that the school has remained open until now. Will you join in prayer with them and us for this serious situation?

Backnang Church Dedicated

(See cover picture)

Dedicatory services at Backnang, Germany, on Sunday, July 10, marked the completion of the first church for Mennonite refugees in West Germany. The new building provides a place of worship for appoximately 90 families. The sanctuary seats 250 while the basement provides rooms for Sunday school classes, youth meetings, a kitchen, and serving area. Much donated labor of American PAX men and several builders, made possible a large saving in construction costs.

Nearly 400 persons filled the new church and overflowed onto the porch and sidewalk for the all-day dedicatory services. Pastor Goetzke, minister of the congregation presided. The principal message was given by Cornelius Wall, associate European MCC director. European PAX Director, Dwight Wiebe, spoke as a representative of the approximately 65 PAX men presently serving in Europe. Assistant European MCC director Milton Harder brought greetings from MCC. Speakers from Germany included Pastor Goetzke, Elder Johannes Hotel, Richard Rupp, Fritz Stauffer, and Ulrich Hege.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Maynard Shelly, 722 Main St., Newton, Kansas

The Way of the Cross

English Cyclist Testifies

John Garbutt biked from Fulham to Cambridge, England, during that country's recent rail strike. He had been ordered to appear before the court to explain his position regarding military service and had no other means of transportation.

Peace News reports that the clerk of the court jokingly suggested that John could have brought his witnesses on his bicycle. But John's witness was contained in a 5,000 word statement which gained him conditional exemption from military service.

In this session in court, which is similar to a draft board appearance in the United States, this young college student said:

"Though I was familiar with the words of much of the Scriptures, they seemed to have little relevance to the way normal people lived. The missionary fervor of the New Testament scarcely corresponded with the deep lassitude of the Congregational Church I knew.

"In the summer of 1952, at the age of 19, between my first and second years at Cambridge, I sat down to reread the New Testament and after making a tabulated comparison of the Four Gospels, wrote a version of the Life of Christ in modern English with an everyday setting."

So it was that this non-Mennonite arrived at his nonresistant position regarding war. He reports on his reactions upon his first awakening:

"One of the first things I awoke to was that I had been tacitly sanctioning war as a just solution for international difference. Earlier I had said flatly:

"'I believe that it is perfectly possible to be a Christian and to drop an atom bomb on a crowded city at the same time.'

"Gradually, I came to realize that any thinking Christian could not contemplate such actions without qualms and self-questioning so serious as to make him unfit for the task.

Divided Churchmen

"Responsible churchmen I found divided, in spite of such unequivocal announcements as that of the Lambeth conference:

"'War as a method of settling international disputes is incompatible with the teaching and example of our Lord.'

"It seems to me that neither the philosophy of negotiation from strength, nor disarmament, nor 'peaceful coexistence,' nor military action 'in certain circumstances' outside our control, are even faintly adequate to the true situation. Only the Cross seems to me to be adequate. The Way of the Cross is to meet evil with good, to love and to transform one's enemies even at their most destructive, whether one has the power or not to negotiate by destruction, to meet even the final brutalities in forgiveness, and self-sacrifice.

"Clearly this must begin on the personal level, and that is why it is my purpose to become an instructor of Christian teaching in schools."

Argument with Editor

Of a meeting with Shaun Herron, Editor of *British Weekly*, John said, "(H) spoke against Christian pacifism, and in an argument afterwards the same issue emerged. He quoted Reinhold Niebuhr, the American theologian, who, while admitting that the ethic of Christ is pacifist, does not believe pacifism to be practical because of the evil in the world. Thus are the conclusions of nonpacifist Christians befogged. So are the flowers of the garden picked to allow the weeds to grow."

(Continued on page 492)

MENNONITE YOUTH EDITOR

With this issue, Maynard Shelly begins the editorship of MENNONITE YOUTH, taking the place of Lois Duerksen who has served in this capacity for the last year and a half. Formerly the minister of the First Mennonite Church of Allentown, Pennsylvania, Maynard is now the assistant executive secretary of the Board of Education and Publication.

ENGLISH CYCLIST TESTIFIES

(Continued from page 491)

John summed up the position of the nonresistant Christian in these closing words:

"The pacifist does not imagine himself free from the corruption and responsibilities of this world. On the contrary, he attempts to combat the corruption—instead of acquiescing in it—by taking on further responsibilities, for Christ's sake."

John asked for unconditional exemption from military service, on the grounds that he knew he had to teach religious instruction in schools. "I don't think that the type of service you can offer me is as important as the work I can do," he said.

Sir Gerald Hargreaves, Chairman of the Tribunal, reminded John that the Tribunal does not "act on the principle of letting people off because they can find something better to do," and in granting conditional exemption advised him that if he wished to carry the matter further, he must go to the higher court.

The example of John Garbutt's awakening through the study of the Scriptures challenges the Mennonite Church to find more ways to witness for nonresistant Christian discipleship.

PENCIL POINTS

Lois Duerksen is getting all set to carve herself a career in school teaching.

So while Lois is molding the minds of second-grade moppets in Whitewater, Kansas, I am left to carve a pencil point and edit MENNONITE YOUTH for awhile.

My name's Maynard Shelly, and I'm a D. P. That means Displaced Pennsylvanian.

Just now I'm making my home in Kansas, but with this issue of MENNONITE YOUTH, I'm moving.

I'm moving in on you, and we'll try to live together. MENNONITE YOUTH will be our home and I'll be living wherever this finds you.

I would like to say that I'll try to be an agreeable host, but I can't. This house of MENNONITE YOUTH doesn't belong to me, it belongs to you.

The editor is your housekeeper. So, if you find any dust, let me know. Dust that develops from a dry condition, that is.

Or if you find any cobwebs, call for the brush.

And then there's the furniture arrangement. If the columns get pushed around, remember that my favorite hobby is rearranging furniture. Just holler when I go off the deep end.

MENNONITE YOUTH is your section and I'm here to make you feel at home, so that we can all be a united Mennonite youth in Christ.

That's the point.

Maynard Shelly

Boom Town Adventure

Ten years ago, Moses Lake, Washington, was a small settlement of some 300 people. Today, it is a boom town with a population of 7,000 or more. What has caused this spectacular growth which presents such unique problems and possibilities?

Three major factors working simultaneously give us the answer. The opening of great tracts of land nearby for irrigation as a part of the Columbia Basin irrigation project has done its part. Larson Air Base located near the city has brought a great many servicemen and their families. Third is the Boeing Company, which has made Moses Lake a branch of its aircraft manufacturing industry.

As a result, most of Moses Lake's people are newcomers. It's a surprise to find someone who's been here more than a year or two.

The established churches are plentiful—in number and variety. But they find it difficult to reach the shifting population in trailer courts and housing units where live the families of construction workers, servicemen, engineers, and prospectors.

Why did a Voluntary Service Unit come to Moses Lake? Many Mennonites are asking that question and we're sure many of Moses Lake's people have asked the same. Here is how it came about.

Edgar Toevs, Presbyterian minister in Moses Lake and Willard Wiebe, of the Menno Mennonite Church near Ritzville, saw that youth volunteers could be of help in this area. The entire project has been one of experiment and faith, but also one that has been most rewarding.

The Workers

We, in the Voluntary Service Unit at Moses Lake, feel privileged to be a small part of the "wheel" in our Conference Voluntary Service program. Together we have worked on our project and we have enjoyed every minute.

The "spokes" of our "wheel" included Anette Kaufman, Marion, South Dakota, schoolteacher who was our unit leader. Also from Marion was Betty Graber. From the Pacific District came Mary Ellen Zook, Portland, Oregon, Lois Franz, Lind, Washington, and Lucille Hege, from Aberdeen, Idaho.

What We Did

We spent our first two weeks teaching Bible school in the local churches. Leola Schultz, who was with the unit for those weeks, taught little tots at the United Missionary Church. Anette and Betty assisted at the Presbyterian-Methodist Bible School. It was an interesting experience to work so closely with these denominations and get acquainted with their program.

On a Saturday morning following our teaching experience, two of us were called into Edgar Toevs' office where we found ourselves face to face with eight ministers of the ministerial association. They commissioned us to make a survey of the trailer courts for the churches. Some of the ministers would ask the trailer court owners for permission to survey their camps, and after introducing us, we would be on our own.

On Monday, went in Lois' car to the Central Trailer Court. Unaccustomed to this type of work, we decided to go together to the first few trailers. Then each one took certain rows and asked for the following information: name, church membership or preference, number of children and their ages, and if the children would be interested in a short Bible school held on the trailer court.

Reactions to these questions varied, but on the whole most of the people were friendly. There were a few who wouldn't give any information, but on the other hand, many were most helpful.

When the question of church membership or preference was raised a surprising number of people gave answers such as this: "We believe churches are good institutions but we do not attend." "We don't have any preference." "We used to attend back home but haven't gotten around to it here."

Most of the mothers were eager to send their children if a Bible school was held on the court.

After doing the survey in the trailer courts we realized that there are a great number of people who have not found the part that Christ should have in their lives. We hope that our visits will help awaken their interest in the church.

Pelican Court Interlude

"Here we are at Pelican Trailer Court! It doesn't look like we are going to have any children this morning," remarked Anette as she and Mary Ellen got out of the car.

They had just left Lucille and Betty at the Lake Shore Trailer Court where they were having a Bible school, and had just arrived at this court where they were teaching.

The two girls picked up their teaching supplies and carried them over to a grassy spot in the shade of some trees. There they sat down to wait for a little boy or girl to peek around a trailer at them.

Soon they saw some children playing on a garbage can, and several minutes later the teachers and the two children were talking happily. It was time to start, and there were only two, so they decided to wait until some other children came.

Finally two older boys approached timidly. Anette asked them if they knew any others who might be coming.

Immediately one of the boys exclaimed, "I have some cousins. We'll go find out if they can come."

And off he and his friend went. So there were only two, but not for long, for back the boys came with two little girls.

"These are my cousins," proudly announced one of the boys.

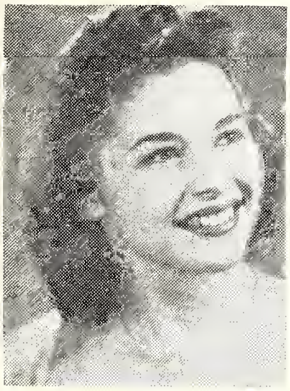
Soon the six children were singing "Heavenly Sunshine," "This Little Light of Mine," and "Fishers of Men." Anette told a story and gave an object lesson and then the children folded their hands and closed their eyes as they prayed together.

Four Bible schools, each of them three days in length, were conducted in a similar manner during this week. Thus our two teams were kept busy every day.

We found some interesting results brought about by the Bible schools. One mother told us that her son had been sickly and wouldn't eat much. But during the Bible school he got up, dressed himself and ate his breakfast of his own accord so he could come to the classes.

Other mothers expressed similar appreciation when the children showed them their handwork. And certainly the children were happy to have a Bible school to which they could come to study the Word of God.

Meet the Presidents



Mrs. Kathleen Kindle, president of the Middle District Young People's Union.

The Middle District Young People's Union recently chose Mrs. Kathleen Kindle of Bluffton, Ohio, to be its president. Having served as the union's vice-president and secretary-treasurer, Kathleen brings to this office considerable experience in youth work.

She also serves as the primary Sunday school superintendent and president of the ladies' chorus in the Ebenezer Mennonite Church, Bluffton, of which she is a member. Married to Herbert Kindle, a railway mail clerk, she lives at 212 South Jackson Street, Bluffton.

Among Kathleen's co-workers in the Middle District Union is Ernest Neufeld, vice-president of the Grace Mennonite Church, Chicago, Illinois. Ernest is a middler at Mennonite Biblical Seminary and is at present summer pastor in the First Church, Reedley, California. Doneta Amstutz, also of the Ebenezer Church in Bluffton, and a sophomore at Bluffton College, serves as secretary-treasurer. Doneta is majoring in elementary education.

Caleb Gerber continues to serve as the union's field secretary for Ohio and Indiana. An active member of the Salem Church, Dalton, Ohio, he is also an officer in the Ohio Christian Endeavor Union. In Illinois, Iowa, and Missouri, the union is represented by Homer Garber, a member of the Bethel Church of Fortuna, Missouri.

An outstanding production of the YPU is the *Vine Press,* a bimonthly newsheet edited by James Sprunger of Berne, Indiana, with the assistance of Helen Neufeld, of Chicago, Illinois. Both of them have had experience on student publications at Bluffton College.

Fulfilling its aim to lift up Jesus Christ and give Him pre-eminence in the lives of all youth, the union supports the Verney Unruhs in their work as missionaries on Kyushu Island, the General Conference mission field in Japan. Another part of this program is the Ohio-Indiana youth retreat which will be held on the Bluffton College campus, August 27 and 28.

MCC news & notes

SPECIAL FUND FOR NEEDY AMONG MENTALLY ILL

The Mental Health Section of the MCC is now in process of setting up a special fund for needy patients among applicants to the three MCC administered mental hospitals. This fund will be used only (1) for those whom the hospital psychiatrist recommends as needing the treatment which the hospital can give, (2) when the patient and family recognize the need for treatment but require aid to pay the cost, (3) if there is no other aid available.

Even though our hospital staffs work for much less than competitive pay rates, costs of treatment of mental illness run much higher than general hospital care because the treatment is so highly specialized and usually requires more time. Thus the cost can be prohibitive to those who need this care but have no source of financial aid from relatives or congregation. It is for those who meet all three of the above conditions that this fund is being established.

A local committee will administer the fund from each of the three hospitals—Brook Lane Farm, Hagerstown, Md.; Prairie View, Newton, Kan.; and Kings View Homes, Reedley, Calif. The committee will include the local hospital administrator, psychiatrist, and social worker.

Mennonites and Brethren in Christ have become increasingly aware of their responsibility to the mentally ill. Our mental hospitals and the young men serving in the state mental institutions are outgrowths of this concern. But there have been cases at our hospitals where patients had no finances to cover treatment. Since our hospitals have no source of operating funds other than patient fees, they could not accept many such patients.

If you can contribute to this special fund for needy cases among the mentally ill, send your gift to your conference treasurer or to MCC, Akron, Penn.

DONALD KLIPPENSTEIN TO DIRECT KOREA PROGRAM

Donald Klippenstein has been appointed to direct the MCC program in Korea. The Administrative Committee consisting of Verne Kohls, Robert Lee, and Clara Eshleman will continue to serve in an advisory capacity for the first six months of Bro. Klippenstein's term.

Bro. Klippenstein, formerly of Henderson, Neb., taught mathematics at Bethel College, North Newton, Kans., before entering MCC relief service. Mrs. Klippenstein (Elizabeth Teichroeb) of Winkler, Man., is a registered nurse.

The Klippenstein's sailed for Japan on July 8. They will go from there to Korea, and are expected to arrive at Taegu in early August.

PAX MATRON SAILS

Anne Driediger of Winnipeg, Man., sailed on August 1 for Germany. She will serve for two years as PAX matron at Bielefeld, the newest PAX unit in northern Germany.

Anne is a member of the North Kildonan, Man., Mennonite Brethren congregation. For the past years she has taught grade school at Winkler, Man.

A COUNTRY IN UPHEAVAL

(Continued from page 489)

A concommitant of this fear is an underlying distrust of their fellows, especially manifested by those who have gone through the neighbor-spy-on-neighbor policy of the Communists. One such refugee said to me one day, "In the North you did not tell anyone anything that was true—not even your former classmates and friends. And if you intended to go South, you did not say so when asked, even though the next morning might find you at the airport ready to embark."

The Catholic refugee camps have efficient leadership and resources that many of the non-Catholics do not have. This has been a concern with us, and with the other Protestants. As a consequence, we are planning a "model" or pilot village of, largely, non-Catholics. It is our purpose to live at least part time in the new village, giving our services in whatever way we can—with technical know-how, spiritual strength, medical aid, and as morale builders—with God's help. It should be an interesting experience to live in the jungle in a bamboo house.

In the meantime, we have been trying to make our Dalat house a truly, "precious House," as one young Viet-Namese called it, for any who might seek us out. The opening wedge is the natives' ardent desire to learn or improve in English. The urgency of this desire symbolizes in my estimation the turning to America as the real hope for the future of Viet-Nam. Pray that God may give our country the wisdom and power to keep the world at peace and to assist those less fortunate. One needs to see America from this side of the world to realize what a marvelous country it is—and it is in true humility that I speak. God has so richly blessed us, not only in material things, but in intelligence, vitality and courage as well. Let us pray to God daily that we do not appropriate these blessings for our own selfish ends, but that we may always think of ourselves as stewards of His bounty.

The man who cannot wonder is but a pair of spectacles behind which there is no eye.

—Thomas Carlyle

Into the Beyond

MARY JANTZ BECKER, was born in Gruenthal, Poland, February 2, 1864. She came to America with her parents in 1874. Died, June 20, 1955. She was a member of the New Hopedale Church, Meno, Oklahoma.

BENJAMIN A. ECK, of Fairview, Oklahoma, and member of the New Hopedale Church, Meno, Oklahoma, was born December 4, 1857, and died June 16, 1955. He came with his parents to America in 1874, settling in McPherson County, Kansas.

Jottings

—**Deep Run Church, Bedminster, Pa.:** Our Senior and Junior Choirs took part in the E. D. Conference Choral Festival. A Rural Life Service was held Sunday evening, May 15, when the Granges and 4-H Clubs from Upper Bucks County were our guests. The Bluffton College Vesper Choir presented a sacred concert here June 14. A special congregational meeting was held with the building committee and the architect recently when it was decided to accept the plans for expanding our facilities. Our young men have been enjoying their softball games. Twelve of our members helped one day at Men-O-lan to get ready for the retreats and the youth fellowship sponsored a work day at the Home for the Aged. Fifty-two Christmas bundles, 119 lbs. of soap, and new and used clothing were delivered to Ephrata last week. Mrs. Laura Myers has moved to E.M.C. Home, R. D., Hatfield, Pa. Daily vacation Bible school closed Friday, June 24.—Corr.

—**Summerfield, Ill., Church:** Our former pastor, Henry Grimm, preached his last sermon as pastor on Sunday, June 19. He and his family left for Bally, Pa., on the following Wednesday. Mr. Walter Neufeld, a senior student in the Mennonite Biblical Seminary, will supply us during the summer. He, Mrs. Neufeld and their small daughter have moved into the parsonage. Our members have donated articles to furnish it temporarily. On Children's Day, June 12, six children were consecrated. A. S. Bechtel conducted the consecration service as the pastor's son was one of the children consecrated. We again joined in the vacation Bible school during the two weeks from June 30 to July 1. The closing program was held Sunday afternoon July 3. Our Women's missionary Society and several Sunday school classes sent eight Christmas bundles to be sent overseas. Our farmers have harvested a bountiful crop of wheat and oats and hay, the first cutting. We thank the Lord for His rich blessings.—Corr.

—**New Hopedale Church, Meno, Okla.:** Our DVBS began May 23 and continued for two weeks with an enrollment of 81. It closed with a program given Sunday morning, June 5, and a picnic dinner at noon. Two young people were added to the church by baptism May 28. Sixteen Christmas bundles were prepared by our junior Sunday school and Mission Society. Our church library is growing. We have received more new books. A stewardship film entitled, "Hidden Heart" was shown in our evening service, July 17.
—Mrs. Philip Johnson, Corr.

—**First Church, Beatrice, Neb.:** On April 11 the "Mennonite Singers" from Bethel College presented a concert of sacred music. On April 17 the Junior Choir presented a sacred concert. On May 1 Ernst Harder of Newton, Kan., brought us the morning message, as a part of our annual observance of Deaconess Sunday. In the evening the Bethel College Ensemble rendered a sacred concert. On May 8, Mother's Day, we had child consecration services. We were reminded that mother, father, and child, share responsibility before God to demonstrate love in the home. On May 15, all Christian Endeavors met for the film "The Call of the Cheyenne." On May 29 we had our annual Pentecost services, including the baptism of four young people, who had prepared themselves for a public confession and church membership. On May 25, Rev. and Mrs. Gerald Stucky told us of their work in South America. Daily vacation Bible school was held May 30 to June 10. On May 29 Brother Arthur Dick began work as our assistant for the coming summer months. On June 12 we observed our annual spring communion service. On June 26 we had our annual Sunday school and church picnic in Chautauqua Park. On July 13, Mrs. Marie Penner was called to her eternal home. Memorial services were conducted July 16.—Helen G. Jantzen, Corr.

—**Brudertal Church, Hillsboro, Kan.:** During July and August our church has again joined with the First Church at Hillsboro, Evangelical United Brethren Church, Johannestal Church, and Lehigh Church for evening union services held on our church lawn. Inspirational programs consisting of speakers, films, and programs by the different participating churches are planned. On July 3, Maynard Shelly of Newton, Kan., spoke, and on July 10 the film "Like a Mighty Army" was shown. On July 9 funeral services were held in our church for Peter F. Suderman, father of John Suderman, now pastor at Pandora, Ohio. On July 11, funeral services were held for Mrs. Herbert Funk, who had been suffering from cancer for about a year. On July 12, Richard Balzer, a member of our church, and Marylin Smith were married at the Bergtal Church. The marriage of Effie Lou Nickel to Charles Edwards of Richmond, Kan., took place in our church on July 16.—Mrs. John Andreas, Corr.

—**First Church, Upland, Calif.:** Our pastor, Paul Goering, and Mrs. Agnes Green attended the Pacific District Conference at Monroe, Wash. Leonard Wiebe preached for us in the absence of our pastor. June 5, our church enjoyed the Bethel College Vocal Ensemble. June 12, Christmas bundles for needy children overseas were dedicated in the Children's Day service. June 19, Aaron Jantzen and family, missionaries to India, were our guests. Rev. Jantzen preached for us in the morning service. They gave us a very interesting account of their work by film and testimony in our evening service. Our summer Bible school, June 20-July 1, was well attended. The co-operative efforts of our pastor and teachers was outstanding. Their work with the children was inspiring. Sunday evening, July 3, our church met in a joint service in the Brethern in Christ Church for a program given by Arthur Yost and King's View Homes personnel in Reedley, Calif. The Lord's Supper was observed July 10. The evening of that date, Dr. John and Jean Zook of Portland, Oregon, newly appointed Conference missionaries to the Congo, spoke and featured films of their work. We are studying Ephesians in our midweek prayer service. Our Sunday School Worker's Conference, for all teachers and officers, is held on Tues., 7:30 A.M. July 24 our pastor gave us a stirring sermon on 1 Kings 19:18. A report of the Pacific District Conference was given by our pastor and Mrs. Green in our evening service.—Mrs. Joel Bachman, Corr.

—**First Church, Bluffton, Ohio:** Sunday afternoon, July 10, a number of our members attended the farewell services for the Vernon Sprungers at the Ebenezer church one mile west of Bluffton. For the past six months Rev. Sprunger has been supply pastor for this congregation. This was a union service of the six Mennonite churches in this area and the program consisted of talks by representatives of the various churches and farewell addresses by Rev. and Mrs. Sprunger who, with their two daughters, are on their way to the Congo. We were greatly blessed by their stay in our midst. Each week a number of our young people and children are attending retreats at Camp Friedenswald. Several families attended the Peace Retreat the first week end in July. The Jacob Duerkson family from Paraguay who have been with us the past year while Mr. Duerkson was attending college, will soon be leaving for one quarter of work at the Seminary before returning to their home. We have enjoyed them very much. Howard Raid preached for us recently while our pastor and family were on vacation.—Corr.

—**Eden, Schwenksville, Pa.:** Just a note to lift the curtain of obscurity from our congregation. We joined in the Community Lenten Services, for the thirty-sixth time. The World Day of Prayer program was held in the Lutheran Church. The churches of the middle and lower region of the Perkiomen Valley held an Easter dawn service in the Ursinus College Stadium. Our choir director, Hugh Schmidt, lead the massed choirs. Our congregation held a special dinner, March 26, with the Walter Gerings and daughter, Lois, as guests. This was a part of the program of a week of services under his edifying preaching. The mothers and daughters held their banquet on April 21. Mothers and fathers reciprocated, the fathers taking charge of our Sunday school on Mother's Day, and the mothers on Father's Day. As a part of our Children's Day program, Mr. Charles Kriess, Deleware River Policeman, addressed the school and congregation—representing the Pennsylvania Temperance League. The offering for that cause was $91.75. Elmer Ediger conducted a very informative seminar for our members on Saturday evening, June 11. Due to our scattered condition, we entertained the Bluffton Vesper Choir, at the Woodside Manor, a nearby summer resort hotel, June 18. Our community held a joint

(Continued on next page)

Bible school in the public school buildings, June 13-24. Since some of our departments are crowded for space, we must make room—our first offering toward this, in the Sunday school, June 12, $625.75. Our greatest thrill came from our farewell party for the Vernon Sprungers and Miss Tina Quiring, Wednesday evening, July 13. Nor did it make us sad when the steamship company changed their sailing date from Saturday to Monday, July 18. Just one more sermon for Brother Sprunger.—Corr.

—Salem Church, Dalton, Ohio: At the June meeting of the Missionary Society, 30 Christmas bundles were dedicated and sent to the MCC Headquarters along with 4 large quilts, 7 small ones, 27 lbs. of other bedding, 28 lbs. of used clothing, 8 lbs. of baby clothing and 3 lbs. of yarn and thread. The C. E. Society collected shoes as its project and the Men's Brotherhood collected money for underwear. A farewell service was held at the church on Monday evening, July 11, for the Vernon Sprunger family prior to their return to the mission field. Andrew Shelly, who visited our church in behalf of the Mennonite Biblical Seminary, showed slides and spoke about his tour of Mennonite missions at the Sunday evening service on July 17. He was accompanied by Mrs. Shelly and son David. Russel Gregory and James Brown attended the Intermediate Retreat at Camp Freidenswald the week of July 10. They accompanied pastor and Mrs. James Reusser who served as instructors for the session. A. C. Diller is slowly improving at his home in Orrville following a serious operation that was performed several weeks ago.—Mrs. Earl Hofstetter, Corr.

—Pleasant Valley Church, Kismet, Kan.: Friday evening, June 24, Ed. Reimer from Omaha, Neb., visited our church in the interest of the International Christian Leprosy Mission and showed us the needs of the field in pictures. Sunday, July 3, Pete Z. Friesen, home on furlough from the mission field in Africa, occupied our pulpit in the absence of our pastor, and showed slides in the evening. Sunday morning, July 3, our pastor Leonard B. Ewert filled the pulpit at the E.M.B. Church at Meade. July 17, Rosco Schultz, a 1955 graduate from Grace Bible Institute at Omaha, Neb., brought us the message both morning and evening. The Ladies' Missionary Society is making attendance and memory verse cards for the migrant mission station at Eloy, Arizona. Also cutting quilt blocks for the Indian mission station in Arizona.—Corr.

The Creed of the Nations

I condemn war and name as peace
My sought for priceless gem,
Yet still prepare for that which I
So bitterly condemn.

I present Purple Hearts and praise
As rewards to young men
For their efficiency and zeal
In that which I condemn.

Though peace and freedom is my aim,
I train young men to kill,
And through conscription force those men
To train against their will.

Though I denounce the use of force,
Through pious phrases sung,
Yet threat of force I too employ,
Debunks my prating tongue.

Though I profess to be the means
Through which our wars shall cease,
Yet still I train young men for war,
The opposite of peace.

One does not train to save his life
In order to decease,
Then why should nations train for war
To bring a state of peace.

—Vernon Stucky

Bookmarks

CHRISTIAN PARENTS BABY BOOK by Alta Erb and Winifred Paul, illustrated by Esther Rose Graber. 48 pages. Scottdale, Pennsylvania, Herald Press, $2.75.

A Christian Baby Book

Christian parents will not want to miss the delightful baby book carefully prepared by Alta Mae Erb and her daughter, Winifred Paul, both Christian mothers of Scottdale, Pennsylvania.

Every page of this baby book has a warmth of feeling as it guides parents to recognize their privileges and opportunities in receiving from God the gift of new life to love and to nurture.

"Laborers together with God" is the emphasis of the book. The very first page links the parent to God in the prayer of Manoah:

> "O my Lord,
> Teach us what we shall do unto the child,
> How shall we order the child
> And how shall we do unto him?"

On the following page are the beautiful lines in simple wording:

> "My God, I sit beneath Thee,
> My little child upon my knee;
> My little one looks up to me
> And I look up to Thee."

Large portions of the book are given over to helpful parent-guidance and to charting of the child's growth in all phases of his development, giving space for recording the many achievements in a child's early years.

If you are parents of a newborn babe you will enjoy possessing this book for your own spiritual growth in parenthood and for a later spiritual heritage for your child. The rest of us will enjoy placing this book into Christian homes to which children have been born.

The book is delicately bound in white cloth and is packaged in a white gift box. You will be delighted with the art work by Esther Rose Graber, especially her toddlers at sleep, at play, or at mischief.

—Joanna S. Andres

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by Hal H. Harrison

MENNONITE LIBRARY BIBLICAL SEMINARY

After Four Years

Verney Unruh

Conference on the Believers' Church

Some Indian Testimonies

Anna Baerg

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MY NEIGHBOR

"Who is my neighbor?
He who needs my care!
Where is my neighbor?
Everywhere!
When my neighbor's eyes are weary,
And his heart is sad,
Help me, Lord, to help my neighbor
To be glad."—**Now**

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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THE READER SAYS—

Dear Editor:

At a meeting of the Mennonite delegates attending the 1953 Detroit Conference on the Church and Peace, the concern was voiced that Mennonites ought to testify of their nonresistance convictions to groups associated with the National Association of Evangelicals as well as those in the National Council of Churches.

Several recent articles in Christian periodicals indicate not only that these convictions are finding expression in both of the above groups, but also that they are receiving serious consideration. We are encouraged by this new interest in Christian nonresistance. At the same time, as Mennonites we would do well to consider the current areas of agreement and disagreement.

In an article entitled "God Wills Both Peace and Justice" (*Christianity and Crisis*, July 13, 1955) Episcopalian Bishop Angus Dun and Reinhold Niebuhr of Union Theological Seminary suggest that pacifist Christians distort the Christian concept of love by their attempt to apply an individual ethic (that which applies between the individual Christian and his neighbor) to a collective situation such as international politics. This article is largely written in answer to "Peace Is the Will of God," an earlier joint statement of the three historic peace churches.

Equally significant is the appearance of two articles in the August 1 issue of the *United Evangelical Action.* C. N. Hostetter, Jr., president of Messiah College and chairman of the Mennonite Central Committee, sets forth the nonresistant view of "The Christian and War." This is answered by Gordon H. Clark, Butler University, in an article entitled "Is Pacifism Christian?". His article relies heavily on the Old Testament and Romans 13 in concluding that the execution of criminals and the waging of war are legitimate functions of government.

How would you answer these objections by fellow Christians?

Elmer Neufeld

Of Things to Come

Aug. 15-18—Senior Adult Family Retreat, Camp Mennoscah
Aug. 19-21—Young Family Retreat, Camp Mennoscah
Sept. 7—Bethel College, Freshman Assembly
Sept. 8-10—Bethel College, Registration
Sept. 9—Bluffton College, Freshmen orientation
Sept. 11—Bethel College, Formal Opening, 8 p.m.
Sept. 13-15—Bluffton College opening.
Oct. 19-21—Western District Conference, Beatrice, Neb.

A Call to Prayer

Elsewhere in the pages of this issue of *The Mennonite* you find the description and details in regard to the study Conference on the Believers' Church to be held in Chicago this month. In the light of the need for greater unity within our Conference and clarity on important concepts regarding our faith, let us enter into sincere and fervent prayer that the Conference may accomplish in a large measure the aims and purpose for which it has been called. Let us pray that the blessings of this study may not reach only a select few who are in attendance, but that they may be brought back into the life and work of every congregation concerned.

THE CONGO CALLS

We rejoice that more of our missionaries are returning to the Congo. Brother and Sister Sam Entz will sail soon. When they again reach their field, it will be Brother Sam's responsibility to keep all the vehicles in repair as well as do other evangelistic work. Mrs. Entz will have medical work as her particular charge. They would enjoy a steamer letter to wish them Godspeed.

Rev. and Mrs. Samuel Entz,
Passengers
S. S. Lualaba
Belgian African Lines
Pier 14, North River, Foot of Fulton Street
New York

Sailing August 27, 1955.

Editorials

AIR-CONDITIONING

"Hot and humid" seems to be the general weather forecast day after day. Perhaps by the time this is read the prolonged heat may have broken. But at present writing it seems quite general throughout the world.

The art of air-conditioning receives a great stimulus from such warm weather and it has had a tremendous growth with the past few years. The next step seems to be the air-conditioned automobile. Man has a genius for making himself comfortable, physically.

We could do a great deal more to condition the atmosphere, spiritually. This is especially important for the children. Many grow up in an atmosphere that is unwholesome and unhealthy. The church could be as a great atmosphere-conditioning unit in a community, which would make the spiritual climate invigorating and stimulating. Children should have the privilege of growing up where honesty, truth, faith, and love are vital parts of the community "weather."

PROGRESS IN MISSIONS

Many who attended the General Conference at Freeman, South Dakota, in 1950 will remember the high moment when it was voted to open mission work in Japan. The report this week, showing the progress "after four years," is indeed encouraging. As is pointed out, it is not an easy task with everyone just waiting to accept Christianity. But there has been significant progress for which we thank God and take courage.

The Board of Missions deserves our sincere appreciation for the way in which they at once availed themselves of the opening and sent out so large a group of missionaries in so short a time. Sometimes in opening new work things move very slowly. In this case missionaries were selected and sent over with remarkable speed. Probably it was felt that the time may be short and that we must really work while it is day. At any rate, the number of workers put on the field in these few years sets something of a record for our mission work.

But with the sending forth of these fine young Christians there must also go the prayers and support of the home base. They should feel that we at home are with them in spirit and interest, and doing what we can by prayer, information, and giving to support them in their work.

We are extremely limited in China, a good deal of uncertainty exists in India and South America, but in Japan and Africa the doors still seem wide open for mission activity. It is well that we seize the opportunity while it still exists and redouble our efforts to get missionaries out on these fields.

SUMMIT MEETINGS

The whole world was watching the "summit meeting" in Geneva recently, when the heads of four great nations met to discuss common problems and ways of preserving world peace. Just what was accomplished is not quite clear, but it is generally felt that the spirit of goodwill and confidence will have much to do with a better spirit throughout the world.

Perhaps there are other realms in which "summit meetings" could be helpful. Frequently the very fact that we meet with others with whom we may not be in total agreement will help us to understand each other and see each other's viewpoint.

In any large body or denomination scattered over wide areas and having contact with different cultures there are apt to be misunderstandings and different emphases. It would be a good plan, where such differences arise, to have a friendly meeting of the leaders of the different views and discuss their ideas with the hope of understanding each other. This has been done in several instances with a general feeling of real value. More such meetings could well be planned to consider our various shades of differing opinions. In the spirit of Christian fellowship we might become more united witnesses in a divided world.

BEYOND THIS WORLD

Suddenly the papers and radio reports are filled with announcements and opinions about the launching of a small man-made satellite sometime between July, 1957, and December, 1958. About the size of a basketball, it is to be shot 200 to 300 miles above the earth and then start speeding on its orbit around the earth at the rate of 18,000 miles per hour, making its circuit around the earth every 90 minutes. It is expected that scientists will gain much interesting information and data as the new little "moon" goes on its journey for perhaps only a few days.

Some see in this the first step in space-flying to be evolved in time. Whatever the outcome, the world is watching with interests for further developments. The new venture is to be purely in the interests of peace and all information gained is to be shared equally with scientists around the world.

To the Christian, life beyond this world always has a real interest. For the Christian is convinced that there is life beyond the bonds of the earth, and that the true children of God will be ushered into this spiritual world as we leave this earthly life. Much has been written about what the future world will be like but the chances are that it will be much more wonderful than anything we can imagine. As an unborn babe could have little conception of the kind of world it will be ushered into, so we have not the power of comprehension to form a proper concept of heaven. The prospects of going there, however, should be far more thrilling than the announcement of the launching of a man-made satellite in two or three years.

Conference on the Believers' Church

Seeking new light on a variety of problems for the sake of building a more vital church life, eighty delegates from the General Conference Mennonite Church will meet for three days of study in Chicago beginning Tuesday, August 23.

A study of the biblical and historical conceptions of the church under the direction of Erland Waltner, P. J. Schaefer, Cornelius Krahn, and E. G. Kaufman will open the Study Conference on the Believers' Church which has been called by the Executive Committee of the General Conference.

On the second day of this session at Mennonite Biblical Seminary the delegates from the seven districts of the General Conference will study the practices in Mennonite Church life under the leadership of John B. Graber, Cornelius J. Dyck, R. L. Hartzler, and Donovan E. Smucker. The conference will conclude with sectional meetings in which guidance for future activities in church polity, missions, inter-Mennonite relations, and interdenominational relations will be sought.

Elmer Ediger, general secretary of the Board of Christian Service, will open the Study Conference by speaking on the subject, "Statement of Our Task in This Study Conference." This will be followed in the Tuesday morning session by a paper presented by Erland Waltner, associate professor of Bible and Christian education at Bethel College, North Newton, Kansas, on "The Church in the Bible." A response to this presentation will be given by Paul Goering, pastor of the First Mennonite Church of Upland, California.

P. J. Schaefer, principal of Mennonite Collegiate Institute, Gretna, Manitoba, will trace the historical development of the church concept in a treatise entitled "From the Apostolic Church to the Reformation" on Tuesday afternoon. He will be followed by Cornelius Krahn, associate professor of church history at Bethel College with a paper on "The Mennonite-Anabaptists and the Biblical Church." A response to Krahn's exposition will be given by Russell Mast, pastor of Salem-Zion Mennonite Church, Freeman, South Dakota.

"The General Conference Mennonites and the Biblical Church," a study prepared by E. G. Kaufman, Bethel College professor of religion and philosophy; with a response by J. Herbert Fretz, pastor of Salem Mennonite Church, Freeman, South Dakota, will conclude the Tuesday sessions.

Three discussion periods during the first day will allow the delegates a large block of time to evaluate in small groups the studies presented to them. Leaders of the discussion groups which will convene after each presentation during the entire conference include: Wilfred Ulrich, pastor of the Stirling Avenue Mennonite Church, Kitchener, Ontario; J. Winfield Fretz, professor of sociology at Bethel College; John D. Unruh, professor of history, Freeman Junior College, Freeman, South Dakota; E. J. Bohn, pastor of the Bethesda Mennonite Church, Henderson, Nebraska; and Ronald von Riesen, president of Freeman Junior College.

Beginning the second day's activities will be John B. Graber, pastor of the Emmanuel Mennonite Church, Downey, California; and Cornelius J. Dyck, pastor of the Zion Mennonite Church, Elbing, Kansas; with studies in "Standards and Practices in Admitting Members" and "Discipline in the General Conference." "Patterns of Responsibility and Authority in Our Congregations" by R. L. Hartzler, field secretary for the Central Conference; and "Guiding Principles for Our Day from the New Testament and Our Mennonite Anabaptist Experiences" by Donovan E. Smucker, associate professor of biblical theology and Christian ethics at Mennonite Biblical Seminary, will be presented Wednesday afternoon.

The Findings and Statement Committee will give its first report at the Wednesday evening session. Members of this committee include Erland Waltner; Henry Poettcker, instructor at Canadian Mennonite Bible College, Winnipeg, Manitoba; Jacob T. Friesen, pastor at the First Mennonite Church, Beatrice, Nebraska; Willard Claassen, executive secretary of the Board of Education and Publication; H. N. Harder, pastor of the First Mennonite Church at Normal, Illinois, and vice-president of the General Conference; D. C. Wedel, president of Bethel College; and Robert S. Kreider, dean of Bluffton College, Bluffton, Ohio.

On Thursday morning the delegates to the study conference will divide into six groups to study special concerns facing the church. Under the direction of Lloyd L. Ramseyer, president of Bluffton College; and P. R. Harder, secretary of the Canadian District Conference; one group will study "The Congregation, the District, and the General Conference." A second group will study "Our Concept of Church on the Mission Field" led by Andrew R. Shelly, Mennonite Biblical Seminary instructor, with the assistance of Lubin Jantzen, missionary to India. Another group will study "The General Conference and Inter-Mennonite Relations" under the direction of Henry A. Fast, professor of Bible and Christian education, Bethel College; and David Schroeder, former pastor of the Bethel Mennonite Mission, Winnipeg, Manitoba.

Two other sectional meetings will study "Responsibility of Mennonites in the Larger Christian Church" and "Values and Problems of the Lay and Supported Ministry." John Schrag, instructor in psychology and philosophy at Grace Bible Institute, Omaha, Nebraska; and Harold H. Gross, professor of philosophy and psychology at Freeman Junior College;

A Concern

VIRGIL VOGT

Most persons who have an Anabaptist heritage, view this unique background with humble satisfaction.

We have studied long trying to find for our day an equivalent to this heroic Christian movement. The search has led us to adopt distinctive and sometimes radical positions on issues such as: labor relations, war, vocations, mutual aid, political responsibility, and race relations.

There is one area, however, in which we as a church have failed to apply these great principles for which our forefathers stood. The administration of church programs bears only a faint imprint of the distinctively Anabaptist doctrines.

Our heritage is obvious in the types of service which the church is trying to provide. But there is nothing peculiarly Anabaptist about the way in which this service is administered.

We have concentrated our efforts on the task to be done and have been satisfied to pattern our administrative procedures after those of other similar church and governmental agencies. When there were hungry to be fed, we exerted every effort to feed them. When refugees needed houses, our primary concern was for their building. That Sunday school classes have teachers and congregations have the usual services, has often been the goal for which we resolutely struggled. That church schools continue and grow is a major concern.

Because we are performing a Christian service, the occasional hard feelings generated in the process are usually accepted with regrets, and the program continues. If some individual's personality is wounded in the process, with fatalistic resignation this is viewed as a cost of doing the church's work. After all, there had to be a Judas.

For several decades the church has been actively administering a commendable program of Christian activity and service. Yet along the road over which we have traveled, are the scars and debris of strife, misunderstanding, jealousy and competition. Because the cause is Christian we have continued in spite of these regrettable incidents.

But this is a pagan doctrine! This is the foundation on which communism stands; it was this idea that formed the cornerstone of Hitler's philosophy. There is no cause so worthy that it dare continue in spite of unacceptable by-products incurred in the process. No goal is so high that questionable means for reaching it are justified.

As confirmed in the story of the widow's mite, Christ was more concerned about "How" and "Why" things were done, rather than in the deeds themselves. Wouldn't this be a radical approach to church administration! It might mean building one half as many refugee homes just to maintain harmony between brethren. Terrible? But why build the others if because of it there is jealousy among administrators. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love it profiteth me nothing."

You will recall the scriptural admonition—if on your way to the temple with an offering, you remember a brother with whom there is difficulty, leave your offering and go become reconciled to your brother. Worship and service must follow Christian relationships with *all* brethren.

Real Christian service can only result as a by-product of a deep spiritual condition. Even in church administration, Christian service can be performed only *if* and *when* this essential spiritual condition has been achieved within the organization. To continue in spite of internal difficulties is gross hypocrisy.

We need to be primarily concerned in our church administration with "How" and "Why" things are done. That something is accomplished must be a secondary consideration. Procedural standards generally acceptable to business and government dare not suffice in transacting God's business.

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will lead the first group while P. K. Regier, executive secretary of the General Conference Mennonite Church; and I. I. Friesen, president of Canadian Mennonite Bible College; will direct the latter group.

A final group under the leadership of A. H. Schultz, pastor of the Gospel Mennonite Church, Mountain Lake, Minnesota; and Elmer Friesen, pastor of the Grace Mennonite Church, Lansdale, Pennsylvania; will study "Emphases Needed for Strengthening Our Biblical Church Life and Mission."

Following the adoption of a statement to the General Conference congregations, the delegates will hear a closing message given by Dr. S. F. Pannabecker, professor of missions and American Church history and president of Mennonite Biblical Seminary, on "My Vision for the General Conference Mennonite Church."

The devotional sessions for the study conference will be in charge of A. E. Kreider, former president of the Board of Missions.

Invited to the study conference are the officers of the seven district conferences with delegates from each district on the basis of one for each 1,000 members. Visitors interested in attending the sessions of the study conference should make inquiry of P. K. Regier, 722 Main Street, Newton, Kansas.

The aims of the study conference are to get basic direction for General Conference church life in the light of its God-given mission, to examine the concept of the believers' church in the light of Scripture, and to plan how to move ahead on these issues toward a more vital church life.

Consecration for PAX Men

A service of consecration was held on Sunday evening, July 24, at the Hinkletown, Pa., Mennonite Church for the 26 young PAX men who sailed for Germany the following Wednesday.

Brother Ira Buckwalter, treasurer of the Eastern Mennonite Board of Missions and Charities, brought the message, and Brother C. N. Hostetter, chairman of the Mennonite Central Committee, lead in the service of consecration.

Brother Hostetter stressed the importance of the service which these PAX men were to render their country during these next two years. To ease the tensions of fear and hatred by building understanding and trust while helping these people in their need, constitutes a service to our country which men in uniform cannot do, he said. He then lead in a prayer of dedication.

Included in the program were testimonies by four of the PAX men. Challen Beattie, a Presbyterian from Summit, New Jersey, who has chosen to give his 1-W service in PAX, presented this as his testimony:

"Yes, I come here as a Presbyterian, but not as a stranger—for wherever we go in the name of Christ, we are one!

"There are, perhaps, two questions which I have been asked again and again since I came to Akron to join the PAX group. The first is 'How did you come to decide to take this stand?' The answer to this one is comparatively simple.

"I was brought up in an atmosphere of Christianity by my parents—both devout Christians. I was sent to Sunday school in the usual way, studied the Bible in the usual way and became a member of our church in the usual manner. This all passed.

"Then, while I was in college, there came the time for my decision about my two years under the draft.

"What about the Christian teachings that I had learned? Were they not the truth?

"The answer was yes! That is how I became a conscientious objector.

"The second question that I was asked quite frequently was 'How did you come, or rather, how were you lead to join the PAX program?'

"There are perhaps, few here who know what it is to be alone in one's convictions—what it is to be scorned and even hated for these beliefs, to see your Christian statements 'echoed' only in the smug, knowing glances of your schoolmates. Even my parents who loved me and who could understand my reasons could not agree with me. So one learns what loneliness is. There were times when my faith was so shaken by this that only the 'mustard seed' remained.

"When I came to Akron I was seeking fellowship—fellowship with people whose ideas and convictions were like mine—friends—like all of you!

"I visited Akron, and I found this fellowship here at Akron.

"So this time is, for me, a time to give a prayer of thanksgiving for this fellowship found. And as we, in this PAX group go out together to our service in Germany, it is also my prayer that we might learn more of this love which 'beareth all things, believeth all things, hopeth all things and endureth all things.' "

Twenty-six PAX men sailed on July 27, the 35th Anniversary of the creation of MCC, for Germany. They will spend the next two years in construction work in one of the four German PAX units at Backnang, Enkenbach, Wedel, or Bielefeld. From left to right they are (first row) A. Shelly, Quakertown, Pa.; D. Short, Archbold, Ohio; J. Stemen, Goshen, Ind.; P. Gingerich, Uniontown, Ohio; L. Reichert, Bremen, Ind.; J. Raser, Dallas Center, Iowa; P. Boyer, Dayton, Ohio; M. Stoltzfus, Elverson, Pa.; H. Boshart, Mannsville, N. Y. (Second row) F. King, West Liberty, Ohio; J. Shearer, Elizabethtown, Pa.; D. Hartman, Wakarusa, Ind.; D. Hostetler, Harper, Kan.; I. Zook, Latour, Mo.; E. Pfile, Freeport, Ill.; H. Miller, Arthur, Ill.; R. Lambright, LaGrange, Ind.; J. Kauffman, Parkersburg, Pa. (Third row) R. Lambright, LaGrange, Ind.; M. Gerber, Sugarcreek, Ohio; A. Keim, Uniontown, Ohio; A. Kasper, Hutchinson, Kan.; J. Bertsche, Flanagan, Ill.; L. Hochstetler, Kalona, Iowa; C. Beattie, Summit, N. J.; M. Hostetler, Topeka, Ind.; J. Besse, Uniontown, Ohio. Dean Hartman will sail during August.

AS WE ARE BORN

He might have begun his earthly career as a full-grown man. The Incarnation might just as easily have been accomplished within the limits of adult life and full manhood. But what an immeasurable loss! It is because He was born as we are born, lived through all the problems and difficulties of our lives, died—and yet conquered—that He is the continuing inspiration of our hearts today.

—Bruce Barton

Bookmarks

Genius and Saint

THE WORLD OF ALBERT SCHWEITZER by Anderson and Eugene Exman. 144 pages. New York: Harper, $5.00.

Taking the place of Abraham Lincoln as the dominant sermon illustration of our times is Albert Schweitzer. When we look for someone who embodies devotion, self-sacrifice, and service to humanity, we turn to the witness of Schweitzer. In this unusual book of photographs we discover why this eighty-year-old man has caught the imagination of the world.

Schweitzer says, "Example is not the *main* thing in influencing others. It is the *only* thing." As such he has set an example which is the outgrowth of his theology.

As in music he is a student of Bach and in philosophy of Goethe, so in theology his name is joined with Karl Barth, not because he and Barth are alike but because they contrast. Barth in his theology makes much of eschatology, the doctrine of last or final things. Schweitzer also has an eschatology but it is equated with Paul as "being-with-Christ." This fellowship leads not to speculative concern of events "beyond history" but to ethical concern now. This concern is expressed in the words, "Reverence for life (Ehrfurcht vor dem Leben)." He sees Christ as the supreme revelation of a world-renewing ethic.

Born a German citizen in Alsace in the village of Guensbach he early felt that because he himself had been spared personal pain it was his call to help in diminishing the pains of others. So in spite of the fact that his genius in theology, philosophy, and music assured him a secure academic career, he purposed to give himself to the task of carrying his share of the world's misery. Because he felt uneasy about only talking about the religion of love, he has spent twenty-five years since 1913 in a hospital on the dark continent's west coast, in the Gabon province of French Equatorial Africa. Serving under the Paris Missionary Society but without financial aid from them he has built and rebuilt hospitals there serving as the missionary physician to ten different native tribes.

Erica Anderson, producer of a number of film biographies, has given us more than just a Schweitzer picture book. The photographs tell a story. The text by Eugene Exman supplies more than captions. He allows the pictures to tell their own story, and puts into words those dimensions of this great life which cameras cannot capture.

Maynard Shelly

Flashes of Thought

Unafraid

Walter Gering

We laughed as they tore past us in front of the car. It was only later that I pondered the real significance of the pursuit. We had been called to meet with the draft board and so we had made certain that we would be there in time. In fact, we were early and found ourselves sitting in the car as we waited. The normal activities which appear on every street caught our passing attention. In our discussions we hardly noticed them. We were more interested in going over the more immediate concerns of the moment. Several times we did notice him as he hurried across the lawn, in and out among the bushes. The school grounds were directly opposite our car and he was evidently familiar with the lay of the land. We thought nothing of it. He was going about his business and we were tending to ours.

Then suddenly like a streak they whizzed by, across the street and on down through the alley. It seemed so ridiculous, that big husky dog yelping and straining every muscle in mad pursuit of that little bunny rabbit. In and out, whizzing around the corners the little fellow dashed for his life. He had no time to lose; he must escape from the path of that mortal enemy or pay with his life. He was no match in strength for that dog. What he lacked in strength must be overcome in speed and cunning.

I do not know whether he escaped or not. The last we saw of them he was gaining ground. I hope he made it safely. My heart went out to that little fellow in his plight.

It was the words of Robertson which stopped me in my tracks. With that scene still so vivid in my mind my eyes became fixed upon those sentences: "Some Christians are like scared rabbits. They jump and run at the first adversary who says: 'Boo.' They have no more courage than grasshoppers and shy at every shadow. They have to be nursed and coddled if they do their ordinary duty as Christians and church members. Panic is the worst of defeat."

Paul must have had the same thought in mind when he wrote to the Philippians: "And let your manner of life be worthy of the Gospel of Christ . . . and be not frightened in anything by your opponents." For little rabbits it is but proper that they flee in terror. But for children of God, let them "stand firm in the Lord."

In case you need help in drawing up your will, simply address the Conference Treasurer, 722 Main St., Newton, Kansas. We will see to it that you get the right kind of help—and it isn't expensive.

After Four Years

VERNEY UNRUH*

Just four years ago the *M. S. Olga Maersk* steamed into Kobe port and we were at the end of our journey. New scenes greeted our eyes, new sounds our ears, and new smells our noses. Now, after four years, we do not feel so much like strangers; in fact we feel quite at home. Japan has truly become our adopted country.

High lights of the four years stand out like mountain peaks—the trip with "Uncle Will" Voth around the island of Kyushu shortly after we arrived and being led of the Spirit to choose Miyazaki prefecture as our field; welcoming other new workers that year—Vorans, Miss Patkau, Boschmans; living together with these co-workers in the Kobe Mission House while studying the language; the pilgrimage of all of us to Miyazaki for a visit with the Voths and to see our new field in April, 1952; moving to Miyakonojo in February, 1953; watching the work develop as the Lord opened doors; being joined by other workers as they completed formal language study; the first baptisms at the various stations; the first Bible camp; the visit of the Shelly-Detweiler party last year—these and many other experiences come to mind in a brief glimpse at the past.

The victories and the joys that have been ours have come not because we were wise or powerful or of noble birth. The source of these is our Living Savior who is "the same yesterday, today and forever." That there have also been mistakes and failures we would not deny; and the source of these has been our inexperience, our failure to follow Christ completely; an over-concern for self and our own comforts; being busier and more concerned with the things of this world than for that which is Unseen and Eternal.

In these four years the understanding of our work in reaching Japan for Christ has undergone change. Like most young missionaries we came to Japan fired with the enthusiasm of General MacArthur's words that 1000 missionaries could make Japan a Christian nation in three years and reports that the people were hungry for the Gospel. Now that we have a more realistic picture of the work we know that those were fine words but they were spoken from a rather superficial understanding of what it requires to win a nation to Christ that has been under the influence of other religions for centuries. People were hungry, it is true, but that hunger was for anything new and different, not necessarily the Gospel.

So it has required considerable adjusting and refocusing on our part. Our vision remains the same —Christ for Japan and Japan for Christ—and our message has not changed—the Cross of Christ still holds the answers for our deepest needs; but we are still seeking for the method God wants us to use in proclaiming this message. That only preaching is not enough is clear to us; somehow we must also *demonstrate* that Christ is the Living Savior Who would have men serve Him and Who would be their companion seven days a week.

So much for reflections. Our work the past four months has been slowly developing into something more stable and permanent. In April, four of our fine young Christians left us—a girl just out of high school went to Nichinan to help in the new kindergarten where the Vorans are stationed, and three boys left for Tokyo where they entered Japan Christian College to train for future leadership. You can well imagine that this left quite a hole in a small group but since then older people have shown greater interest and been more regular in attendance and this has been very encouraging to us—several mothers, two businessmen and especially two young men who have a vision of establishing a Christian Brotherhood.

This Brotherhood, we feel, is the most significant development in our work here thus far. The two boys are Hamada and Matsumoto. Both of these boys became Christians before we knew them through the influence and teaching of Soul Clinic missionaries. Since that family moved away these boys started coming to our meetings and are both radiant Christians. Hamada-san has been baptized over a year; Matsumoto-san was baptized on June 3 at our service here.

The Brotherhood idea originated with these two. Up until several months ago Matsumoto was in partnership with his brother making bamboo chopsticks. His brother decided that he wanted to sell out and dissolve the partnership. Matsumoto talked to Hamada and they decided it would be a good opportunity to take over this small industry and make it a Christian industry based on Christian principles and then use whatever profit they made for evangelism. At that point they came to me with their plan. I encouraged them all I could. I also told them about the Omi Christian Brotherhood which has been operating for 50 years in a small town near Kyoto. It was decided that it would be most profitable if we went and observed the work of the Omi Brotherhood firsthand. So the first week in May we spent three days there. One leaves there with the feeling that this is one of the most significant phases of Christian work being done in Japan today. Our visit only increased our enthusiasm and determination to develop something similar here in Kyushu. Since then we have been praying, working and planning and now financial problems have been solved temporarily and we will be ready to launch the Kirishima Brotherhood within a week or two. (Kirishima is pronounced Ki-key, ri-like in real, shi-she, ma-like in mama; ki-ri-she-ma). For the time being chopsticks will be produced since this business has a background of some 20 years but we have plans to expand and develop other bamboo products, if possible for export. So it is possible that some day you will own something made by the Kirishima Brotherhood.

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*Missionary to Japan

This is an adventure of faith. An adventure of faith must be backed by prayer so this is one special request we would like for you to remember.

Another aspect of our work that needs your prayers is the Bible camp program for this summer. The camps the past two years have been high lights in our work just as retreats serve a real need in the Church at home. We will have two camps—a junior camp for junior high and high school students (Aug. 3-5) and a senior camp for older young people (Aug. 6-8).

Also on the program for this summer are tent evangelistic campaigns. In our limited experience they have proved to be an effective way to reach some people. Those who became believers in a tent campaign in Nichinan last November are now the nucleus of the church there. And a tent campaign in Miyazaki in May proved that older people in Japan will also respond to the gospel message. A number of old grandmothers are now regular in attending services and express real joy now that they believe in the True, Living God. One major advantage of a tent campaign is that people are less hesitant to enter a tent than they are to enter a building such as a home or church.

There will be four campaigns, most of them ten days. The first will be in Hyuga where the Edigers live; next in Takazaki where I have had a Bible class for nearly two years; and finally two campaigns in the Kobayashi area where the Boschmans are working. Speakers are being secured from other churches and the six young men of our Mission who are in school are coming back for the summer vacation to help. They will conduct children's meetings, do house to house visitation and be on hand to deal with individuals personally after the close of the meetings each night. You can also have a part in these campaigns by praying for them. We are expecting great things.

Our family is all well although with the coming of summer heat we find that we tire more easily and must slow up considerably. The rainy season will soon be over and then the real summer heat will set in. We have experienced that our bodies are still not used to this climate so we covet your prayers for the health of all your Japan missionaries during these summer months.

Real joy comes not from ease or riches or from the praise of men, but from doing something worthwhile.
—Wilfred Grenfell

First Fruits at a New Station in Japan

What a joy the first fruits are: Even in our gardens and fields. How much more in that field which Jesus speaks of in John 4:35. Such joys have been experienced in every land, also on the mission fields. Yet one never gets tired of rejoicing with our missionaries when they can point to such first fruits.

Here is a short statement taken out of one of Brother Paul Boschman's reports:

"For over three months I have been visiting a patient in the city hospital who is a young English teacher by the name of Shiramizu. During this time he has finished a short course on the Gospel of Mark. While finishing the last lesson he gave his heart to Christ. Now he has a wonderful testimony. He said to me the other day, "I have been saved in this hospital, and as a Christian I am to preach the gospel to every creature. In the past three years I have taught over 1000 junior high school students and will teach many more in the future. I want to tell them the gospel of Jesus Christ." He further said, "My desire is to love God with all my heart, and soul, and mind." *Praise the Lord with us for Brother Shiramizu, our first convert in Kobayashi! Then let us also pray for him* that he may grow strong in his faith and live an upright life even while he remains in the hospital for some time to come."

John Thiessen

Executive Secretary
Board of Missions

We Are Challenged

In September our missionaries in Japan expect to carry on intensive evangelistic work by means of tent meetings. They have asked us to remember them and all the hearers before the throne of grace in this campaign. Let us do that.

Many of you will have received Rev. Paul Boschman's "Kobayashi Linkletter." I will here quote only a few sentences from that letter: *"Pray that many of these folks will decide for Christ during the tent meetings in September.* Speaking of tent meetings, both the Kobayashi and Kyomachi meetings are heavy upon our hearts. *Please make them a special matter of prayer*—for the evangelist, personal workers, the listeners, and the missionaries. It would be well if you could form little prayer meetings during the very days of the tent meetings."

John Thiessen

Executive Secretary
Board of Missions

Some Indian Testimonies

ANNA BAERG*

We want to thank all who pray for us and the Lord's work here. We want to thank those too, who visit us from time to time, and encourage our hearts in the Lord.

We are especially thankful for having been privileged to have Howard G. Nyce with us for three weeks of evangelistic meetings. We not only had meetings in the evening, but the Christians at Oraibi met every morning at seven for prayer meeting while we were having meetings here. At 9 a.m., Dr. Nyce spoke to the mission school children. At 10 a.m. we had Bible study at the church. This often lasted till 12 noon because the Christians here are genuinely interested in the study of God's Word. Dr. Nyce spoke on the Book of Ephesians, here at Oraibi and the Christians wanted to have another Bible study Saturday morning. After we finished the Book of Ephesians, we had some testimonies by the Christians as to what this study had meant to them. I won't be able to quote them word for word, but I think you'll enjoy their message.

Susie, one of the fine Christians here, said it had hit the sore spots in her life. "There were some things in my life I knew shouldn't be there. Everything we shouldn't have been, that's how I've been. We had been praying that the Lord would reveal these sore spots and He did."

Jennie, a Christian of only about seven years spiritually said, "My testimony is about the same. These lessons have showed how we should walk before God. I haven't been a Christian very long and some of these things I've never heard. I've been lifted out. I've been so anxious to study His Word and I'm so happy to be enlightened."

Tom, one of the older Christians who missed only one meeting at all three stations said, "From the first day I knew it was something big and it was something we needed. I liked the illustration Rev. Nyce used about looking through glasses, showing how God looks at us through the Blood of His Son and we are justified. It's so big to my heart."

K. T. Johnson said, "I thought I knew, but now that we have studied Ephesians, I see we have been so short of that. It's clear now. I wonder if my walk is going to be that way now. It isn't in our own strength that we'll do it. All this time we have been wanting to be rocked and have attention. I'm very happy you came. We've been praying that you would shake us by the shoulder and wake us up. I have translated Ephesians, Philippians, and Colossians, but I was like the Old Testament Prophets, they prophesied, but didn't understand, that's how I translated."

Willard, who used to be our interpreter, but who backslid, and just now came into the fellowship of the church again said: "Its been quite a while since you gave me the memorandum of your teaching. It has helped me a lot. It talks about me. The Word of God may offend me, but He wants us to be obedient, so why do we want to be offended. I just began walking again. The only provision I can see is to pray. If the evil spirit does start working again, use the Scripture. We don't use the Scripture enough. I'm not going to brag now, its been a hard teaching, you sifted us, but it's the Word of God, and we needed that. When I went to Fred I wasn't happy. It used to be when someone corrected me, I get wrath, but now the Word renews me. I really enjoyed the teaching. We have to pray and get down again where we started before."

Willard's wife, Alice, who is a sweet Christian, said, "He talked for himself. Two days of studying the Scripture points my life out. Its been a joy and blessing because it has lifted and restored me. This lesson this morning made me change some of my opinions toward other Christians. We should look at each other as saints. When I see a Christian I think of Christ. When I didn't have the Lord I saw the two edged sword pointing to me everywhere. It was so powerful I couldn't dodge it."

Glimpses from Hopiland

Below are a few gleanings from a friendship letter from Mr. and Mrs. P. K. Dirksen of Oraibi, Arizona. These glimpses bring out the joys and sorrows on an average mission field. Let us pray for the strength and continuing energy of our workers on the fields.

"Church attendance varies from a record high of ninety-five on Easter Day to a low of thirty-eight on May 30. Human nature has not changed through the ages, and we still "wrestle not against flesh and blood, but, against principalities, against powers, against the rulers of the darkness of this world." Especially do the young people find difficulty in resisting evil. Though some of Pete's Boys' Class have been quite regular, as have a faithful few in Dorothy's Girls' Class, yet the ceremonials have a Satanic power which only God's love can conquer. Pray for them."

"During the week in March when Rev. Howard Nyce held special meetings at Oraibi, we felt a definite spiritual awakening among the people. His messages proved a great blessing to us all. Thursday evening was a special occasion of rejoicing and praising God, when Willard and Alice Sakiestewa, who had left the church in anger a few years ago, openly confessed their sins and were gladly welcomed by the Christians' warm handclasp and words of encouragement. This family needs your earnest prayers because at present their only means of livelihood is making Katchina Dolls, (idols) which is not a Christian occupation. Also, the older children have lost the desire to attend church."

(Continued on page 510)

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*Missionary to the American Indians

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

CHICAGO STORY

HELLO! We're glad you stopped by for a minute. We would like to give you a brief look at our unit here in Chicago and give you a picture of the Woodlawn Voluntary Service as nine of us are experiencing it.

The setting is Chicago's southside. One of our group reported an impression of the community like this:

"Late last night my sleep was disturbed by loud hilarious laughter and angry shouts. I hurriedly sat upright thinking strangers were entering our building. Upon glancing out of the window I noticed the sounds were emanating from the hotel across the street; just another group leaving after hours of riotous living.

"Back in bed again, other sounds came to my ears. A saxaphone rent the night air with its wierd melody. Cars came screeching to a halt at the corner of 47th and Woodlawn. Off in the distance sirens started and I knew somewhere there was tragedy."

A Changing Community

You have concluded correctly. This community is not one that rural people are accustomed to, but is characterized by an unstable population. It has not always been so, for until ten years ago the southside of Chicago was considered a highly respectable locality.

But in 1948 the restrictive covenant, an agreement between landlords that they will not sell or rent their property to non-whites, was declared illegal by the courts. So the "Black Belt," literally bursting at the seams because of increased Negro migration to Chicago, overflowed into this upper-class community. Landlords split the fashionable dwelling units into smaller apartments of 2 or 3 rooms charging the same high rate that had been charged for the large comfortable apartments.

White owners pulled stakes, perhaps not only because of their Negro neighbors but because of the current trend to move to the open suburbs. Because of crowded conditions blight and decay set in. Today we see litter and empty cans strewn about the streets, visible evidence of an overtaxed garbage collection system. Many buildings seem to be in need of repair and care. Uneasiness develops as crime increases and law enforcement becomes slack.

School population figures from nearby Shakespeare Elementary School provide a more dramatic picture of the increased population. According to a report recently given, this school, located directly behind Mennonite Biblical Seminary, between 1951 and 1954 has increased its enrollment 56 per cent.

In spite of blight and deterioration there has been marked improvement in the last years. The South East Chicago Commission is one organization that has been making plans and taking action for the redevelopment of this area. They want to provide adequate housing for everyone, regulate the flow of traffic, improve the parking situation, and eliminate the spread of a slum condition.

Churches have established centers of recreation, but the moral and spiritual problems are not being

(Continued on page 508)

The Woodlawn Service Unit asks . . .

In Whose Service Are You?

It is a mistake to think that you need not serve anyone. Whether you realize it or not, you serve; the only question is, whom do you serve?

By nature we are made to serve ourselves. We are all sinful, that is to say, sin is our master and the service of sin leads to destruction. We must have an altogether different Lord and Master.

We must serve the Lord Jesus Christ. It is for this reason that He has redeemed us. The word redeemed means "purchased for use" and so it is that we who are in Voluntary Service have found ourselves purchased by God to serve Him. We are happy that we have this opportunity. Think what it cost Jesus to win us for His own and take us into His service. Let us serve Him in all that we do and say.

"Ye serve the Lord Christ," Col. 3:24.

CHICAGO STORY

(Continued from page 507)

met. This challenge has caused our Woodlawn Mennonite Church to attempt an extensive Sunday school and weekday church school program which has been growing by leaps and bounds.

People for the Challenge

Into this kind of community and to meet this kind of a challenge, the nine members of the General Conference Service Unit came last June.

JoAnn Kleinsasser and Yvonne Hofer arrived first coming from South Dakota. Another South Dakota girl is Winona Waltner.

Tom Lehman, from Berne, Indiana, is fortunate or unfortunate (we can't decide which) to be the only fellow in the unit. Doris Leichty also came from Berne, making this a busy summer for her since she assisted in Bible school in her home community before coming to Chicago. Harriet Amstutz from Bluffton, Ohio, who taught school in Kansas last year, and had been in Chicago last summer was another member of the group.

Eldeen Stucky, Moundridge, Kansas, was our unit leader, which meant that among other things she had to keep unit activities moving and buy the groceries. Marian Regier from Whitewater, Kansas, spent part of her time with the unit, and part doing secretarial work for the Congo Inland Mission which has its headquarters here. Martha Thiessen from Inman, Kansas, completed the group.

Mornings, Days, and Weeks

Three large tasks consumed the time of these Voluntary Service workers in Chicago.

The first was summer Bible school. Part of our unit served at the Grace Mennonite Church and part of us at the Woodlawn Church on the seminary grounds. The population around the Grace Church is predominantly white while the Woodlawn Church is in the Negro district described earlier. The enrollment for the twelve days of Bible school at Woodlawn was ninety and at Grace forty-seven.

Our second privilege was to accompany children on day camping sessions from July 19 to 29. The camp site was Laning Woods Forest Preserve where the children worked and played from 9 o'clock in the morning to late afternoon. Boys and girls from 8 to 13 were enrolled and those who attended Bible school regularly were given first chance to go. At day camp the children engaged in hikes, games, crafts, and swimming. There was also time for meditation and a story. So these children learned to get along with others, to know God in nature, and to apply in everyday living what they had learned.

The final phase of the VS unit was a week at Camp Friedenswald in Michigan with children from all three Mennonite churches in Chicago. Buses took the children to the camp where they engaged in the various camp activities. There were Bible classes, a nature study course, and chapel, along with crafts and recreation. On Saturday night a consecration service was held in which some of the children made real decisions for Christ.

Not All Work

This was our work, but we had time for play too. Our unit enjoyed a variety of outside activities since we came to Chicago. The first Saturday spent here we attended a picnic intended to welcome us. It did.

On the following day we visited one of the Jehovah's Witnesses' world rallies held in Comisky Park, home of the Chicago White Sox. The J. W. president spoke at great length about the importance and responsibility of Witnesses in the past, present, and future. If he had not been standing in the shade he wouldn't have been able to last as long as he did. None of us were converted.

We attended several concerts in Grant Park, hearing a performance of Beethoven's Ninth "Choral" Symphony in D Minor at one of them. We also attended Moody Memorial Church taking part in a service at which Dr. Alan Redpath, the pastor spoke. We also visited the late evening service of the First Church of the Deliverance, a colored church, which began at 11 o'clock and lasted until midnight.

—Woodlawn Summer Service Unit

PENCIL POINTS

A bicycle has its ups and downs.

And it's good exercise, mixed with a bit of work.

Like walking, bicycling brings you close to the world. An automobile doesn't do that.

It separates you from everything around you. Enclosed in a steel hull, catapulting across the earth, you miss life. You move too fast with your mind set on where you're going, rather than where you are. There is no chance to slow down and observe life. He who slows down is bumped from the rear.

A bicycle goes slower, though it's still faster than walking, so that you're not bored by being in one place too long.

So you stop when you spy a buttercup; you pause to eat a berry; or read the fine print on that roadside sign.

Thus you can see life and think.

While coasting and enjoying this unmixed bliss I discovered the relation between joy and service in the Christian's life.

The great joy in pushing those pedals is that there come moments when you can coast.

All joy is greatly to be desired.

But he who coasts must also pedal.

The Christian finds joy in having been saved by the Lord Jesus Christ. But it is a joy that brings responsibility.

All Christian young people are happy. But sometimes they find their happiness melting like an ice cube in a cup of hot tea. They have not faced the responsibility of the joyous.

For if joy finds no expression in service and witness it soon runs down.

That's the point.

Maynard Shelly

Watermelon and Fish

BARBARA VOGT

This all started one night when the Youth Fellowship of the First Mennonite Church of Halstead, Kansas, had a meeting at our pastor's home. We had been playing croquet in the yard and had just returned to the house. We were sitting around talking, when our minister's wife said something about going fishing.

Plot

No one gave it much thought, except one of our sponsors. In his mind he was forming a plan. Soon he asked if we would like an all-night camping-fishing party. Of course, we all chorused a "yes" back at him.

Our president appointed three committees: food, transportation, and place. These committees acted immediately. Two girls sent invitations to everyone.

Soon the transportation was arranged, a big truck with our bed rolls as seats. Food was ordered: steak, potatoes, salad, and watermelon for supper; bacon, eggs, juice, rolls, and coffee for breakfast. The place chosen for the party was Countryman's Ranch near Cassoday, a perfect place with creek, trees, grass, and a rock ledge bank overhanging the creek.

At noon on Friday, July 8, the young people gathered in front of the church, and within a few minutes the truck with its load of happy youth was rolling down the road toward Cassoday.

Conflict

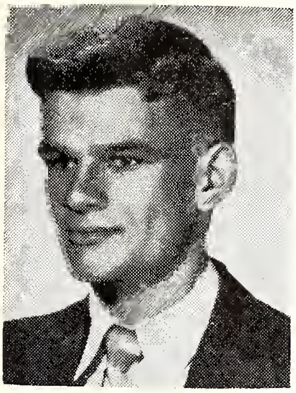
After stopping several times to fill the truck with water, we arrived at our destination at about 4 o'clock. Having unloaded our equipment, everyone was excited about swimming and fishing. Of course, all the big fish got away! Leeches and sharp rocks spoiled our swimming plans. But soon it was 7 o'clock and time to begin the evening meal. Supper was super-delicious!

After supper we left camp to go fishing on the Walnut River. We had just set our lines when a man came down and asked for the leader of our group. As our sponsor stepped forward, the man calmly told us to leave. This we did with no arguments, singing gospel songs as we drove away. When we got back to camp, we enjoyed our watermelon which was cold by that time. After that we were free to fish, eat, visit, or sleep. (Some didn't get too much of the latter.) Three "guards" on duty made the rounds punctually every fifteen minutes!

Happy Ending

At 5:00 a.m., everyone was up, ready and waiting for an early breakfast. Hearty appetites soon devoured the good food. At 7:30 we broke up camp and started for home. It was a weary, but happy, group that arrived home from one of the many enjoyable times Christian young people can have together.

Meet the Presidents



Marion Deckert, Northern District Youth Fellowship

Marion Deckert was elected in June to serve as president of the Northern District Youth Fellowship. Marion is 20 years old and comes from Richey, Montana, where he has been spending his summer helping his father on the farm. A member of the Bloomfield Mennonite Church he has attended Bethel College for the past three winters and hopes to graduate there next spring.

Marion's helpers in the work of the Northern District youth group include Abe Krause, Mountain Lake, Minnesota, who has been serving as vice-president and Don Kaufman, Marion, South Dakota, is the fellowship's YPU representative. Edna Thieszen, Henderson, Nebraska, and senior at Bethel College is secretary-treasurer, while Jane Epp, also of Henderson, and a Bethel junior is Youth Editor.

One of this district's big areas of concentration is the new retreat grounds that they are developing at Swan Lake, South Dakota, for an expanding camp program. Members of the youth group's retreat committee who share the responsibility for this work with representatives from the Northern District Conference are James Waltner, Freeman, South Dakota, who is a student at Mennonite Biblical Seminary; Shirley Schrag, also of Freeman, and a Freeman Junior College student; and Stanley Pankratz, a Bethel College freshman from Mountain Lake. Ardys Preheim, Freeman Junior College sophomore, assists the retreat committee in promotion, while Walter Gering, pastor of Bethel Mennonite Church, Mountain Lake, Minnesota, serves as advisor to the work of the youth fellowship.

To promote the Missionary Education Fund this district youth organization has asked Jakob Duerksen to visit the churches of the district in the coming weeks. Bill Gering, General Conference Youth Worker, will spend time with the various congregations in September.

MORE

What has your youth group been doing? Has it had an interesting experience in Christian fellowship as did the group whose adventure is related in the previous column? Or have you had a worthwhile service project or made a helpful study together?

If so, don't keep it to yourself. Tell the world (or a considerable portion thereof) by asking the writer in your group to put it on paper (in 250 words or less) and send it to: Editor, MENNONITE YOUTH, 722 Main Street, Newton, Kansas.

MCC news & notes

SECOND RRA FAMILY ARRIVES IN U.S.

The second MCC sponsored refugee family has found a home in the U.S. The Erwin Schmidt family from Gronau, Germany, was scheduled to dock in New York on Aug. 6.

Although of German ethnic origin, the Schmidt's were born in Poland. When war broke out between Poland and Germany in 1939, the Schmidt family was forced to flee to West Prussia. In 1944 Erwin Schmidt was inducted into the German army. From 1945 to 1949 he was prisoner of war in Russia. Since his release in 1949, he and his wife Natalia have lived in Gronau, Germany, as refugees. Bernhard and Irmgard were born to the family in 1950 and 1953. In 1955 they are beginning again in America.

The Schmidt's are sponsored by C. L. Graber, Goshen, Ind., and Milo Yoder of Millersburg, Ind., has provided a home for them. Mr. Schmidt will work as a welder at the Star Tank and Boat Co. in Goshen.

"...Send these, the homeless, tempest-tost to me, I lift my lamp beside the golden door"—we printed long ago on the base of the Statue of Liberty. This door has opened for one more family, but there are many others who wait for someone in the U. S. to sponsor them. If you can help one of these families, write to Mennonite Aid Section, MCC, Akron, Pa.

REPORT ON INDIA

"We found them in a little room which Americans would not use to house pigs. The mother squatted before a low fire, cooking some rice in a little pan. Four young children beside her were waiting hungrily for this, their only meal for the day.

"While we were talking to the mother, the father came in. He began to cry when he realized that someone had found them in this condition. But he could do nothing about it. For over four years he had not been able to find regular work."

The Edward Benedicts were able to help this family by sending two of the children to boarding school without expense to the father, by taking the three-year-old to the doctor and buying the prescribed medicine, by giving some clothes to the family. Finally they were able to put the father in contact with a prospective job.

But this family is only one of many. When Pakistan and India were separated, there were mass movements of Hindus from Pakistan, which became a Mohammedan state, to India. In northern India, where the population was already 2000 to 3000 per square mile, thousands of these displaced persons could find neither decent homes nor work.

In Habra, a large settlement of these refugees, the MCC workers are distributing milk powder once a week. For the especially needy with small children there is an additional ration of cheese and special milk powder.

Many of these peoples are sick, but unable to pay doctor bills. The MCC workers have found two doctors who are willing to see these sick destitutes without charge, and one dispensary which will sell medicines at cost. This allows them to help more people and use funds to the best advantage.

However, extending relief to these people cannot cure the basic need for homes and employment. The MCC workers during this first year are laying plans with the Mennonite Relief Committee of India, a relief committee representing all the Mennonite and Brethren in Christ missions in India, for a long-range program of resettlement and development assistance.

MONOPOLY ON CHRISTIAN LOVE?

For the past years the Mennonite groups have accepted feeding the hungry, clothing the naked, housing the refugee, and aiding the sick as part of our expression of the love of Christ. But there have been some other church groups that could not see this in any connection with the Great Commission.

The lead article in the August issue of Christian Life describes the work of the Mennonite Disaster Service and VS group in Oklahoma and Kansas tornado areas. The author's conclusion points up the concept of service and love which motivates this outreach and ties it so closely to the total program of our church.

"Disaster service arises from the desire to offer a total Gospel witness. To Mennonites it is pre-evangelism.... Meanwhile other evangelical groups shy away from social service. They still associate neighbor-loving with liberal theology. But Mennonites...refute that idea....There's no reason why evangelicals shouldn't mimic the pattern.... Mennonites claim no monopoly on Christian love."

We are thankful that our church has helped to bring some concept of the social implications of the Gospel to larger Protestant groups.

A CALL TO REPENTANCE

August 6 marked the tenth anniversary of the dropping of the atomic bomb on Hiroshima—the initiation of the era of atomic war by the United States. On the anniversary of this event, the Fellowship of Reconciliation and a group of concerned individuals have drawn up a call to repentance:

"Let this Tenth Anniversary of Hiroshima, then, be for the American people a day of repentance. Let it be a day to reflect on what it means that after visiting atomic death on thousands of Japanese in order to disarm them forever and writing a pacifist clause into their Constitution, our government is now desperately engaged in urging rearmament upon Japan. Let us realize once for all that no people has a moral right to drop H-bombs on another people at any time or for any reason, and let this realization become the basis of national policy. Let us reflect that the nation which took the initiative in discovering and using atomic power for unprecedented destruction has the responsibility now to provide leadership in finding new ways to use another kind of power, the power of love which is for the healing of the nations."

GLIMPSES FROM HOPILAND

(Continued from page 506)

"A real three-inch gusher fell on thirsty Hopiland June 19 to 20. The next few days old and young were busy planting corn, melons, etc. The rain was truly "God-sent" since it came during planting season (June), and will mean an ample harvest; but what a letdown to the August snake-dance rainmakers—this unseasonal downpour. The average rainfall is four inches."

"July 11, the adult leaders and children traveled to Flagstaff for a week of Bible camp."

John Thiessen, Executive Secretary

Jottings

—**Lorraine Ave. Church, Wichita, Kans.:** Family Week services included consecration of nine children on the morning of May 8, a family night program on Sunday evening, and a Mother-Daughter banquet on May 10. On Children's Day, June 12, three children were consecrated. New babies born to members of our congregation include, Corbin Jim, son of Mr. and Mrs. Roland Deckert, born April 9; Eric Lynn, son of Mr. and Mrs. Melvin Schroeder, born May 20; Joni Kay, daughter of Mr. and Mrs. Maurice James, born May 29; Robert James, son of Mr. and Mrs. Alvin Gaeddert, born June 7: and Calvin Leroy, son of Mr. and Mrs. Herbert Wiebe, born June 9. John Thiessen filled the pulpit morning and evening of May 15, as speaker for our Missions Rally. Discussion at supper time centered around increased mission activity in our city. The Mission Committee of our church has assumed for the summer the work in the Hoover Orchard area of Wichita, which has been carried on during the school year by the Student Volunteer Band from Bethel College.
—Mrs. Emry A. Ruth, Corr.

—**Wayland Church, Wayland, Iowa:** Eighteen of our youth attended the retreat at Camp Friedenswald. Our pastor, L.A. Habegger, served as camp pastor for the Senior Retreat, and dean of the Peace Retreat during the July 3 weekend. Twelve new members were received by letter and 13 infants consecrated during May. Our youth joined the young people of the four Middle District Mennonite Churches in Iowa at a gathering at Keosanqua. The Pulaski youth served as hosts. A total of 127 children attended D.V.B.S. this year. J. J. Pritchard, local retired Methodist minister, preached for us during Pastor Habegger's absence on July 24. Mr. and Mrs. C. K. Schantz observed their golden wedding anniversary July 3 at the church with open hours from 2 to 5 p.m. H. E. Nunnemaker filled the pulpit here on Sunday, July 3, and Wilhelmina Kuyf spoke interestingly of relief work in China, on June 19. Recent visitors were Mr. and Mrs. Glen Graber, who showed slides and told of the relief programs in Formosa. Wm. Keeney was guest speaker here Sunday, July 31, and solicited for Bluffton College during the first week of August. The fresh-air children from Chicago enjoyed two weeks in the community and returned home July 29.
—Nellie M. Wittmer, Corr.

—**First Church, Pretty Prairie, Kan.:** Our pastor, H. G. Nyce, is taking his vacation beginning Sept. 5 to the end of the month. Amy Winsinger, R.N., one of our missionary workers to Brazil, was married to Gerald Bergen. Rev. and Mrs. Richard Ratzlaff have accepted a call of the Home Mission and Church Extension Committee of the Eastern District Conference to be mission workers for the new mission now under construction in Philadelphia, Pa. A daughter was born to Rev. and Mrs. Peter Voran in Japan. We are planning a homecoming welcome for our missionaries, the Harold Grabers. They have four children; the two youngest having been born in Africa. Our Sewing Society prepared 112 Christmas bundles and also a number of kits for Udall. Our offering for Udall was $712.53. —Mrs. P. J. Goering, Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** Mission workers held their monthly meeting July 6. Topic was "Home Missions." The July project was men's clothing. Our church was recently featured in a four-page article in the MENNONITE LIFE. The Men's Fellowship had an open meeting, July 17, at the Rudiger picnic grounds. The church was invited. A short devotional program was given at that time. Several of our young girls have been helping at Camp Mennoscah during retreat times. —Mrs. LaVerne Unruh, Corr.

—**Butterfield Church, Butterfield, Minn.:** Funeral services were held July 2 for Mrs. Katharina Enns, 80, member of our church. Our pastor, Edward Duerksen, brought words of comfort from Hebrews 10. We are confident that her church service has not been in vain. Mr. and Mrs. Frank Vogt celebrated their golden wedding anniversary Sunday, July 3, with a family gathering in the church. On Sunday morning, July 10, our pastor completed his series of six sermons entitled, "Marks of a Believer." These messages, based on I John, have been greatly appreciated. That evening our C. E. service was presented by the Junior Choir and their director, Orlando Schmidt, of the Bethel Church, Mountain Lake. It is wonderful what is accomplished through the singing of objective church music as sung by the choir. Mr. Schmidt pointed out that through music one can worship in a vertical relationship to God as well as fellowship and teach horizontally to each other. On Tuesday evening, July 12, a group of 60 gathered for a combined Sunday school and church fellowship supper and a period of recreation in the local park. Eight baptismal candidates led in a series of testimony, devotional reading, object lesson, and music on Sunday evening, July 17. The following Sunday the above young people were baptized and received into the fellowship of the congregation. Let us pray that they might remain in the faith. Holy Communion was observed on Sunday morning, July 31. —Willis Linscheid, Corr.

—**Bethel Church, Inman, Kan.:** Brother Henry T. Neufeld of Meno, Okla., brought the morning message July 3. Andrew Shelly spoke in our church July 10 in interest of our seminary in Chicago. Funeral services for Peter Friesen were held here July 12. Dr. and Mrs. John Zook and daughter of Portland, Oregon, who are candidates for the Congo African mission field, spoke and showed slides here July 25. Willie Regehr from here, and Maurine Voth from the Bethel College Church at North Newton, were married here July 26. The bride's parents are missionaries in Formosa. Mrs. Willie Regehr transferred her membership to our church and was accepted as a member into our fellowship on July 31. Mr. and Mrs. Regehr left August 2 for a year of voluntary service in Newfoundland.—Mrs A. F. Enns, Corr.

—**First Church, Paso Robles, Calif.:** It was our privilege to have Ed. G. Kaufman, president emeritus of Bethel College, for a series of meetings the first week in May. Prior to the sermons, pictures were shown of Egypt and the Holy Land. Dr. Kaufman also spoke at the Men's Brotherhood meeting. Other special events in May were: the fine program given by the Boys' Chorus from the Boys' School, under the direction of Milton Baer; the fellowship of the United Church women; the dedication of children on Mother's Day, which were Susan and Jeanette Collins, Gary Schmidt, and Duane Quenzer; and the monthly family night program also in honor of mothers. Latest addition to the cradle roll arrived March 30, named Roy Thomas Younts. May 22, a memorial service was observed in the Old Adobe Church, and in the evening the program of the union C. E. was held in the Willow Creek Church. May 28, the wedding of Lydia Quenzer and Robert Broeckel took place, with Brother Paul Quenzer, of Doland, S. D., officiating. The young couple are at home near LaCrosse, Wash. In June the Bethel College Ensemble presented a program of sacred music. It was followed with a social hour to get better acquainted, and was enjoyed by all. June 19, the fathers and also the eighth grade graduates were honored on family night at the Neufeld's beach home. After a period of recreation and the evening meal, a devotional service was held at sunset overlooking the Pacific through large picture windows. June 12, Eugene Schmidt was welcomed as a member to our church by right hand of fellowship.—Corr.

—**First Church, Wadsworth, Ohio:** The high point of our summer's experiences came with the farewell services for the Vernon Sprungers on July 3, reported elsewhere. Our church co-operated with the Methodist Church in conducting vacation Bible school June 6-17. The Union school has outgrown its facilities and continued division was necessary so that this year eight Bible schools were functioning at one time. Pastor Neuenschwander has been elected president of the Wadsworth Ministerial Association for 1955-56. The Wilbur Geisers left in June to make their future home in Bradenton, Florida. Martha Reed, of Leroy, was married to Richard Gilbert at a church wedding on July 2. They are living temporarily in Topeka, Kansas. Ten of our young people attended retreats at Camp Friedenswald during

(Continued on next page)

July. Various groups have been holding their annual summer picnics, which will culminate in the Sunday school picnic scheduled for August 10. A. H. Mast is serving as Sunday school superintendent, completing the term of Wilbur Geiser.—Corr.

—Onecho Church, Colfax, Wash.: Several from the church attended the Pacific District Conference held in Monroe, Washington, June 2 to 5. The Women's Missionary Society sent nineteen Christmas bundles to the MCC and also 100 pounds of used clothing. Dr. and Mrs. John Zook and daughter visited June 26 having charge of both morning and evening services. The Zooks sailing date for Africa is August 15. A farewell dinner was given at the church in their honor. Rev. and Mrs. Lubin Jantzen and children were with us the evening of June 23, showing interesting pictures as well as giving verbal reports on the work in India. Rev. Gustab Jacobson of TEAM, home on furlough from Africa, showed pictures and spoke to us concerning the mission work there in an evening meeting. The DVBS was held for two weeks at the beginning of June. About 60 attended. The collection this year was sent to the Evangelical Welfare Agency to help place homeless children into Christian homes in Chicago. The school was followed by the usual Children's Day Program and pot luck dinner on Sunday, June 19. The Home Builders Sunday school class enjoyed dinner at the home of Mr. and Mrs. Richard Largent. Nine couples were present. Mr. and Mrs. Darrell Albright were co-hosts. The Beacon Bible Class had a pot luck dinner at the R. W. Classen home Sunday, July 24, with 24 adults and 18 children participating. The picture, "The Way of Light," was shown July 10, depicting life of Christians in West Germany.—Corr.

Into the Beyond

MRS. ANNA B. HOFSTETTER, aged 75 years, passed away at the Community Hospital, Wooster, Ohio, July 23 after an illness of ten days. Mrs. Hofstetter, widow of Jacob Hofstetter, was a member of Salem Mennonite Church, Dalton, Ohio. She was an active member of the Dorcas Sunday school class and the Missionary Society.

CHRIS WALTNER, of Pretty Prairie, Kansas, and member of the First Church of Pretty Prairie was born March 22, 1897, and died July 25, 1955.

FREDERICK BLAINE MILLER, of Kitchener, Ontario, and member of the Stirling Avenue Mennonite Church, Kitchener, died July 26, 1955.

Eastern Ohio Disaster Unit Organized

At a meeting held in the Martins Church near Orrville, Ohio, July 26, were completed the Article of Organization and the plans for disaster service in case of serious emergencies, such as tornadoes, floods, fires, or atomic explosions. The council members represent directly the various Mennonite conferences and congregations in eastern Ohio. The executive committee members represent all groups of Mennonites in the region.

For administrative purposes, this eastern Ohio region is divided into five geographical areas. In each area is a contact man chosen by the delegates from the area. His territory generally includes two or more counties. He represents all the participating Mennonite groups in his area. If disaster strikes anywhere in eastern Ohio he will immediately call on his group of experienced workers to render carefully organized aid on notice from the co-ordinators. Such relief work shall be done supplementary to, but not in competition with, such well-known national organizations as the Red Cross.

The executive committee members present at this meeting were Leonard Kreider, chairman, Wadsworth; George E. Falb, vice-chm., Orrville; Alvin J. Miller, sec.-treas., Kent; and Howard C. Yoder, coordinator, Wooster.

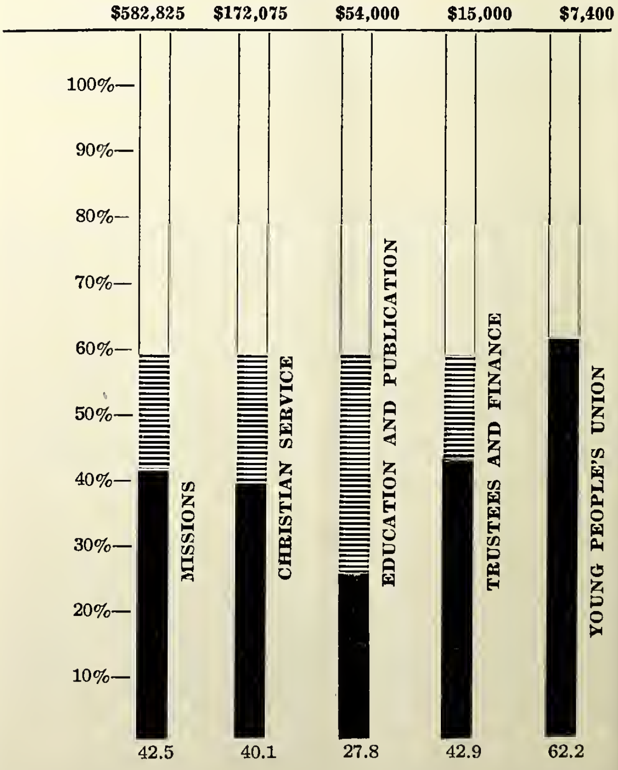
WANTED

A Mennonite lady between 40 and 45 to serve as companion to an elderly lady. Room and board are furnished. She will have Sunday afternoon and evening off. Must know how to drive. Write:

Mrs. D. C. Voth
McPherson, Kansas
Box 67, Route 2

Conference Stewardship Chart

July 31, 1955



(Percentage of budgets met as of July 31, 1955)

█ Receipts to July 31; ▥ Short of Budget

☐ Remaining 5 Months of Year (fiscal year ends Dec. 31)

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

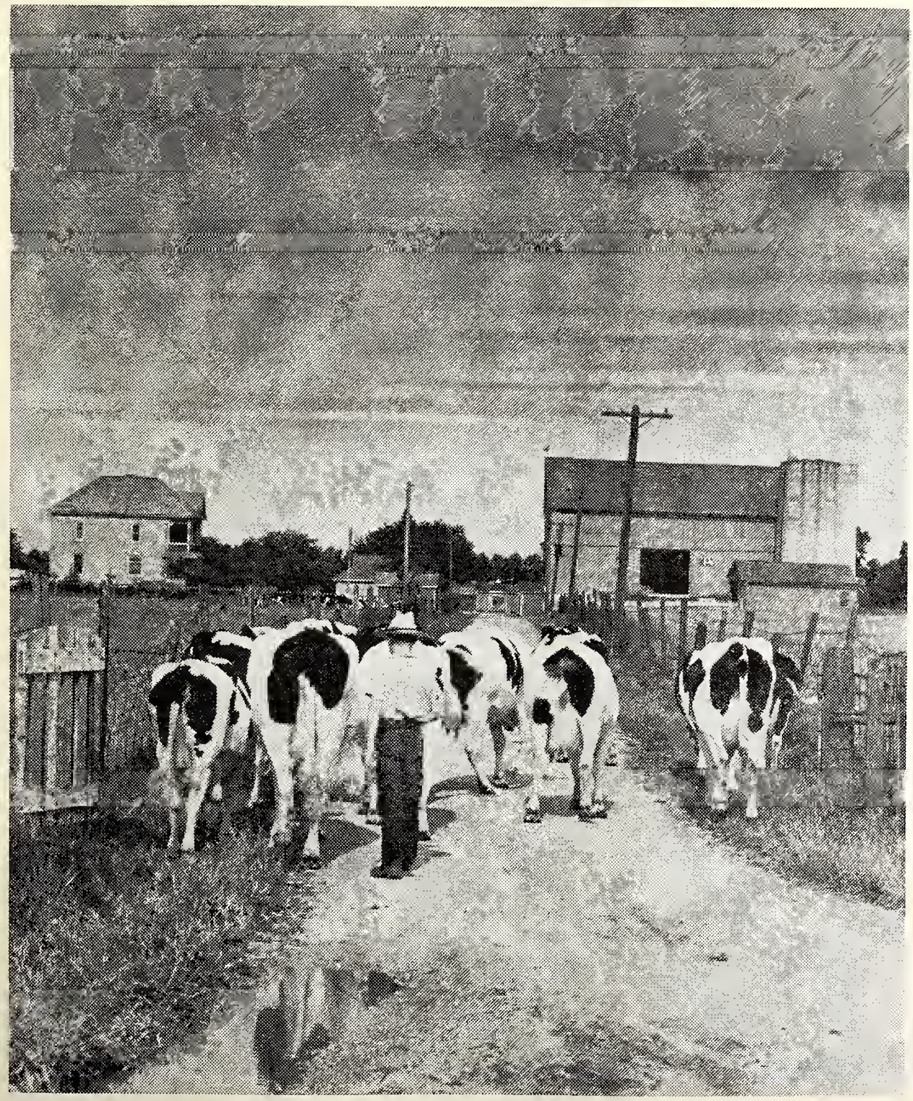


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Photo by Hunsberger

The Christian and War
C. N. Hostetter

Mennonites in Soviet Russia Today
Harold S. Bender

Home and Church, Teach Christ Now
Paul R. Shelly

Volume 70 • Number 33 August 23, 1955

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We cannot kindle when we will
The fire that in the heart resides,
The spirit bloweth and is still,
In mystery our soul abides:
But tasks in hours of insight willed,
Can be through hours of gloom fulfilled.

—Matthew Arnold

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

Meeting of Mutual Aid

Frank H. Epp

The July 14-15 meeting of Mennonite Mutual Aid Societies in Chicago, Ill., elected a committee of seven together with an MCC representative, to form the administration of the continuing organization of Mennonite mutual aid societies. Those elected were Harold Swartzendruber, Goshen, Ind.; C. J. Rempel, Kitchener, Ont.; Howard Raid, Bluffton, Ohio; Elmer Ediger, Newton, Kan.; Wayne Martin, Goodville, Pa.; Samuel P. Wenger, Laura, Pa.; and M. L. Klopfenstein, Ft. Wayne, Ind.

This committee will be responsible for continued research on existing mutual aid organizations and their business efficiency. Separate committees will be appointed to study the possibility of the mutual sharing of risks among Mennonite aid societies and the pooling of efforts in colonization concerns.

At least forty delegates representing almost as many mutual aid organizations attended this MCC sponsored conference on Mennonite Mutual Aid.

Meeting for the first time, this inter-Mennonite group studied the purpose, scope and problems of existing mutual aid societies in four separate sessions. A motion to form a continuing organization was passed at the final session.

Discussions centered around five presentations on areas of Christian mutual aid activity. Dr. H. C. Amstutz presented Hospital, Surgical, and Burial Aid Plans; Howard Raid, Property Aid; Guy F. Hershberger, Credits and Loans; J. D. Burkholder, Automobile Aid; and J. W. Fretz, Colonization and Rehabilitation.

Melvin Gingerich gave an opening survey of Existing Mutual Aid Organizations and their Scope of Activity. Orie O. Miller gave the closing challenge on Pooling Material Resources for Better Witness and Service.

Each session opened with devotional messages. C. J. Rempel discussed the Nature of Christian Mutual Aid As It Relates to Charity; Frank H. Epp, Toward the Vision of the Christian Community Through Mutual Aid; John W. Miller, Mutual Aid As Related to the Social Order; and Harvey Driver, Mutual Aid and the Mission of the Church in the World Today.

Testimonials voluntarily given at the closing session on Friday morning indicated the great significance of the conference and the mutual benefit gained.

Of Things to Come

Sept. 7—Bethel College, Freshman Assembly
Sept. 8-10—Bethel College, Registration
Sept. 9—Bluffton College, Freshmen orientation
Sept. 11—Bethel College, Formal Opening, 8 p.m.
Sept. 13-15—Bluffton College opening.
Oct. 19-21—Western District Conference, Beatrice, Neb.

New Mail Service

A new system of mail service for more rapid delivery of first class and air mail letters to the Chaco colonies in Paraguay has been set up by the colony leaders.

Under this new system letters may be addressed to the MCC postal address in Asuncion. There it will be sorted for the various colonies and sent by regular weekly air flight to Filadelphia.

Air mail and first class letters should be addressed as follows:

Name of addressee
Colony
Name or number of village in colony
Casilla de Correo 166
Asuncion, Paraguay

This service is for air mail and first class letters only. Parcel post should continue to be handled as before.

Free Farm Residence

Schoolteacher's farm available for nine months of school year for couple to live on farm in exchange for care of small number of livestock. Twenty miles from Newton along highway. Interested assisting someone with family attending college or other reasons. If interested contact Mutual Aid, 722 Main, Newton, Kansas.

CORRECTION

An error occurs in the title of the article on page 518. It should read "Needed: A Regular Diet of Biblical Faith."

Editorials

CONCERNING MENNONITES IN RUSSIA

At long last there is information about the fate of the Mennonites still remaining in Russia. Harold Bender's interview with representatives of the All-Union Council of Baptists and Evangelical Christians of Russia, as reported elsewhere in this issue, is hopeful.

Of special interest will be the announcement that it is now likely possible for American and Canadian Mennonites to visit the Mennonites of Russia. No doubt the Mennonite Central Committee, and perhaps General Conference officials, will make an effort to have some group visit these people and see what assistance may be rendered them both physically and spiritually. If, as seems likely, this door is now open to such visits, the opportunity for such friendly contacts should be promptly used.

It was a fond hope of the late C. F. Klaassen that when the door for such visits in Russia might be opened we would be ready to render full assistance to the needs of our fellow-Mennonites in Russia. Perhaps this marks the beginning of the fulfillment of that dream.

SPECIAL EDUCATIONAL NUMBER

Next week's issue of *The Mennonite* will be devoted largely to the cause of Christian Education. Every year there is a special emphasis on Christian education and the churches are encouraged to observe Educational Sunday. We do not know how many actually make this cause a matter of special thought and prayer but it certainly is a worthy subject and deserves the thinking and prayers of all our people.

Christian education has many angles and sides as well as many possibilities. Our youth should have the opportunity of receiving the best possible Christian training and development. The Christian college plays a large part in this field. Set up as it is by the churches and conferences for the express purpose of giving our youth the best possible education that is Christian, it touches many lives and gives them that particular emphasis needed to keep their training and information in harmony with the Word of God. Church schools usually have a rather difficult time to keep going because they are constantly in need of funds but their work is so important and so far-reaching that every church should have definite plans for the support of Christian education.

Church colleges are not self-supporting. If they charged enough tuition to pay in full for the actual operating costs, few of our young people could or would attend. The difference must be made up by contributions. If we are to supply the best possible for our youth we need to get back of our Education and Publication interests and bring this arm of the church to its rightful place. It is a rather sad commentary on the churches that the Board delegated to have this responsibility is usually the recipient of less contributions than any other board. Watch for next week's issue and give it thoughtful study. Support our Christian education.

ATOMS FOR PEACE

One of the very hopeful meetings held recently is that of the world scientists at Geneva, Switzerland, in a sort of survey and exhibition of what is being done in adapting atomic power to peaceful purposes. Great interest is displayed by the various representatives from the nations of the world. Many wonderful predictions are being made of what the harnessed atomic power might do within the next ten years for improved means of living, particularly in the field of furnishing power and heat.

When the top men of the nations can get their minds off the idea of preparation for war and put their energies to adapting this new mighty power to the ways of peace, there is real cause for the common people to rejoice and be thankful. It must grieve God to see His intelligent creatures first bend their best knowledge toward war preparation. On the other hand, we believe He will help and bless those who are seeking to use the new discoveries in peaceful pursuits and for the welfare of all people.

AFTER VACATION

By this time most vacations are over, or nearly so, both for school children and students as well as for families and adults. To be sure for many there were no vacations as they go on day by day busily engaged in the work that must be done. But many others have had at least some sort of vacation during the summer months.

We now come back to our tasks with what is hoped to be renewed energy and enthusiasm. No doubt we are making plans for improving our work and for a more wholesome attitude toward the daily routines.

We need times of fresh appraisals of our work and life. We also need those of new starts and enlarged outlooks. To take no new interest in our work or to have no new plans or visions for improvement is to become stagnant and dull.

This is a particularly good time for churches to begin laying definite plans for the coming year. The church year really begins in the fall. Each church should place before its people definite goals and particular achievements which they hope to accomplish. It is not enough simply to continue Sunday after Sunday with no new goals, no program of advancement all along the line. Here is where pastors with their church boards can render a real service in forward planning. It is also a good time for the various Conference Boards and executive offices to build larger and better plans for the advancing of His kingdom.

As vacation days come to a close may the days of advancement challenge us all.

Home and Church, Teach Christ Now

PAUL R. SHELLY*

"Home and Church—Teach Christ Now!" was the theme of the Twenty-third International Sunday School Convention held in Cleveland, Ohio, July 27-31. The first International Sunday School Convention was held in New York in 1832.

This Sunday School Convention at Cleveland was not a convention which was held to conduct business. The only business of the convention was conducted at one brief business session when Harold E. Stassen, secretary of peace in President Eisenhower's cabinet, was re-elected president. The following are some observations of the Convention.

THE DELEGATES REPRESENTED MANY DENOMINATIONS FROM THE UNITED STATES AND CANADA. Delegates came to Cleveland from practically every state in the United States and from practically every province in Canada. A few delegates were also present from other countries. The World Sunday School Conventions are distinct from the International Sunday School Conventions and their conventions include delegates from many countries. The delegates at Cleveland were members of many of the Protestant denominations.

The delegates to this convention in Cleveland were laymen primarily. Most of them are Sunday school teachers at the present time in their local churches.

THERE WERE THREE MAIN EMPHASES AT THE CONVENTION. These emphases were stressed on the three days of the convention which followed a similar morning schedule: Thursday, Friday, and Saturday. The Bible was the theme on Thursday. Dr. Donald G. Miller, professor at Union Theological Seminary, Richmond, Virginia, spoke on the subject "Christ Opens the Bible Now." Following this message the delegates divided into a hundred interest groups. Each group discussed ways in which the Bible could be taught more effectively in relation to its particular interest. I attended the interest group on "Using Audio-visuals in Worship, Study, Service." On Thursday we discussed how we could teach the Bible through audio-visuals. Friday we discussed how we could teach in the home through audio-visuals. On Saturday we discussed how we could reach others for Christ through audio-visuals. Each interest group followed the same procedure.

Not only were these emphases stressed in the morning sessions but they were also stressed in the evening sessions as well.

THERE WAS A BALANCE BETWEEN A DENOMINATIONAL AND INTERDENOMINATIONAL EMPHASIS. All of the delegates to the convention participated in the parts of the convention mentioned thus far. However, on Thursday, Friday, and Saturday the entire afternoons were open for denominational meetings as well as Friday evening. These separate denominational meetings gave the denominational leaders an opportunity to introduce their own Christian emphases to their people. Many of the delegates also attended a church of their denomination on Sunday morning.

THE DELEGATES HAD MANY OPPORTUNITIES FOR GROWTH. It is always difficult to evaluate what takes place in the lives of people at a convention. I personally need a convention of this kind every year or two to keep in touch with the ever-increasing opportunities that God has given us through the Sunday school and related organizations in the church.

The exhibits helped delegates to see what materials and other resources are available for their task today. Sixty-four denominational publishing houses and other interdenominational groups had exhibit booths at the convention. These booths covered 10,000 square feet. I saw more than half a dozen new films. I bought a few new books in the areas of my interests in Christian education. I purchased a number of pamphlets. I brought back a considerable amount of free material. In America the problem in Christian education is not that there isn't any material available for the person who is a Sunday school teacher or superintendent but where to secure material and how to choose the most suitable material.

The delegates were helped in their particular area of interest and need. Interest groups met three days for an hour and a half each time. There were interest groups for people who work with all age groups from nursery to adult, for pastors who work with small churches and large churches, and for those who work in other areas which are more specialized such as television and radio. Many delegates will be better Sunday school teachers because of the new insights they received in these groups.

The delegates were inspired anew for their tasks. Delegates receive a new inspiration for their task as they participate in a large convention of this kind. In addition to the new methods they learned about, they received inspiration from the convention speakers including Rev. Ralph W. Sockman and Rev. Charles B. Templeton.

The delegates dedicated themselves for their tasks. This dedication occurred at various times throughout the convention, but particularly at the closing session when Rev. Charles B. Templeton, Secretary, Division of Evangelism, Presbyterian Church, USA, brought a message on the theme: "But Am I Captured?—To Teach and To Reach." He pointed out, as was done frequently throughout the convention, that the most important part of the teacher's equipment is his being completely possessed by God through Jesus Christ. As the delegates joined him in a heart searching prayer of dedication the climax of the convention was reached.

A number of speakers throughout the convention pointed out that this convention in Cleveland was more important in relation to the solution of the needs of the world than the Summit meeting in Geneva participated in by the Four Powers.

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*Professor of Bible, Bluffton College

Mennonites In Soviet Russia Today

HAROLD S. BENDER*

Through a conversation with the president (Jacob Zhidkov), the general secretary (Alexander Karev) and the treasurer (Ilja Ivanov) of the All-Union Council of Baptists and Evangelical Christians of Russia, whom I met at Carey House, Selly Oak, Birmingham, England, on July 28, I learned some things about the present state of the Mennonite Brotherhood in Russia today, which will no doubt be of much interest to our Mennonite brotherhood at large, and which is being made public through the Mennonite papers in the various countries.

Where Located

The Mennonites, as well as the German-speaking Lutherans of European Russia, formerly located largely in the Ukraine, Crimea, and in the Volga River Valley (Samara, Volgo Republic, etc.) have all been removed and are now located largely in the territory of the Ural Mountains or east of the Urals in Middle Asia, in Uzbekiston, Kerghiz Republic, and Todjakistan. The Mennonite colonies in Siberia, such as around Omsk, Novosibirsk, and Maryinsk have largely remained, as also the Orenburg settlement now called the Tschkalovs district. A few families remain in Alexandertal (Samara, Kuibyshev), as was reported to me by Nicolai Levindanto of Riga, superintendent of the Baptist churches in the Baltic Republics and vice-president of the All-Russian Council, himself a native of this region. The total number of Mennonites in Russia was estimated by Karev at 20,000, although no statistics are available.

The Menonites are still largely farmers and as such are prosperous above other farmers. They are however working in industries in such places as Magnitogorsk, Kussnetz, and Karaganda. In Karaganda there is a Baptist church with 1000 members, of whom 400 are Mennonites. Mennonite preachers serve in this Baptist church, preaching also German to the Mennonites. The Mennonites here work in the coal mines.

Their Religious Life

The relation of the Mennonites to the Baptists is very close. In those places where there are no organized Mennonite congregations the Mennonites attend the Baptist services. Elsewhere the Mennonites have their own congregations, with their own preachers who conduct services in German for the Mennonites. However Mennonite preachers are also doing evangelistic work among the Russians, preaching in Russian. About two years ago a revival began among the Mennonites, which is still continuing. The Mennonites are considering joining the All-Russian Union of Baptists and Evangelical Christians.

The Mennonites are free to conduct religious services, although their congregations are not registered with the government. To be registered they have to have a national organization or conference which is registered. They are now considering taking this step soon.

Literature and Schools

German Bibles and religious literature are not yet available in Russia, although the Baptist headquarters in Moscow recently secured a supply of some 200 German Bibles from the Seventh-Day Adventists, which they are distributing among German-speaking evangelicals. Some Mennonites have secured copies of these. The Baptists have been publishing their own church paper since 1944. Their ministerial training school was closed in 1929, but they have recently secured permission to establish such a school, which they hope to do as soon as they can raise the money for it. Meanwhile they have secured permission to send a limited number of their young men to foreign Bible schools for training, such as in Baptist schools in England. The Baptist church itself claims 520,000 baptized members in 5,400 congregations in Russia. (It was not clear whether this included the Evangelical Christians, Prokhanov group.)

Mennonites May Be Visited

The Baptist leaders answered two important questions in the affirmative: (1) Whether it would be possible for Mennonites from America (and other countries) to visit the Mennonites in Russia, and (2) whether Russian Mennonite delegates could attend the Sixth Mennonite World Conference in Karlsruhe in August, 1957. They are sure a visit to Russia could be made at any time now, with completely free movement, visiting all Mennonite centers, and preaching in Mennonite congregations. They would be willing to furnish an interpreter and guide to accompany foreign visitors. They say that the Russian policy now is to admit tourists freely for free travel throughout Russia. All the major Mennonite centers can be reached by plane or rented car, and the trip could be made in two to four weeks, including visits in Mennonite homes on invitation. Mennonite visitors would be welcome in Baptist meetings.

The Baptist leaders authorized full publication of this interview as they gave it. They are not as well informed naturally about Mennonites as about Baptists and their statistics may not be accurate, but I give credence to their report as the first authentic report of the status of Mennonites in Russia in recent years, particularly since World War II.

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*Dean, Goshen Theological Seminary

Needed: A Regular Diet of Biblical Seminary

A Book Review

MARIE J. REGIER*

FIRE IN THY MOUTH, Donald G. Miller
Abingdon Press, 810 Broadway
Nashville 2, Tennessee

"There can be no true or permanent spiritual recovery until the Bible gets back into a position of centrality in the modern pulpit."

During the summer term at the Mennonite Biblical Seminary in the course, "Preaching from the Old Testament," we read a very stimulating book which says in a new vital way what has been said throughout the history of the Christian Church but needs to be repeated anew for each generation.

The title. "Fire in Thy Mouth," based on Jer. 5:14 immediately catches the reader's attention. The author says in the preface that the rediscovery of the Bible has not gone far enough because there is still a great lack of biblical preaching in the average sermon. Some ministers are quite frank in admitting that they find the Bible too outdated to use it much. Others believe that they, of course, use the Bible but as Dr. Miller says,

> By various means—spiritualization, subjectivism, questionable analogy, downright misinterpretation, immediate departure from the text to the realm of their own thought—the true meaning of the text is lost.

There are various reasons for this. In the first place there is the lack of time. Too many other pastoral duties waiting. In the second place it takes so much more effort to dig out the meaning of a passage in Scripture and put it into a form so that it can be grasped by the modern mind than it does to produce other types of sermons. Third, there is an increasing dependence of the modern minister on homiletical helps of one kind or another. "So the minister finds it more and more easy to use crutches than to stretch his own intellectual muscles."

Miller insists that preaching is not saying words but accomplishing a Deed. The first chapter is thus called, "Biblical Preaching As Redemptive Event." He feels that the word "preaching" has a bad connotation today, as something that we are ashamed of if we do it, and which we do not like in others. "Don't preach to me" we say. Many preachers too feel that all their other duties are much more important than preaching. The author on the other hand believes:

> There can be no activity in the world equal to it! To think that the redemptive Deed of God is to be brought to a focus in one's life as he stands before men in the act of preaching: that the yearning agony of the Redeemer is to leap into actuality on the plane of history once more: that the turning point of destiny for some soul or some congregation, or even a significant turning point in history for that matter may be reached as one humbly but passionately proclaims the Word of God.

He emphasizes the fact that during the sermon men are to have an encounter with God. He says that preaching in the New Testament is nothing other than bearing witness to a series of events. But these events are not thought of in the New Testament merely as past events, but as part of the total Event of redemption, which spans the entire sweep of history from Creation to the Parousia. The good news is not singular but plural.

After having made it most emphatic that biblical preaching is necessary, the author deals with the Bible in its uniqueness in the next chapter.

> Why is the canon closed and a clear line of demarcation drawn between the history of redemption in the Bible and church history? Revelation lies primarily in the unfolding drama of redemptive history rather than in a set of religious ideas. Since the Bible is the record of the redemptive history, it remains permanently normative, even though the church under the guidance of the Holy Spirit gains clearer insight into the full implication.

In the third chapter the author deals with the preacher as biblical interpreter and believes that our divisiveness in Christianity is due to the fact that our concern is too much with ideas about the Bible than with the Bible's ideas. The Bible is not an end in itself but the means to an end. We should therefore approach the Bible in terms of function and should use it to find Christ and the light He throws on life. "To try to make the Bible yield good science or exact history, or a literal pattern of future events, is to misuse it."

In the fourth and fifth chapters the author deals with the values of biblical preaching, such as keeping the minister from riding a hobby, but dealing with all the subjects of the Bible, and with the implications of biblical preaching. In true preaching the minister must try to keep in the background to make room for Jesus Christ. That will help him to keep both from unworthy despair at any seeming failure and from pride over any supposed success.

I wish that every minister might be able to read this book, or better still have one in his own possession that he might refresh himself with it ever so often.

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*Former missionary to China

Flashes of Thought

While at the Dentist

Walter Gering

It happened in the dentist's chair. The inevitable day came when the annual announcement appeared through the mail reminding that it was time for another dental appointment. Strange, is it not, how quickly a few months can pass by, especially in terms of visits to the dentist. Of course a regular periodic visit for examination is good. We ought to do it even more frequently than we do. But always it seems as but yesterday when we made the last visit.

But there it was, a reminder that the time had come for another appointment. There was nothing left to do but to keep the appointment. Imagine my inner satisfaction to discover that this was one of those rare occasions in which no work needed to be done. The examination revealed no cavities or source of trouble. I was soon on my way back to the study.

And yet . . . not before I had been impressed with a solemn truth. It came while the examination was being made. After a rather thorough probing the verdict was: "Well, your teeth seem to be in quite good shape." Jokingly I replied: "They ought to be. You have been doing most of the work on them." It was true. For the last five years he had been doing all of my dental work.

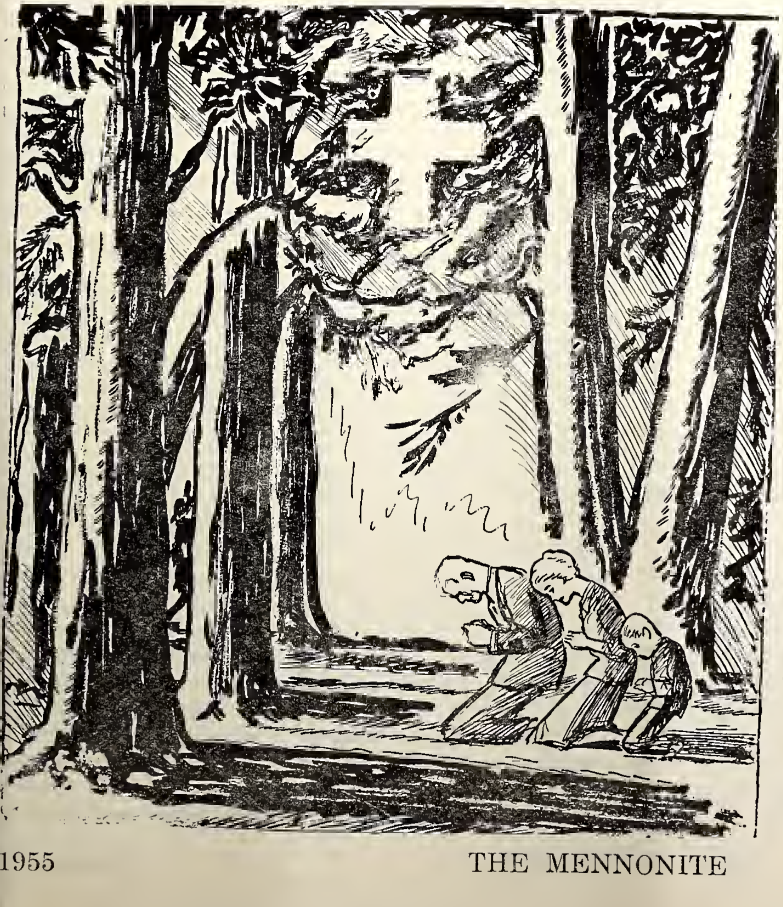
But I was hardly prepared for the response which came. "I was looking," he said "at the other man's work to see how that was standing up." Like a flash the thought came—yes, that is the trouble with all of us; far too often we are looking upon the works of others with an eye to seeing how they stand up when we ought to be examining our own work.

For the dentist it was only proper that he examine all the dental work which had been done. That was the purpose of the appointment. It is the only way to safeguard the health of the patient. It is expected of them that they do so. But for the Christian to apply this same principle to everyday life involves dangers.

How easy it is to become so engrossed in examining the works of another that we loose sight of our own. Probably that is what the Word of God has in mind in the letter to the Galatians: "For if a man thinketh himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone and not in another," 6:3, 4.

LORD, GRANT US THE COURAGE
TO PROVE OURSELVES

We Find Him Everywhere



By Charles A. Wells

Do not let vacation days rob you of the solace of worship. It is good to seek God in the strength and fellowship of the congregation, but when you are out of reach of "divine worship," are you beyond the presence of God? No—for what greater evidence is there of His presence than the incomparable beauty of nature? You can find a cathedral in trees, a niche for prayer among the rocks, a choir beyond excellence where the waves surge and sing against the shore. Some of the greatest revelations of divine truth have come to men while they waited upon the Lord under the stars, in the loneliness of the desert, on the peak of a mountain. Do not let the summer months keep you away from God; let them bring you to Him.

The Chri

C.

(The following presentation of "The Christian and War" was delivered to the National Association of Evangelicals, which convened April 19-22, 1955, at the Hotel Sherman, Chicago, Ill. Dr. Hostetter served a three-year term on the Board of Administration of the N.A.E.)

Introduction

In this discussion the New Testament is our basis of reference and we shall endeavor to view war in the light of the teachings of the New Testament. In it we discover God's highest revelation concerning all social relationships. The Old Testament is not contradictory to the New, but it is readily recognized that in the Old Testament God made concessions "because of the hardness of men's hearts," and repeatedly permitted what He did not approve. Therefore, in defining the Christian's relationship to war, we present in brief statement form what the New Testament teaches that is relevant to war for the Christian.

The New Testament teaches that war will continue until the end of this age, culminating in Armageddon. "There shall be wars," the Master said. Why can't we have world peace in history? Because of the basic cause of war, sin, selfishness, selfness and covetousness. War is a part of sinful human history. Self-defense becomes the first law of sinful life. The course of a sinful civilization is self-destruction through conflict. David Lloyd George, ex-premier of England, said after World War I, "If another war comes, the Church has failed." I believe the famous English Premier was wrong. The Church cannot prevent war in a sinful society, but the Church is responsible if she shares in war.

Christians are not to be governed by the practices of a sinful society, but by the will of God. To discover and live in the will of God is the highest function of the Christian. God reveals His will by His Word. In many areas of truth, the Master and the apostles did not define detail. In many areas of ethics, the Master did not spell out duty in specific terms. What did Jesus say about liquor? What did Jesus say about slavery? Not any more than He said about war. The Master did say "They that take the sword shall perish with the sword." He also said, "If my kingdom were of this world, then would my servants fight." We discover the will of God not only in proof texts that pinpoint specifics, but by and through (a) the example of our Lord, (b) the eternal principles of truth which He taught, (c) the adjustment of our practices in harmony with life's chief motive and life's highest task in the light of the divine will.

We live in a sinful world, but we are to be governed by the will of God and not by the practices of a society which destroys itself. Where are Christians commissioned to destroy sinners?

Christ conquered evil by redemption and atonement. Christ suffered at the hands of men whose god was the State. Our Lord was born and reared in a world where the Totalitarian State was supreme. Our Lord founded His Church within the borders of a nation that for nearly 300 years relentlessly fought the Christian Church with the sword. But the cross won. How did Christ conquer evil—by love, by death, He died. He won the victory over hell by love. The cross defeated the demoniacal efforts to exterminate the church by a cruel, ruthless nation that paid no homage to any god but itself. Why has no artist dared to paint the picture of our Lord with a gun or sword in His hand? The New Testament portrayal of Christ is incompatible with sword or bayonet.

The Master's mandate to the Christian is discipleship. "As the Father hath sent me so send I you," are the words of the Master. "Follow me as I follow Christ," said St. Paul. The Master attacked evil by His work on the cross; we attack evil by the message of the cross. St. Paul knew the power of that message as he approached the degraded, morally decadent city of Corinth, and he determined to know nothing but "Jesus Christ, and him crucified."

Our conflict is a spiritual one, and the weapons of our warfare are not carnal. We do not attack evil by force; we attack with the message of the cross. The message is effective. The preaching of the gospel converts communists. The cross can defeat communism, but the sword cannot defeat communism.

Discipleship involves doing Christ's work in the world. He said, "Go ye into all the world and make disciples of all nations." "Preach the gospel to every creature." Is not war in conflict with the obligations of discipleship? In answer to that question, let me assume an actual war situation: Our country is at war with Russia. I am a soldier on combat duty with the infantry. The enemy is attacking. Coming toward me is a Russian. He is either a Christian or a sinner. I shoot. I kill. If he is a Christian, I kill my brother and the Bible says, "We ought to lay down our lives for the brethren." If he is a sinner, I "destroy him for whom Christ died." War is at variance with the duties of discipleship.

God, in this dispensation of Grace, has reserved to himself the administration of judgment and vengeance. In the future it will be different for "we shall judge angels." Now, however, the Master says, "Judge not that ye be not judged." The reason for this is self-evident. For judgment to be fair, knowledge must be complete. We are finite and limited.

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*Pres., Messiah College, Grantham, Pa.; Chm., Mennonite Central Committee

nd War

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Therefore, the Lord says, "Vengeance is mine, I will repay." We recognize that God is still sovereign in His world. The devil operates as the prince of this world, but our God is still on the throne. The nonresistant attitude of pacifist Christians is grounded in faith in the sovereignty of God. Is it not presumptuous and premature for us to assume an administration of vengeance that God has not given to us?

Obedience to the State is conditioned upon a prior obedience to God. (Read Romans 13:1-7). What is St. Paul here teaching? All of us would agree that he is not teaching the absolute authority of the State. If a State would demand idolatory of its subjects, evangelicals would unitedly agree that this passage would not require obedience. This passage is a part-mention of truth, and all part statements must be interpreted in light of complete record. The total New Testament teaching in relation to human government clearly establishes that the authority of the State is always only relative—regardless of the nature of the State.

This message, then, in part teaches two truths; (a) It establishes the validity and authority of human government. (b) It requires the attitude of submission on the part of the Christian toward government. (Please note that the word "obey" is not used in Romans 13:1).

Human government is necessary, and note that human government is authorized to use force. In a sinful society, force is required and justified to maintain law and order. Police action is justified. The sword restrains the evildoer, but the cross changes the evildoer.

What was the primary lesson that St. Paul was endeavoring to teach in this passage? Like all Scripture, Romans 13:1-7 must be interpreted in light of context. Here is how St. Paul introduces his statements about government. "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him, if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good," Romans 12:18-21. In the light of this introduction, he then says, "Let every soul be subject unto the higher powers." At the time St. Paul wrote this, the State was the number one enemy of the Church, and Paul is here teaching that Christian love requiring subjection and respect for the authority of the State was the way to overcome evil with good. After thus defining the Christian's attitude toward the State in Romans 13:1-7, he continues and concludes by saying, "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Thus, the call of the State is not a justification for the Christian to participate in war on the basis of New Testament teaching.

The obligations of Christian love link us as Christians to the Cross of Christ. We noted that the Old Testament moral law was summarized as meaning (1) supreme love to God, and (2) love your neighbor as yourself. The Apostle John in 1 John 2:7 says this is an old commandment. This is part of the Old Testament law; to love God supremely with heart, soul and strength is required in Deuteronomy 6:5, 6 and love your neighbor as yourself is required in Leviticus 19:18.

The message of the cross is more than loving your neighbor as yourself. In St. John 13:34 Jesus says, "A new commandment I give unto you, that ye love one another as I have loved you; that ye also love one another;" This breathtaking commandment links us to the Christ who died for His enemies. This new standard of love requires that I love my enemy more than I love myself.

Love of home and family is beautiful. Love of country is right and sacred. But in the light of the cross Christians are required by the Savior's command to love their enemies and to give up all if necessary for their redemption and salvation. This is the true meaning of the cross of Christ. What tremendous implications! As a Christian I am committed to the "way of the cross," as I endeavor to interpret the "work of the cross."

Conclusion

These great truths are particularly relevant to our day. Is God in the closing days of this period of the Church on earth allowing to be re-enacted the history of the first, second, and third centuries of the Church's life? Since we have not presented the work of the cross to Russia and to China in the hour of our opportunity, may it be that God will require us to walk in the "way of the cross" in these last days? Christ conquered evil and sin by His death. It is proper for the Christian to love home, loved ones, and country. By the Grace of God the Christian can love his enemies. Following the example and teaching of Jesus the Christian cannot kill, but it may be necessary for him to die as he overcomes evil with good.

From Montana Mission

The following report from our missionaries the Malcolm Wengers, in Busby, Montana, is so refreshing and heartening that I feel I must share this with all of you. Our Lord prospers the efforts of His servants.

John Thiessen
Executive Secretary
Board of Missions

Vacation Bible school was something special at Busby this year. It wasn't the attendance, averaging about 40 with an enrollment of about 60 that was unusual. It wasn't especially the daily rain although that was unusual (5.42 inches in May made it the wettest since records have been kept). It wasn't that a Voluntary Service worker, Joyce Willems, came from Kansas to help out, although her help was tremendously appreciated.

The unusual thing about the Bible school this year was the fact that for the first time five Cheyenne young people from the local church helped with the teaching.

Not everything went as one would have liked. However, we see this as the beginning of local responsibility for the summer Bible school and we are thrilled.

At Kirby, just off the reservation to the south, we had a summer Bible school in co-operation with the American Sunday School Union. Both Cheyenne and white children attended this school. Prospects looked poor at first but so many came that we had to send an SOS for more teachers.

In the beautifully wooded hills between Lame Deer and Ashland at Crazy Head Springs the annual Bible Camp was held with children from all over the reservation. Attendance was smaller than we hoped for.

A new constitution has officially organized the church here as the Bethany Mennonite Church at Busby, Montana. The church council provided for in the constitution is little by little taking more responsibility for the direction of the work here.

Those baptized recently include a young couple Bob and Gladys Big Back, Oliver Risingsun, a father whose wife and four of his five children were already Christians, and Robert Bailey who has been attending Freeman Academy during the past year. Robert attended catechism class at the Salem Mennonite Church, Freeman.

Others who have been away at school from this church include Delores Littlebeare, now more than half through with nurses training at Bethel Deaconess Hospital, Newton, and Raymond Littlebeare, who attended high school at Lind, Washington, and lived in the Cliff Taylor home. If other Christian homes were open for this kind of ministry, more Cheyenne young people are ready to take advantage of it.

The Zeal of New Converts

A few paragraphs taken from a report by one of our missionaries in Japan, Miss Leonore Friesen, shows us how zealous new converts found faith to others. Would that we all, also in our home churches and as common lay church members, be so zealous for our Lord.

John Thiessen
Executive Secretary
Board of Missions

"In April the local church group was busy making preparations for the campaign in May. In December we were privileged to have a "team" down who had complete charge of the campaign, children's meetings, and the personal work after the services. They also went from house to house distributing tracts and hand bills. It was wonderful to see the local Christians now assume these same responsibilities. There were those who volunteered to write the songs on cloth (large sheets that all could see.) Others wrote out the posters and posted them; others took care of other forms of advertising. Several were appointed to lead the meeting and direct the singing. We had a number of sessions in teaching a little bit about personal work. Best of all the group faithfully prayed for the campaign that the Lord might bring an ingathering at that time. These preparations continued through the first part of May.

One of our zealous believers told her folks at home what the speaker had said. Then her father would add some comments. She realized he was informed about the messages. Finally she became bold enough to ask. He said he had never gone in but he had stood in the shadows away from the tent listening a number of evenings. Again thanks to Bernard for having two loud-speakers—one inside—one outside!

The Wednesday night prayer meeting, I believe is the powerhouse of the church. A really good number come out—if we compare percentages with those in America. Yet if we were to ask one of our members here if the prayer meeting is well attended, they would say, "Only a few come." May the Lord meet that disappointment and really bring others out. About 10 to 13 come. Verney Unruh said that at Miyakonojo they lead their own meeting. We have started that here now. We are studying Acts and they each take a chapter. It has become a warmer meeting and more meaningful. The prayer time also is blessed. Most generally everyone that comes prays and they are beginning more and more to be specific in praying. Praise Him!"

Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another, and, if one has a complaint, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these things put on love, which binds everything together in perfect harmony. Col. 3:12-14 (RSV)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

OPERATION CHRIST FOR ALL

H. N. Harder

At the time of the conference youth rally at the Normal Mennonite Church, Normal, Illinois, last May, the executive committee of the Central Conference YPU met with several pastors to plan the program for 1955 and 1956. Out of this meeting there came a desire to sponsor a program that might be used of God to deepen the spiritual life of our young people.

But what should it be? After much discussion and prayer by those who were present it was thought good to ask our pastors and churches to support our young people in a spiritual emphasis program, called "Operation Christ for All."

Choosing a Speaker

Several meetings later it was decided to ask John J. Esau, an evangelist living in Reedley, California, to come to our churches for a period of five weeks to minister to our young people and their home churches.

Brother Esau was born and reared in Mountain Lake, Minnesota. He received his education in the Mountain Lake Bible School and at Moody Bible Institute. From 1927 to 1938 he held pastorates in a number of Mennonite churches.

It was then that he became blind. Of this he says: "God permitted my physical eyesight to be taken from me in the first year of my ministry, but by His grace I have the joy of preaching the unsearchable riches of Christ."

Choosing a Work

What do the young people expect to accomplish in this spiritual life emphasis program with Brother

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OPERATION CHRIST FOR ALL

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Esau as their speaker? They want to bring a spiritual impact upon our churches so that there may be a spiritual awakening of old and young alike.

Our youth leaders are deeply conscious of the fact that comparatively few young people are contemplating going into Christian service. They have a conviction and a deep feeling that God will use these weeks with Brother Esau to bring about those spiritual results that will challenge young people to choose a Christian ministry for their life work, if God so wills, and to receive their training in our Christian institutions.

Then, they are also hoping that their parents and church leaders will attend these meetings together with their children, and thus gain rich spiritual blessings. It appears that a Holy Spirit directed program such as this one will be used of God in a mighty way.

The plan calls for a youth rally at the Carlock Mennonite Church on Sunday, August 28, and another rally at the Meadows Church on September 25. Between these two rallies Brother Esau is to bring evangelistic messages in all our central Illinois churches and in Goodland, Indiana. He will give from three to four days in each church. It is hoped that the young people will attend these services faithfully and sacrifice other things in favor of these meetings.

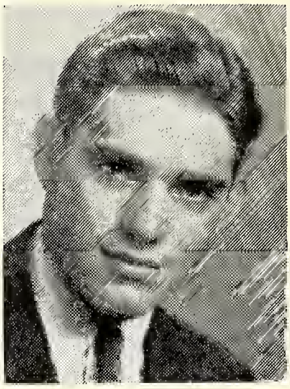
Choosing a Challenge

Again and again it is youth that has carried the torch of our Christian faith and lifted high the banner of the Cross of Jesus Christ. In Acts 2:17 we read, "Your young men shall see visions." Note that in the first recorded instance of Christian preaching there is found in this quotation from the prophet Joel a mention of youth as receiving the outpouring of the Holy Spirit. It seems to be a forecast of the part that youth was to play in the expansion of Christianity.

Youth has shown a readiness to adventure that called for sacrifice and hard work. There is a real and deep relationship between the characteristic qualities of youth and the appeal of Jesus to men. Someone has said, "There is no greater disaster in all the long history of the church than that it has often either smothered or kept in the dark background those aspects of the gospel which have an inherent and commanding appeal to youth with its love of risk, daring, sacrifice and its response to the lure of a great objective." Jesus knew better than that: "If any man will come after me let him take up his cross and follow me."

Perhaps in no other decade of our lifetime has Christian youth in America been as active, resourceful, and spiritual as during the past ten years. By the scores they have gone out as missionaries, relief workers, Christian social workers, and as ministers of the gospel. They have been challenged by the great spiritual needs of our bleeding world and they have challenged the church.

Meet the Presidents



Burdell Roeschly,
Central Conference YPU

Burdell Roeschly is the president of the Central Conference Young People's Union. A young farmer from Graymont, Illinois, he is a member of the Flanagan Mennonite Church where he serves as its Sunday school superintendent and mission treasurer. He is married and the father of two sons, Dennis and Mark. Before taking up farming he attended Goshen College.

The officers who work with Burdell on the executive committee include Arlene Hartzler, Goshen, Indiana; Betty Yoder, Danvers, Illinois; and Richard Baum, Carlock, Illinois. Arlene, a music teacher and a member of Goshen's Eighth Street Church, has been elected vice-president. In addition to being secretary, Betty is a junior in Danvers High School. Richard, who does the work of the treasurer, operates an auto agency with his father. and is Sunday school superintendent in the Carlock Church.

Since 1953, this YPU has had the three area committees, Faith and Life, Service, and Fellowship.

The Faith and Life Committee is chaired by Dale Miller, a member of the Meadows Church who has just completed his two years of 1-W service. Other members of this committee are Warren White, Congerville, Illinois; and Aldene Zimmerman, Bloomington, Illinois. H. N. Harder, pastor of the Normal Mennonite Church, serves as committee advisor.

Ernest Porzelius leads the Service Committee with the assistance of Adele Bertsche, Meadows, Illinois; and Sandra Strotheide, Flanagan, Illinois. Lotus Troyer, pastor of the Meadows Church advises. Ernest has graduated from Bluffton College and has recently finished his 1-W service. He is a chorister in the Flanagan Church.

With the Fellowship Committee it is Allen Ropp, a member of the Normal Church who has attended Bluffton College who is the chairman. Mildred Daum, Washington, Illinois, and Carolyn McCowan, Danvers, Illinois, round out the group with Raymond Yoder, pastor of the Congerville Church as advisor.

The three committees and the executive committee meet about every other month. Harry Yoder, pastor of the Washington, Illinois, Church serves as advisor for the entire group.

The Fellowship Committee starts the year's program with a New Year's Eve watchnight party which has come to be one of the highlights of the

(Continued on page 525)

Making the Grade on Your Job

ERNEST L. YODER

In Ephesians 4:1, we read, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

What is my vocation? I have chosen the trade that Christ worked at when He was a young man, working with wood. Perhaps He could see then, as I do now, that which can be constructed out of wood starting with the raw material and making it into a thing of beauty.

African Lesson

Three years ago I was privileged to spend two years on the African mission field working with the Congo Inland Mission. When I left the United States, I thought I had most of the knowledge needed to do construction work out on the field. It was not long after I had arrived that I realized how little I really knew. It only takes a few Africans and their simple way of life to make one realize how much he has yet to learn.

Many were the times when workmen would come to me asking what to do next. As I walked to where they were working, I would offer a short prayer asking for guidance on what to do next. Sometimes it wasn't until I arrived at my destination and looked it over well, that all at once the answer would come to me, and I knew that Christ had answered the prayer offered a short time before on the path.

It was there in Africa that I had learned to keep Christ pre-eminent in my vocation, whatever the work I might choose in the future. I knew I needed Christ with me at all times.

Businessman's Lesson

A few weeks ago I heard over the radio a testimony given by one of our big businessmen who has a chain of stores all over America, and I would like to share it with you. This man, as a boy, was brought up in a Christian home. He attended church regularly. When he became of age, he started out in a small business.

At first things were hard. By putting Christ first and having great faith, he slowly built his business into a great chain of stores. As time went by he gradually began to put Christ to one side and make decisions on his own. Eventually Christ was left out altogether.

Soon after that the depression came and he lost almost everything. Things kept getting worse after this. He was forced to enter a mental hospital.

While there, one morning he heard a group of people singing hymns in one of the wards. He went in and started singing with them. Slowly he realized what had happened. He had left Christ out of his life when he needed Him most. He got right down and prayed, asking for forgiveness

Soon after, he was able to leave the hospital. He went to live with his wife on a small property they had been able to keep all of this time. It wasn't long before he was working as a beginner in the very business he himself had started. In time he worked his way up to become president of the company.

This had all been made possible because he again accepted Christ as first place in his life and work.

I want to give Christ pre-eminence in my vocation. With His help I am better able to deal with customers fairly and courteously and to do my work carefully and honestly. Probably I will never be rich in worldly goods, but my hope is that people can see Christ through the manner in which I do my work and in my everyday business actions. I think every kind of work would be better done if Christ were pre-eminent.

MEET THE PRESIDENTS

(Continued from page 524)

union's fellowship activities. They also plan the monthly roller skating parties. In early spring, when the basketball fever runs high, the Illinois churches get together for a tournament which always provides plenty of excitement until the new champion is crowned.

The Faith and Life Committee is responsible for the planning of the two annual rallies held in the spring and fall. Instead of the fall rally this year they have invited J. J. Esau, Mission Board evangelist, to hold meetings for three or four days in each of the Illinois churches, with a rally at the opening and close of the entire series. This is "Operation Christ for All" with which they hope to deepen the spiritual life of young and old alike.

The Service Committee edits the youth page in the "Christian Evangel," the district conference's monthly publication. It also finds ways to raise the union's $1,200 yearly budget. This money supports a mission project, the General Conference YPU, Camp Friedenswald, and the district work.

Central Conference youth have enjoyed the fellowship of a joint conference meeting with the Middle District Conference young people the past three years in an inspirational gathering highlighted with a banquet. Both groups are looking forward to a possible merger of the two conferences in which they can work closer together on a permanent basis.

The goal of the YPU of the Central Conference is to have a well-balanced Christian program of activities, to strengthen the local youth groups, and to have a "United Mennonite Youth in Christ."

CENTRAL CONFERENCE ISSUE

Material for this issue of MENNONITE YOUTH has been prepared by the Central Conference Young People's Union.

MCC news & notes

GENEVA TELEGRAM

During the recent meeting of the leaders of Great Britain, Russia, France, and the U.S. at Geneva, the MCC sent a telegram to President Eisenhower expressing the appreciation of the Mennonite and Brethren in Christ churches for his efforts to ease tension and promote international understanding and assuring him of our prayers for the meeting. C. N. Hostetter, chairman of the MCC, has received the following letter from President Eisenhower:

> "I am deeply grateful for the thoughtful message which you sent to me here in Geneva. In pursuing our efforts here it is especially helpful to have assurances such as those conveyed to me on behalf of the Mennonite Central Committee. With best wishes, Dwight Eisenhower."

NEED IN JORDAN

A new food station was opened on July 4 in a small frontier village in southern Jordan—a three-hour journey by bus and donkey from Hebron. Here where malnutrition is prevalent, the center will serve one meal a day to all the children of the village who are old enough to carry their plates and manage their food.

The canned meat which MCC sends to Jordan is very importrant in supplementing these diets where children rarely get meat. The first meal served was thick soup of beans, tinned meat, onions, and fats, a half loaf of native bread and a handful of dried apples. Some days the soup is rice with meat or rice with leban.

Since the only well to serve this village is across the line in the Israeli territory, a second project here is to haul water by truck. However, this can continue only as long as funds permit.

Jordan continues to be one of the most needy areas in which MCC is serving. Malnutrition is very prevalent and the death rate among children is high. In these crowded refugee camps sickness and disease spread rapidly, aided by the exposure and malnutrition. These displaced persons are dependent on the help which we can send them in gifts of food and clothing and medical care.

158 VOLUNTEERS IN SUMMER SERVICE PROGRAM

The MCC Summer Voluntary Service program included 152 young people from the United States and Canada. Three from Mexico, and one each from Holland, Germany, and Jordan brought the total participating to 158. Eighty-three served in units in the U.S. and 75 in Canada.

These young people worked among delinquent children and crippled children; they served as aides in mental hospitals, as guinea pigs for medical research, as social workers among migrants.

The group which toured Mexico helped to paint the inside of the Cuauhtemoc Regional Hospital and assisted with public health work.

These 158 young people have chosen summer voluntary service as one means of expressing their concern that the name of Christ be made known to all men.

CHRISTMAS BUNDLES SHIPPED

The MCC centers at Waterloo, Ont.; Reedley, Calif.; Newton, Kan.; and Akron have completed processing 28,652 Christmas bundles. About half of these will be shipped to Korea and Jordan where the need among the displaced persons is so acute; 7,896 of these bundles will be shipped to Korea and 7,678 to Jordan.

The remainder of these Christmas bundles are being shipped to Austria (2020), Formosa (1020), France (422), Germany (5002), Holland (320), Hong Kong (288), Indo China (4006), and London (46).

Since the beginning of the Christmas bundle shipments in 1946 this sharing of gifts with our neighbors in other countries has been an added testimonial to our joy in the message of "peace on earth, good will to men."

Special Project Possibility

The Old Colony Mennonites in Mexico do not always welcome help from the outside. We know however that they do welcome the German edition of the *Martyr's Mirror*. Forty copies have already been contributed (cost $5.00 each) by various individuals and church groups.

From Old Colony letters we know this is one way to win their confidence and speak to their hearts.

Perhaps there are individuals or church groups who want to buy 10 copies. Our goal is to purchase the remaining 160 German copies for this purpose. Special contributions will be welcome.

PRAYER IS the chief agency and activity whereby men align themselves with God's purpose. Prayer does not consist in battering the walls of heaven for personal benefits or the success of our plans. Rather it is the committing of ourselves for the carrying out of His purposes. It is a telephone call to headquarters for orders. It is not bending God's will to ours, but our will to God's. In prayer, we tap vast reservoirs of spiritual power whereby God can find fuller entrance into the hearts of men.

G. Ashton Oldham, *"Christian World Facts"*

Into the Beyond

MRS. PETER A. NICKEL (nee LENA SCHMIDT), of Lehigh, Kansas, and member of the Lehigh Mennonite Church, was born June 5, 1882, and died July 12, 1955.

MRS. BERTHA O. HAAS, of Bechtelsville, Pennsylvania, and member of the Hereford Mennonite Church, Bally, Pennsylvania, was born February 12, 1875, and died July 26, 1955.

ABRAHAM SCHOWALTER of Beatrice, Nebraska, and member of the Beatrice Mennonite Church, was born October 10, 1891, and died August 1, 1955.

Jottings

—Salem Church, Dalton, Ohio: Funeral services for Mrs. Anna B. Hofstetter, who passed away on July 23 following a ten day illness, were held Monday afternoon, July 25, at the church with Pastor James Reusser officiating. Among those present were Mrs. William Geiger, of Honolulu, Hawaii, niece of the deceased, who is spending some time with her mother, Mrs. Matilda Fankhouser, while she is living at the Memorial Home at Bluffton. Marcella Gerber, Lolita and Barbara Lehman attended Senior Camp at Camp Friedenswald. Attending Pre-Junior Camp at the same place were Roelif Badertscher, Niffi Sohar, John Hofstetter, Virgil Gerber, and Rodney Wilson. A film on the Christian family life entitled "The Bible on the Table" was shown at the church last Sunday evening, July 24. Following the morning service a business meeting of the congregation was held and it was decided to purchase a new heating system as recommended by the Church Council. Two laymen brought the morning messages for two Sundays while Pastor and Mrs. Reusser were on vacation. They were George Breneman, who spoke on July 31, and Ward Hofstetter on August 7.—Mrs. Earl Hofstetter, Corr.

—Gospel Church, Mountain Lake, Minn.: On July 1, Mr. and Mrs. J. N. Sawatzky observed their Silver Wedding Anniversary. July 3, the pastor's message was "The Church's Responsibility." That afternoon a missionary farewell service was held for Tina Quiring who left the same week for the east coast boarding her ship on July 18 for service in Africa. The Committee on Evangelism of the General Conference met in our church library with W. F. Unruh, Sylvan Lehman, Willard Wiebe, and our pastor present. Glendon Klaassen, member of our church, and Reitha Kaufman of Peabody, Kansas, were married on July 15, at Newton, Kan. On Friday evening, July 22, a wedding reception was held for them in our church. The Ben J. Nickel family returned home July 15 from Alaska after about a year's work at the Minnfield Home at Auke Bay. Rev. Nickel was the guest speaker on Sunday morning, July 17. The young people's Lightbearers program was held at Heppner's Point on Sunday evening, July 17. Mr. and Mrs. Reuben Wiens left July 18 with a school bus packed with equipment for the Minnfield Children's Home at Auke Bay, Alaska. Sam Quiring of Spokane, Wash., gave the morning message Sunday, July 24. That evening the young people's choir presented a special musical program with Virgil Fitch of Jackson, as the speaker. Men responded with voluntary help to combine over 3200 bushels of oats on the church oats project of which a share goes for the building fund of our church. Our pastor, A. H. Schultz left Sunday afternoon, July 24, for Oklahoma where he served as Bible teacher and evangelist at the Oklahoma Young People's Retreat at Hydro for a week. During our pastor's absence Ben J. Nickel spoke Sunday morning, July 31. That evening, Rev. and Mrs. Lubin Janzen and their family on furlough from India brought a message and showed pictures.—Mrs. Waldo Stoesz, Corr.

—Friedensfeld Church, Turpin, Okla.: Our young people again showed their interest in church when a large group came with hoes, rakes, and mowers, and cleaned up the church yard, July 20. We as a church want to say a big "Thank you" for their fine service. Their evening ended with a wiener roast and hymn singing. There were sixteen of our young people who planned to go to the Young People's Retreat at Hydro, Okla., this year. Pastor Levi Koehn went with the young people. Mrs. Koehn and Sharon spent a week with her sister and mother at Pond Creek, Okla. We are sorry to hear that Mrs. Koehn's mother has been in ill health. Also sorry to hear of Rev. Koehn's father being sick. We wish them God's speedy recovery. July 24 in the evening we had a program consisting of a set of slide pictures and a tape recording describing Home Mission work in Chicago. It proved quite interesting.—Mrs. Chester Windsor, Corr.

—Inman Church, Inman, Kan.: Correction: a son instead of a daughter born to Mr. and Mrs. Darwin Warkentine (Betty Wiens). Death—Mrs. Helena Pauls. Married—Velma Thiessen and John Carden. Lerow Warkentin is with us again after four years in the navy. Several of our young people have enjoyed retreats at Camp Mennoscah. Youth Fellowship of Bethel and local churches meet twice a month socially. They recently sponsored Eddie Motter, blind acrobat, and Bill Sachs in a program. Andrew Shelly showed some pictures ot his recent world trip. He also solicited in the interests of the Mennonite Biblical Seminary. Five local churches are having Sunday night union meetings during August. Some men have been helping rebuild Udall, Kan. Pastor Rahn and family were vacationing in Minnesota the first two weeks of August.—Corr.

—Alexanderwohl Church, Goessel, Kan.: The young people's C. E. had an outdoor meeting at the Ernest Schmid' farm for their July program. The adult C. E. program was held July 17 with the theme of "Seventy-five years of Missions." Pastor P. A. Wedel and Agnetha Duerksen were speakers. Mrs. Rein Voth showed pictures of the 75th anniversary celebration of the Oklahoma missions and Bible schools. Rev. and Mrs. Aron Jantzen spoke in our church on leper work in mission fields, July 20. The funeral service for Mrs. P. J. Flaming was held July 15. Walter Goossen of the Go-Ye Mission filled the pulpit July 17, and while pastor P. A. Wedel was at the young people's one-day retreat, P. K. Regier, executive secretary of the General Conference, filled the pulpit. The one-day retreat at Camp Wood, Elmdale, Kan., was attended by most of our young people. The day's schedule consisted of morning worship, recreation in the afternoon, and a program on Christian Living in the evening. Also several young people have taken the advantage of attending Camp Mennoscah this summer.—Corr.

—Hereford Church, Bally, Penn.: Recent weddings at our church were Naomi Heffentrager and Willard Standhardt and Shirley Yergey and Ronald Eddinger. Wilmer S. Shelly, our former pastor, performed both ceremonies. Rev. and Mrs. Henry B. Grimm and their three children have occupied our parsonage since July 1, and we are happy to have them in our midst. On Sunday afternoon, July 10, he was installed as our regular pastor. Dr. Elmer E. S. Johnson, gave the charge to the pastor. Dr. Johnson is our pastor emeritus. Wilmer S. Shelly, our former pastor, gave the charge to the congregation and the installation was in charge of Arthur S. Rosenberger, president of the Eastern District Conference. Our choir and our officers and teachers and their families have recently held swimming parties at the Reichert Swimming Pool. Our Sunday school picnic was held on Saturday, August 6, at Men-O-lan.—Corr.

—Deep Run Church, Bedminster, Penn.: Rev. A. S. Rosenberger of West Swamp and president of E. D. C. spoke on "The Workings of the General Conference" at the Adult C. E. meeting for July. Our pastor, Claude Boyer, was camp director at the high school retreat at Men-O-lan. He and his family spent their vacation at Sugarcreek, Ohio. Richard Ratzlaff supplied the pulpit July 31, and Wilmer Shelly August 7. The annual Fretz reunion was held here August 13, with our former pastor, J. Herbert Fretz, as one of the speakers. Some of our number availed themselves of the opportunity of hearing Jakob Duerksen from Paraguay who spoke at the Zion Mennonite Church at Souderton, Penn., recently. A group from the Rosthern Juinor College, Rosthern, Sask., visited our church as a point of interest July 22. Ely Fretz's and Mahlon Wassers attended the Fretz reunion in Canada.—Corr.

—East Swamp Church, Quakertown, Penn.: DVBS closed June 24, having an enrollment of 116. It was a joy to have a few decisions for Christ. Mrs. John Sprunger was the Bible teacher at Sunshine and Junior retreats. Rev. Sprunger served as a counselor for the high school retreat. We regret that Bob Gerhart broke his arm during this retreat and had to be hospitalized two days. Communion was held June 19, when four young people were baptized and received into our membership. Four hundred and twenty-five pounds of clothing and 37 bundles were taken to Ephrata. July 6 Miss Elsie Pfister, children's worker in Kentucky, spoke at our Missionary and Brotherhood meeting. Esther Kline has returned to Newton, Kan., and Arlene Dietz to Omaha, following vacations at home. Missionaries Miss Elizabeth Foth of New York spoke at our Senior C. E., July 4; and Erwin Wedel, of Mississippi, at the evening service. His subject was "Excuses." Prayer meetings are being held at the parsonage for the coming tent evangelistic meetings with which we are cooperating. They are to be held Aug. 13-28 with Torrey Johnson as speaker.—Corr.

"Don't Squench the Spirit"

A negro friend used to say to me, "Don't 'squench' the Spirit." He coined his own word, but "squench," being a combination of "squelch" and "quench," really should be in the dictionary.

We quench the Spirit in more ways than we suspect. When we stifle the inner impression to speak or act for the Lord we do it. And we can quench the Spirit in others when we criticize or discourage or by any attitude "throw cold water" on their fire. The brother in prayer meeting who mixed his metaphors and said, "Lord, if there should be a spark of fire in this meeting, please water that spark," unwittingly suggested another way to smother the Spirit's freedom. How we do conspire to limit God in our meetings! We have an honored Guest in every Christian gathering, and He can be grieved very easily. A frivolous spirit, a critical or rebellious frame of mind, a fed-up complacency—that will do it. The very way we arrange physical details, the way we scatter all over the church, two to a pew; the way we hear and hear not—surely "squench" says it, for we squelch and quench the Spirit.

From DAY BY DAY
by Vance Havner
(Fleming H. Revell Company)

Hold High the Torch

Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
'Tis yours to keep it burning bright,
Yours to pass on when you no more need light;
For there are other feet that we must guide,
And other forms go marching by our side;
Their eyes are watching every smile and tear
And efforts which we think are not worthwhile,
Are sometimes just the very helps they need,
Actions to which their soul would give most heed;
So that in turn they'll hold it high
And say, "I watched someone else carry it this way."
If brighter paths should beckon you to choose,
Would your small gain compare with all you'd lose?
Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
I think it started down its pathway bright,
The day the Maker said: "Let there be light."
And He, once said, Who hung on Calvary's tree—
"Ye are the light of the world." . . . Go! . . . Shine
—for Me.

Anon.

Religious Education and Mennonite Piety . . .

BY PAUL R. SHELLY

Here is a scholarly work that deals with many of the issues now being considered by the Conference on the Believers' Church. Here is what others have said about this useful book.

"This is a book of courage and candor: courageous, because it probes openly and deeply into the actual life of the three major Mennonite groups of Eastern Pennsylvania, to see *how* they seek to maintain their way of life and also *how well* they maintain it; candid, because the author reports honestly what he finds without fear or favor. It is a helpful book, both disturbing and challenging, based on scholarly and effective research. It is an encouraging book, because it is written by an author who evidently believes wholeheartedly in both his church and the principles for which it stands and seeks to help that church, with its historic heritage, to fulfill its mission in the modern world."

Dr. Harold S. Bender, Dean
Goshen Theological Seminary
Goshen, Indiana

"For the first time, we have before us a very useful volume outlining the course of Religious Education and Mennonite Piety among the Mennonites of Southeastern Pennsylvania. It is a handbook which may serve as a guide for Mennonites and others who are proceeding 'with the objective of perpetuating their basic principles.' The production is well done. This work offers a challenge to those denominational groups which have a concern relative to the preservation of their identity while at the same time desire to foster the potential power of a united Protestantism as it faces world issues. Here is a portrayal of the problem of maintaining a distinctive way of life and at the same time have its potential piety effective in an extended area. Dr. Shelly has rendered all of us a service in this publication."

Dr. E. E. S. Johnson, prof. emer.
Hartford Theological Seminary
Hartford, Connecticut

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THE Mennonite

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Other foundation can no man lay than that is laid which is Jesus Christ.

Christian Duties

THE GROWING LIFE . . . THE TEACHING CHURCH

SPECIAL
CHRISTIAN
EDUCATION
ISSUE

The Bible Speaks for Christian Education
Aaron J. Epp

Christian Education Begins at Home
Mrs. Harry Yoder

Teaming Up for Christian Education
Willard Claassen

Through the Knothole of Our Back Yard Fence
John Sawatzky

Volume 70 Number 34 August 30, 1955

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HELP WANTED

The Meadows Mennonite Home is in need of two consecrated persons who are willing to minister as nurses. Please write to Frank R. Mitchell, Supt., Meadows, Ill., for further information.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Christian Economy

A man working for the Boeing Aircraft Company at Wichita, Kan., told of the celebration there on V-J Day, August 14, 1945. The war was over, and the workers were overjoyed. But one office girl sat at her typewriter crying. When she was asked why, she said, "I'm afraid that now I won't get my new Buick paid for."

We think she was selfish. We wonder how she could possibly have wanted the war and its destruction to continue just so that she could draw a high pay check! Yet her attitude is our attitude when we are unwilling to oppose war if it means temporarily accepting a lower standard of living.

The U. S. economy is still something of a war economy, and, in the short run, this may seem to be the road to prosperity. But as Christians we know that such a war economy is basically wrong and will fail in the long run. An economy should be based on supplying genuine needs of people—needs for food, clothing, houses, books, schools, hospitals, recreation, roads, and so on. An economy should not be based on making military aircraft, battleships, tanks, and atomic weapons. Several years ago I learned that for what it then cost to make one "flying boxcar" (approximately seven and a half million dollars) seven campuses the size of one of our church colleges could be equipped with classroom buildings and dormitories.

You may not have much to do with the whole economy of the country, but as a Christian you are responsible for your tiny segment of it. How do you earn your living? Is it a Christian way? (The Apostle Paul made tents; he did not do clerical work for the Roman army.) Are you interested in making every phase of your work Christian? e.g., Would you rather have government protection for the product you produce than let some person on another section of the globe have a higher standard of living even if it means a reduction in yours?

One way out of asking and answering such questions, of course, is to say that Christianity has nothing to do with one's work. Fortunately, fewer and fewer in our brotherhood take such a view.

—Elaine Sommers Rich in "Youth's Christian Companion"

Of Things to Come

Sept. 7—Bethel College, Freshman Assembly
Sept. 8-10—Bethel College, Registration
Sept. 9—Bluffton College, Freshmen orientation
Sept. 11—Bethel College, Formal Opening, 8 p.m.
Sept. 13-15—Bluffton College opening.
Sept. 30 to Oct. 2—Oklahoma Convention, Hydro, Oklahoma
Oct. 19-21—Western District Conference, Beatrice, Neb.

'MEN OF DISTINCTION'

And here is a whole gallery of portraits which the distillers who sponsor the full-page whisky ads will not set out to solicit: The approximately 800 out of 882 arrested persons tested by police chemist Lloyd M. Shupe of Columbus, Ohio. Of this total, an average of 11 out of 12 arrested for stabbings, 10 out of 11 arrested for assault, and 8 out of 9 arrested for carrying concealed weapons he found to be under the influence of alcohol.

—Selected

ACCOUNTANT WANTS WORK

Dutch Mennonite family of three now in Detroit wish to settle in Mennonite Community. Husband, 41 years, trained as accountant, would like work in his field of training. Could serve well a private business or local institution. Speaks good English and German. Write Elmer Ediger, 722 Main, Newton.

It is good to have money, and the things money can buy, and it is vital that we check up and make sure we have not lost the things that money can not buy.

Warren H. Denison

Editorials

Guest Writer, Willard Claassen

CHRISTIAN EDUCATION EMPHASIS PERIOD

Each fall, near the beginning of school, the Board of Education and Publication sets aside a period which it has chosen to call, Christian Education Emphasis Period. This year the dates are set for August 28 to September 25. While this period is intended to emphasize all phases of Christian education including our schools, the material presented in this issue of *The Mennonite* is directed mainly to the teaching church. It is the local church at work teaching that gives stability and continuity to the work Christ has entrusted to us. Churches and Sunday schools are urged to emphasize and pray for the teaching ministry in our churches. It is suggested that a day be set aside sometime within this period to emphasize the work of Christian teaching and if possible receive an offering for your Board of Education and Publication.

SHALL WE START A NEW SUNDAY SCHOOL?

In view of the fact that many of our more recently established churches are outgrowths of Sunday schools, we ought to give more serious consideration to starting new Sunday schools in our communities. At the last session of the General Conference at Portland, churches were encouraged to establish mission outposts. We committed ourselves to a more intensive program of evangelism in these words, "Be it resolved that every congregation take definite steps to prayerfully promote the spirit of New Testament evangelism for winning the lost to a new life in Christ."

How many churches responded to this challenge? Are we as alert to opportunities for starting new Sunday schools as we could be? This writer is convinced that this technique alone goes a long way to explain the more rapid growth of some other groups.

Unreached people live in the old transitional sections of cities, in shiny new suburbs, in temporary trailer camps, in the more remote open country.

Who will spark a project of this nature? Perhaps it will be the superintendent. Or perhaps someone who has a concern. Those churches having a board of education might well put this question on the agenda.

IS IT WORTHWHILE?

We are now in the process of producing graded materials for our Sunday schools. Carefully estimated costs for our part of this project place the figure over $200,000. This is the approximate cost of a public building such as we have erected in many of our communities. This investment will provide Christian training for our children for years to come. Looking at it that way the figure does not seem so large.

But some will be sure to ask, "Is it worth it?" "Why should we go to the work and expense of trying to produce our own materials?" There are a number of good reasons why we should publish our own materials and why churches ought to use the materials published by their denomination.

The question boils down to this: Is our church with its distinctive beliefs and its way of life worth preserving? If it isn't, then there need be no concern about producing and using our own materials. However, if we feel that our beliefs should be safeguarded and taught to our children, then what we teach our children should be a matter of vital concern to us.

What is the case for producing and using our own Sunday school materials? Is it just a case of denominational pride? Can we compete with other groups which have invested heavily and produced a great variety of materials? There are a number of factors which build a pretty good case for using our own materials.

In producing our own materials our own distinctive theological emphases and our Christian witness to the whole body of Christianity can be helpfully interpreted to the various age groups. Objectives for Christian education have now been worked out. The objectives point out the direction we want to move. Persons who would like to know the outcomes desired in the lives of boys and girls in the materials we are now preparing will find them clearly reflected in the "Objectives for Christian Education Curriculum Materials." This is the pattern from which the finished garment will be cut. The objectives center around twelve topics: Bible Knowledge and Use, Salvation, Christian Beliefs About God, Discipleship, Church Fellowship, Worship, Witnessing, Stewardship, The Christian Home, Christian Social Relations, Nonconformity, and Christian Citizenship. Even a casual glance at these headings will reveal that other materials do not make these emphases.

Furthermore, in using our own materials pupils and teachers become acquainted with their own church's life and work. This includes the missionary motive and program, relief work, Voluntary Service, Christian education, and significant events and references to great spiritual leaders in our own heritage. The curriculum is not at the mercy of persons or pressure groups who will claim disproportionate emphases on their cause regardless of other important concerns that they crowd out of their curriculum. Interdenominational publishers by the nature of the case are compelled to trim their materials to an average level that will catch the sales of as many groups as possible. The end product is frequently undesirable.

The spirit of unity and fellowship which we constantly need is strengthened in many ways when the churches use the literature prepared for them.

(Continued on page 535)

The Bible Speaks for Christian Education

The Teaching Commission

AARON J. EPP*

The word "teaching" is used twice in the Great Commission, thus emphasizing the importance of the teaching function of the church. Again Nicodemus came to Jesus and said, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." Jesus said of himself, "Learn of me." The Bible is saturated with admonitions to teach, to instruct privately and publicly.

Organized education as we know it today, was begun by the church. Education derived its beginning from the Christian view of God, man, and the world and as the schools have slipped out of the hands of the church, God, man, and the world are viewed much more from a non-Christian view, supported by a spirit of secularism and materialism. These two are a greater threat to the church than communism. Proof of this is the boy or girl who upon graduating from high school or college asks only, "How much will I earn?" Little thought is given to Christian values.

Where this is not true it has been because the church has been able to influence many students and teachers. We believe that through Christian teachers, homes, and the church, our primary and secondary schools are still able to function effectively and prevent the apparent trend to nationalism and statism. That is why we encourage young Christian men and women to go into our public schools and teach, leaving a definite witness for Christ and the Church.

We have a responsibility for our public schools as well as for our church schools.

The command to teach is not to a few, not for a time far back, not only far across the waters, but for you and me. If you and I do not, someone else will, but will it be Christian?

The Command to Teach Implied Throughout Scripture

Abraham's home is an example of religious training. Not only did Abraham pray with his family, but he taught them and led them, for he was a prophet and priest in his own home. He did not stop at correcting his children, but he taught them the way of the Lord.

Moses gives the same command for teaching in the great text of Deuteronomy 6 as Jesus gave in the Great Commission, though the setting, time, and purpose were different. In teaching our children we need to teach that the Lord God is one Lord whom we are to love and serve. It is our job to make Christ real in our homes, in our speech and in our conduct and conversation. If we do not talk to our children about God and His presence, they will not think of Him as real in everyday life.

David prayed in Psalm 119:33, "Teach me O Lord, the way of thy statutes; and I shall keep it unto the end." Here it is assumed that he knows the law, but wants more. All of us desire the best for our children, and yet it is impossible for the children to know the way of the Lord if there is no reading of the Bible, no instruction or interpretation of the Christian life in the home.

We Must Teach Christ in the Home, School, Church, and Wherever We Play and Work

Certainly we teach Christ in the home and in conversation. The home is still the greatest school and parents are the greatest teachers.

Of course, if the child doesn't get it at home, he must receive his training from the church. But I believe the church should not be looked upon as the institution that takes the chief role. But the church can give each individual fellowship and a more complete picture of the Christian faith as expressed by others.

The Christian's teaching responsibility never ends. Parents often say, "My child is old enough now, he can make up his own mind," assuming that age and experience have little or nothing to offer. Teaching begins before the child is born and ends only at death.

So the church has an on-going ministry to continue steadfastly in the apostles' doctrine and fellowship (Acts 2:42).

We must teach people that God is working through His Son, Jesus Christ, reconciling the world unto himself and helping to interpret the will of God unto man. Teach people in such a manner that they may have a faith in God which is to have meaning for all of life.

Who shall we teach? First of all, we need to teach ourselves. We need to hide God's Word in our hearts. Then we need to have a fellowship of teaching which includes the Sunday school and the midweek service. If we are looking for a great change in the church, there lies the possibility!

Next, we need to bring the children of the community into our Sunday schools. Here is the door of least resistance into the kingdom of God.

We need to share a positive Christian witness in all of life. Everything we say or do must reflect the Christian life. And then we must prepare for teaching on the mission field. We need to call young people to train for this teaching task.

The teaching command of the Great Commission still stands today. The hunger for the Word of God and for truth is camouflaged by our prosperity and absorption with pleasure. May we more faithfully attend to the task of teaching so that others may know Christ and know Him better.

---

*Pastor, First Church, Reedley, California

Christian Education Begins at Home

Sharing Families

MRS. HARRY YODER*

Christian homes aren't just going to happen. It takes planning and adjustment to make God real in the life of the home just as it took planning to build the house itself. So it is necessary to have a goal in mind.

The Place

In each home where a Christian man and his wife live there is a dominant atmosphere of outgoing love. But this quality needs to be renewed daily at the throne of grace lest it becomes dormant.

When children are added to a home, family worship takes on an even deeper meaning. There should be a consciousness that wherever any member of the family is, whatever he is doing, it is being shared by all other members of the family as they meet for their time of worship. This uniting force of worship plays an important part in family life today when the scattered members of a family take part in so many varied experiences.

To the youth in a distant city who faces a serious decision the knowledge that his family is praying about the same thing gives him courage. He finds strength to do what is sometimes "the hard right against the easy wrong."

If family worship is to play this important part in life we must start while children are very young. They should sense from their earliest moments the vital part family worship plays, in the daily lives of their parents.

Is Christ evident in the conversation about the day's activities? It may be the task of father and mother to guide the discussions that Christ will be a living reality to each one.

The Time

Family worship following the meal would in this case lift everyday events to spiritual levels. But there is no rule to follow as to the time or form of family devotions. This will vary with the age of the children and the religious experiences and occupations of the parents.

Devotions in the morning hour seem to be a fine way to start the day. Fortified by the bond of prayer and divine guidance the family is ready for whatever may come. But it may be that the supper hour is more suitable. At that time the experiences of the day are shared. Discussion of a few of the incidents of the day may make real the fact that God is at work in the schoolroom, in the factory, on the farm, or in the home. The scripture that is read may take on new meaning in the light of the table conversation.

Bedtime is not usually the best opportunity for family worship. This is the time for an individual approach to God which is as much needed as worship with others. The end of the day is the traditional time for children to pray as individuals.

As one family worshiped one day, thoughts were on God's willingness to forgive if He is asked. That night this thought returned as the little boy of the home said his bedtime prayer.

"God forgive me what I did wrong today. You know what it was," he prayed.

The group experience led to a personal experience. Both are needed, and one should not take the place of the other.

The Book

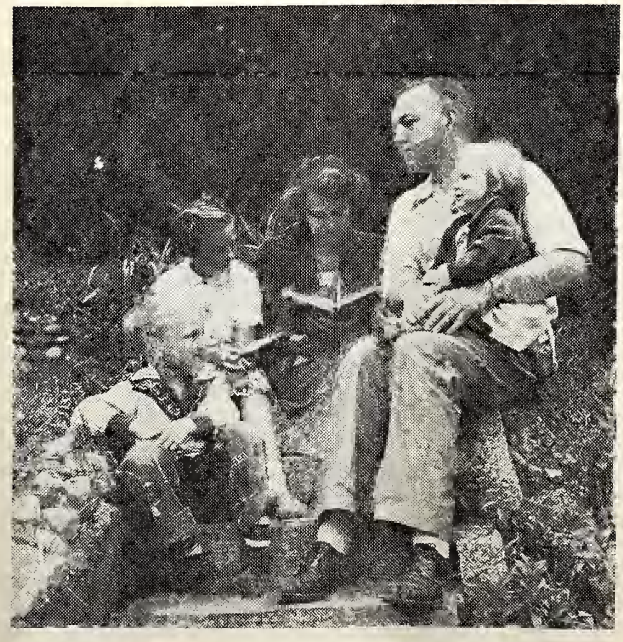
Dora Chapin, author of a book called "Children and Religion," tells of a little girl who said, "I don't want to hurt God's feelings, but the Bible is an awfully long book, isn't it?"

Maybe many children feel thus. That could be the reason so many young people falter when they read the Bible aloud.

Parents should use the Bible in family worship in such a way that it intrigues children to read it with understanding themselves. The way in which Jesus knew and used Old Testament passages gives us an example of the place the Bible must have in the life of the Christian.

Children's minds are ready for Bible memory work and at family worship passages may be stored away to come to their full meaning later on in life. When a passage or verse has been committed to memory the child can be asked to repeat it during the worship period. He will beam with joy because he is able to contribute something of his own to the group.

(Continued on page 542)



—Photo by Hays from Monkmeyer

Parents share with their children in periods of family worship the source of their confidence and love.

---

*Homemaker, Washington, Illinois.

Teaming Up for Christian Education

WILLARD CLAASSEN*

Since articles in this issue of *The Mennonite* feature Christian education in the local church, it should be helpful to state what the Board of Education and Publication is doing to help the churches in their teaching program. Much of the work of this Board goes on quietly and like a stomach we do not realize the big job it performs until it begins to ache.

Publications Going Out Regularly

Periodicals

Papers like *The Mennonite* and *Der Bote* requiring detailed organization and steady work to keep them on schedule to go out to our families bringing news of the work of the Conference, new ideas, spiritual inspiration, and news of religious significance from all over the world. The *Junior Messenger* and *Der Kinderbote* provide wholesome reading material for our children.

Sunday School Helps

A group of consecrated writers provide teaching materials for the Adult Quarterly, Young People's Quarterly, Intermediate Quarterly (General Conference edition), Junior Teacher and Pupil, and Herald Teacher (General Conference edition).

Recent Publications

To help co-ordinate the retreat programs throughout the Conference, a *Retreat Curriculum Guide* was published last spring. *Objectives for Christian Education* were specifically prepared as guides for writers of our graded materials and have now been printed for use by pastors, superintendents, and teachers. Four units of *Junior Program Helps* designed for use in Junior Christian Endeavors and midweek sessions have been published to date. The first of these units is a study of the life of Jesus, the next features programs built around special days of the year, and the last two units are mission studies of our field in Colombia and the Congo.

Work in Progress

The Catechism Handbook by Gering is being revised and illustrated with art work. It should be available in its new printed form on or before September 15. The second edition of *The Gateway to a Christian Home* is now on the press. The Youth Hymnary will be ready by the time of the General Conference next fall. A new pamphlet entitled, *Do You Want Teachers?* will give stimulating suggestions and resource materials for teacher training. It will be made available to pastors and superintendents in connection with the Christian Education Emphasis Period during the month of September. A series of tracts on *What Is the General Conference?* prepared especially for the benefit of those unfamiliar with it, are scheduled for publication this fall. Another pamphlet on *Techniques and Resources for Family Worship* is being prepared for printing. A fifth unit in the series of *Junior Program Helps* entitled, *This Is Our God,* will feature Bible studies.

Graded Sunday School Materials

When we pick up an attractive and well-written Sunday school quarterly, we often fail to realize the amount of unseen work and planning that went into the production of it. Many important steps need to be taken by the curriculum committees before writers can begin their work.

The production of graded materials for our Sunday schools is at present one of the biggest undertakings of our Board. We have talked about the need of having our own graded materials for a long time. In December, 1952, our Editorial Committee entered into discussions with representatives of the Curriculum Committee of the (Old) Mennonite Church to explore the possibilities of publishing graded Sunday school materials jointly. These joint sessions and many more since that time have resulted in joint planning of the curriculum and negotiations are at present under way for joint production of these materials.

A first step in planning the curriculum is the development of objectives for Christian education. We must determine for ourselves and for the guidance of editors and writers what we want to happen in the lives of boys and girls. This can already be clearly seen by reading the objectives. These objectives need to be spelled out for each department. What we can teach primaries and intermediates about the Bible, for example, are two different things.

A second step is the formulation of lesson outlines. This refers to the lesson title, the printed Scripture and background, and a brief lesson aim. With the open Bible before us, what shall we teach in the various departments? In the case of the uniform lessons we buy the outlines already prepared. For the graded series we are making our own to fit our own needs. During the summer of 1954 a group of representatives from both the General Conference and the (Old) Mennonite Church met to prepare outlines. The task of editing and refining these outlines is one that is still in progress. Copies of the outlines have been circulated among leaders in our churches for criticism and evaluation.

Last June a third major step was taken. Lesson plans for the various departments were worked out. The lesson plan refers to the manner in which a lesson is developed which is much different for primaries than it would be for intermediates. At the same session specifications for the materials were also adopted. Specifications refer to the size of the books, type, pictures, art work, and paper. In connection with these planning sessions it was necessary to project costs of the materials to determine whether plans were within the realm of possibility or not.

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*Ex. Sec., Board of Education and Publication

Cost is tempered considerably by the fact that two denominations are co-operating. The total cost for the whole project (primary, junior, and intermediate materials) will run over $400,000.

The large task of writing, editing, providing art work, printing and distribution still lies before us. Willard Claassen from the General Conference and Paul Lederach from the (Old) Mennonite Church have been appointed co-editors by their respective boards. In order to make provision for editorial demands on time, our Board has secured Maynard Shelly as assistant executive secretary. The present goal is to come out with graded primary materials for the fall of 1958. For those of us who have waited so long for these materials this seems a long way off. Yet, this brief report should already indicate that it has taken three years of hard driving to come as far as we are. If quality materials are to be produced, writers and editors must not be unduly pressed for time, and also where two groups are co-operating, the readiness of each group to proceed must be considered.

This project will require faith to move ahead and holds untold possibilities for spiritual blessing. The Board will have to borrow heavily. It has sought to build up a small reserve, but even its small budget of $54,000 had reached only 27.8 per cent at the halfway mark. Shall we move ahead on this project? The churches have the answer. The Board covets your prayers and support.

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EDITORIALS

(Continued from page 531)

The income from the sale of denominational materials is used to improve and extend the help which may be given to the Christian education program of the local churches. Not to use the materials already prepared cripples the ability of the publishing house to produce better materials.

The consecrated wisdom and experience of many people goes into the production of our own materials. Much time and effort involving many people went into the production of the uniform outlines which we use for the uniform lessons. We feel it is a distinct advantage to take the best that two groups have to offer in building the graded Sunday school curriculum. We have already reached out to glean the best from many sources.

There is a good case for using our own Sunday school materials.

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MEMORIAL FOLDERS

The Conference offices have prepared a Memorial Folder for those who wish to make a cash gift to a Conference cause in memory of a loved one in place of or addition to flowers. Ask your pastor for these folders. If he has none on hand contact the Conference Central Offices, 722 Main St., Newton, Kan.

Flashes of Thought

A Lingering Melody

Walter Gering

That melody . . . it kept ringing in my mind all day long. Not that it was such an outstanding score of music; in fact it was a very simple little children's chorus. But all through the hours of the day it was constantly with me. It was Sunday; there was much to be done. I had to keep my mind upon the worship service with its prayers, hymns, and sermon. In the background of it all was that haunting melody with its message.

It all started at early dawn with that thumping of the squirrel across the roof of the parsonage. For some time now he has done the same thing. There is a thud as he lands from the treetop upon the roof. Then there is the sound of his hop across the roof. It is just enough to awaken a light sleeper at that time of the morning. So it was on this Sunday.

But it was not the squirrel itself which brought on that melody. He was soon gone and then, followed a silence. It was so quiet that the proverbial pin dropping in the house could have been heard. Not a creature was stirring. There was not a ripple of breeze; silence reigned supreme.

Then suddenly, far in the distance sounded the crow of a rooster; the first call of the day. There was no response; silence again took over. Again he sent out his challenge. This time it was answered far off in another direction. That was the beginning of a mighty chorus of voices. In a few moments it seemed as though the heavens were filled with song. There was the song of the meadow lark somewhere out in the field. The robins began to stir in the neighboring treetop; the little wren with its sweet melody began to sound through the air, singing as though his little heart was bubbling over with joy. One by one the little winged creatures added their song until it was like a mighty chorus.

My heart could not but respond to their message. Like a flash that little children's chorus came:

> The birdies in the treetop sing their song,
> The angels chant their chorus all day long,
> The flowers in the garden lend their tune,
> So why shouldn't I—why shouldn't you
> Praise Him too?

That was it; they were all praising the Creator who had made them. Why should not I praise Him too? Surely my heart could join in with that heavenly choir of creatures at the break of day. What better way to begin a new day than to sing forth the praises of God, my Lord and Savior? The little singers soon disappeared, going about their day's activity. But the melody lingered on: ". . . praise Him too."

BLESS THE LORD, O MY SOUL

Through the Knothole of Our Back Yard Fence

JOHN SAWATZKY*

We have got to settle down after a few centuries of escape. We have to make a realistic appraisal of what our responsibilities really are.

Our world has grown small. Communications and transportation facilities are such that the people of the world live closely together and we have suddenly become neighbors. Most areas of the globe have become settled.

These things mean that we as Mennonites can no longer readily escape to some nice quiet corner to do as we please. It looks as though we have got to settle down after a few centuries of escape. We have to make a realistic appraisal of what our responsibilities really are. We have little experience with such a challenge.

Most of us live in communities in which the social and religious bonds are loose. They are not like the well-knit and relatively stable villages of Russia from whence many of us come. The individual is easily lost in our urbanized type of society.

Looking Outward

Looking at life through the knothole of my back yard fence I note that the brotherhood idea is not easily observed in the competitive and unorganized society common today. Economics, the market, production of goods, personal wealth and a high material standard of living have become exaggerated in importance. Our work, our job, however specialized and narrow, is often the focal point of our existence. Technology, the machine, has become an object of worship.

Science has produced facilities for making life more pleasant but it has also provided a too easy cushion on which to rest our heads and hearts. Man has come to feel, through having the powers of science, that he is master of his destiny. The most dangerous type of thinking that this has achieved is that of humanism as expounded by philosophers, such as Bertrand Russell and others. The idea is that intelligence, education, science will save the world; no other power or authority is necessary.

The churches in our society are growing in numbers, both buildings and members. There are some signs of religious revival but how real is it? We do not know as yet but much of it seems to involve people who are scared of atom bombs and Russians. They are looking for easy answers, the kind often provided by eloquent radio and grandstand preachers.

Christianity is a religion of the cross, it is a philosophy of denial, but we do not see many signs of it in the current so-called revival.

Looking Inward

Where do we stand as Mennonites? Have we done any better than the people of the society around us? Not likely. In fact it is our contention that one century has brought us "farther from God and nearer to the Dust." In this one century the experience of our group of Mennonites has been to seclude ourselves in a comfortable spot like a village in Russia or to run away, when the going gets tough to some comfortable spot, where the cross is not so great.

Living in Russia, as we did, was like living in a warm greenhouse in which we did little but look after ourselves and pay little attention to our responsibilities, in a cold world. Fortunately we got out of it, but now we are shivering in the breeze not quite knowing what to do.

But it seems that a coat (the garment of isolation) is not going to help; the best solution is to roll up our sleeves and go to work. We cannot easily run away because there are no easy places left so we must face up to our spiritual and social obligations. And the needs, the challenges and perhaps the opportunities in the world have never been greater.

As a recent editorial in *The Canadian Mennonite* put it: "No other message than that of Christ and the Cross, the message of reconciliation and nonresistant love is adequate for this situation. The Mennonite Church must rise above average Protestantism and proclaim without apology the demands of complete allegiance to Christ. No other gospel in today's world will do."

Christian pacifism is not a popular idea and our role as missionaries in all walks of life is not an easy one. Indeed Christ gave us, in a sense, a revolutionary task. Professor Kermit Eby, speaking at the 1956 Bluffton Peace Conference, said, in effect, that if Mennonites got around to spreading and living their faith it would be the communists (instead of us) who would be fearfully looking under their beds before retiring at night. We must lose our self-consciousness, our feeling of inferiority so that we may confidently profess our faith and be witnesses in our community in whatever we do.

Well Equipped Workmen Needed

The implications for Christian education should be reasonably clear and we would stress two aspects.

First, the people whom we should be trying to influence may be pagan but they are not ignorant. This also applies to members of our own groups. Present day facilities for communication and education are such that people have much information and they do some thinking too.

This means that we have to be as well educated as possible; not in a sophisticated manner but basically well equipped with language, an understanding of the world in which we live and of course most importantly with thorough knowledge of the Bible and Christian theology.

(Continued on next page)

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*University teacher, Toronto, Ontario

A Book Review

Revival in Christian Education

MAYNARD SHELLY*

With many large tasks facing the busy pastor including preaching and helping people in need, he has little time to think about Christian education. For besides these two full time jobs he has a myriad of other little things to do that cluster about him like flies on a jelly jar, not the least of which is the production of that weekly bulletin.

Then there is the Sunday school superintendent on whose shoulders rests most of the work of education done in our congregations. Does he have time to think about the meaning of it all? Probably not, although both he and his pastor ought to give more attention to the course their educational program is taking.

Nor does the Sunday school teacher ever think about Christian education. While he works on the front lines of the teaching program, he may never have asked what it is all about. For all too often the teacher has remembered that when he was first called to teach he was told that it would "all be in the quarterly" and so has never looked further.

But all of these folks and all Christian workers need to take a closer look at this thing called Christian education. *The Teaching Ministry of the Church* by James D. Smart* gives all of us this opportunity.

In brief form this author gives us a history of the Christian education movement and a clear statement of the reason for teaching. But his main purpose is to start a revival in Christian education. He wants a Christian education that is built on the great teachings about Jesus Christ, particularly the doctrine of justification by faith.

While not all of us would agree with the author in his statement of the Christian faith that ought to undergird our teaching programs we would all agree when he says:

"Jesus' plan for the salvation of the world was that there might be men and women in whom he would live and, because he lived in them, God would be alive in them in the power of His Spirit, and God would continue through them to invade the life of the world and to conquer it for his Kingdom .... So the church is fashioned into a fellowship wholly at God's disposal and offers itself as a body to Jesus Christ to be used by Him in the fulfillment of His redemptive purpose."

The Church then is important in the program of proclaiming the gospel, for through it Christ intends to work. The work of Christian education is a work to make people ready for this task.

For Christians to be able to be channels of God's revelation they need to be more than "ordinary Christians" who have been produced by those types of Christian education programs that intended only to give people a Christian character. This calls for a renewal of emphasis on the doctrine of justification by faith. Certainly, this doctrine has never been forgotten by our church. But unless we remember that the Church is God's human partner in the work of revealing Christ to the world, it is easy to assume that the purpose of the Sunday school is just to make "good" Christian people.

It is not. The task of Christian education is to produce a church of Christian evangelists who can go out to meet the pagans of this world and give a reason for their faith, and by the grace of God, win them. Any smaller concept of Christian education does not deserve to be called Christian.

This reminder of the importance of the Church is also a reminder of the importance of Christian education. Because the church has a high responsibility the church has to give an increasing amount of attention to Christian education.

No longer can the Church depend on the Sunday school alone to do its teaching. In fact, it may be that Christian education has strayed from its true aim because the Church has not understood its role in God's plan.

To produce the kind of church in which each member is an evangelist the author suggests that four areas be part of the teaching program. First there must be a teaching of the Scriptures so that people may understand the revelation of God, meet Christ, and understand the nature of the church. Second comes worship which initiates the believer into the life of the church so that he feels a part of the church's response to God. Next the fellowship of the church prepares the Christian and makes him a part of the union of those who have been redeemed.

Last of all he speaks of a study of the history of the church, which is the church's memory of itself. Because we have ignored the history of the church in ages past, we have begun anew in each generation in building the church and have not profited by the experiences of other Christians. This too, is needed in the Christian evangelist's equipment.

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*Westminster Press, Philadelphia, 1954, $3.00.

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*Asst. Ex. Sec., Board of Education and Publication

Through Thorough Education

Then, many of our public high schools with their secular orientation do not provide us with an all around basic education as defined above. We must have thorough religious education in order to achieve our objectives. This applies not only to future teachers and ministers, it means as many of us as possible. We must all be able to labor in the vineyard. Our church schools and colleges are significant means of attaining our goal. Judging by our standard of living we can afford them, indeed we can well expand them.

Gospel Radio in Japan

It will interest some of our readers to know that radio work has also become an arm of service on the mission fields, including our own. We quote Esther Patkau describing what our missionaries in Japan are doing with radio. They now have only one fifteen minute period per week, yet even that little time has already counted for Christ.

John Thiessen
Executive Secretary
Board of Missions

"Tis the Lord alone who deserves all the praise for the way in which His Word has been made known during the last three months again. Last September at our annual conference the responsibility of the radio correspondence was placed into my hands. Since that time in October when the first "Light of the World" gospel program was broadcasted over the local radio station I have spent many precious hours in this work already. The program is prepared in Tokyo by the Pacific Orient Broadcasting Company, recorded on tape and then sent to the local station where it is brought on Saturday morning with our local address given. Various pamphlets and a free Bible study correspondence course have been advertised on these programs. To all those who write in to us, we send a New Testament free of charge. (It is a popular edition which is nineteen cents.) Each one also receives a personal letter. If there are questions, they are answered by a personal letter. During the winter months, Mr. Hidaka, the former interpreter, helped in answering this mail, but in April he left for the college in Tokyo. After prayerful consideration, Mr. Hatano, a member of the church here but an out-of-town student at the universtiy in the city of Miyazaki, consented to be the helper. It was a thrill to watch him become more and more interested in the individuals and their problems as they wrote in asking for spiritual help. The one contact is a watch shop in a village outside of the city. Recently when he was in the city on business he stopped at the house here for an interview. He has been witnessing to his friends in his district. Occasionally some of them come to his house in the morning to listen to the program. In one letter he said he wanted to do his best to make the gospel known to as many as possible. After having visited with us here, he had gone to see one of his friends taking his New Testament with him. The friend had become interested. Would we send him this book too? His younger sister had married, but he is deeply concerned about her spiritual condition. Would we send her some Christian literature and a "way to Jesus guide book." Another of his acquaintances is a patient at the TB sanitorium. The patients there had begun to listen to the program too. Would we send this lady a New Testament also? It is a thrill to see how great a witness this man is already even though this knowledge of the Scriptures is limited; nor do I as yet know whether he is a believer in Christ.

Just recently a young woman who does the cooking and the house cleaning in the dormitory for twenty-five workers at a certain shop here in town had accidentally turned on the radio in the morning and heard part of the message and the address. She had had contact with Christianity before, but now separated from her husband, and separated from her children because of work, she made a definite note of the address and instead of writing she came in person for an interview. After several hours spent over the Word of God she bid Christ enter into her heart (Revelations 3:30) and take care of the loneliness in her heart and of her many problems. That evening when she left for home she carried with her a small New Testament, and she remarked that she would show it to the people in the dormitory and tell them what she had learned. Last night she called on the telephone and thanked us for the opportunity of having heard the message of a Savior who comforts. She is not only reading the New Testament for herself but is daily reading it aloud while the workers listen to her. Witnessing for her new found Friend! The radio is paying dividends already.

Often when we mention the Light of the World program to someone, they inform us that they are listening to it weekly. The Lord knows into how many homes and hearts this message is reaching, and some day heaven will reveal the results of the many who have received Him. For next year if possible we would like to make arrangements for a half-hour program. Fifteen minutes a week is very short."—Esther Patkau

Hungry Japan

Not necessarily for physical bread, though to be sure there are very many people in Japan who do not have enough to eat. But the hunger here referred to is "to know." This eagerness to know reaches also into the spiritual. You as readers of our church periodicals have read about the Bible classes our missionaries have conducted in Japan from the very beginning of our work there in 1950. Such classes are still being conducted and still bear precious fruit. Here is a paragraph of one of Brother Ferd Ediger's reports:

"We are finding it a great joy to watch how the Lord is opening new doors here in this new venture for Him. I felt that it was the Lord's will that the house in which we are living should not be used for Bible classes and church services and for that reason have been waiting for an opening to get into the house of a believer or interested party. There were enough people interested in an English Bible class so that they secured a conference room from the City Office and we are meeting there now every Saturday evening with an average of fifteen attending. This class, I believe, will prove worthy in stirring up and creating interest in Christianity as several of the members of the class are already attending the Sunday morning services which are in Japanese (though still not fluent)."

John Thiessen

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

You'll Never Be the Same

Read about an unusual college student some time ago. He brought to his dean a registration card listing the oddest combination of courses the school could offer.

Upon closer inspection the curriculum master detected an odd pattern in the classes the young man wished to take. None of them met before ten o'clock in the morning and all could be reached by climbing no more than one flight of stairs.

Such painless education is coveted by many and found by none. Physical effort and mental agony are on the price tags borne by all kinds of education whether secured from a college, high school, or Sunday school.

Classrooms expose students to more pain and agony than a surgical operating room.

For I am wondering if anything has ever been learned without a compensating amount of labor, sacrifice, and pain. And that pain includes injury to pride, the most painful of all.

I notice the hard time that the disciples had learning from Jesus. He was the best teacher, but they were normal students.

What a torturing experience it was for them to learn the truth about God, and the truth about themselves. A number of times they thought they had learned the right answers, only to have our Lord come back to tell them it was all wrong.

When at last they thought they were on the right track the whole experiment blew up in their faces. Jesus was crucified; an agonizing experience for the disciples. But out of it they learned the truth.

This learning like all learning is painful; painful because it compels change. It forces us to change of mind and life.

So that is the reason most people like to sleep late and take it easy. And that's why some students squeeze through some colleges and schools without learning. They are afraid to learn because they are afraid to change their minds and lives.

You're going to school this year, somewhere, whether in college or high school where education is formal because you have teachers and books to help you; or in the larger school of life where learning is informal but hard because you have fewer kind guides.

So I'll say good-bye for now, for I won't see you again. You'll never be the same. Next week or next spring you'll be a changed person.

Maynard Shelly

HOW TO FLUNK IN COLLEGE

Apparently Vergil S. Fogdall, dean of students at Lewis and Clark College, has observed with keen insight a large number of freshmen and sophomores. For he brings to light the fruit of his insight in an article called, "How to Fail a Course in College" which is published in Outlook Publishers' current *Going to College Handbook.* He admits that in compiling this list he has plagiarized from a colleague who in turn copied them from uncountable sources making the rounds of college campuses.

Among Fogdall's tongue-in-cheek suggestions for scholars are:

Enter the course as late as possible. By changing your mind about your curriculum after school starts, you should be able to avoid classes until the second or third week.

Do not bother with a textbook.

Have a few friends handy during the study period, so you can chat when the lecture becomes dull.

If you must study, try to lump it all together and get it over with. The most suitable time would be the last week of school.

Keep your study table interesting. Place photographs, magazines, goldfish bowls, games and other recreational devices all around you while studying.

Never interrupt your reading by checking on what you have learned. Recitation is not very pleasant anyhow, since it shows up your deficiencies.

Remind yourself frequently how dull the course is. Never lose sight of the fact that you really wanted to sign up for something else.

Review only the night before examination and confine your efforts to trying to guess what the teacher will ask.

Stay up all night before important examinations. You can spend the first half of the evening discussing your determination to "cram" and the latter half drinking coffee.

Write your examination rapidly. Glance at the question and then put down your first impression.

When out on the campus, forget the facts learned in class. Don't let academic work get mixed up with your daily life.

Ignore dictionaries. You could never learn all the words contained in one anyhow.

Absence from class is quite all right. If a friend invites you to go to Honolulu or the Bahamas for a month or so, go ahead. You can always make up the work.

Never turn in papers or other assignments on time. No prof has a right to boss you around. This is a free country, isn't it?

Remember that success in life is your main aim and never let extraneous matters such as grades, interfere with this objective.

Jesus Christ or Davy Crockett

One cannot help but wonder if the populace of present-day America, "the Christian nation of the world," were personally confronted with a charge similar to the one Joshua set before Israel whether the choice would result in "Jesus Christ" or "Davy Crockett."

The Davy Crockett craze has so completely overwhelmed our country that lawyers throughout the nation are feuding over Davy Crockett trademarks, store clerks go about their daily routines donned in coonskin caps, and children in one daily vacation Bible school, among which were included some of our own Middle District Conference young people, reportedly began singing "Davy Crockett" in class one morning instead of the appointed chorus. Over 20,000 people thronged the streets of Cincinnati, Ohio, one evening merely to get a glimpse of Fes Parker, Hollywood's "Davy Crockett."

Who was Davy Crockett? This idol of our nation was a crude Tennessee frontiersman who fought Indians and grew up by hiring out to neighbors and not by killing bears. Later in his life he was elected to Congress, and the best accounts of his life say he spent most of his time in Washington saloons telling tall stories. *The Crockett Almanacs* which depict his life are filled with coarse stories and raw jokes. This is the type of individual being idolized by Americans today.

We like to boast about our many material advancements and discoveries. True, we have made many worthwhile and beneficial achievements, among which are a host of miracle vaccines and cures. However, millions today are succumbing to the deadliest disease of all, sin. People are disregarding Jesus Christ, the "Balm of Gilead," and instead they are seeking economic gains. They are placing their trust in hydrogen bombs, and jet planes instead of God. "First things" are becoming secondary as men seemingly prefer Crockett and materialism to Christ and the spiritual. Sad to say, we are no better than the sin-sick Israelites of Joshua's era.

When confronted with the charge of Joshua 24:15, can you answer along with Joshua, "but as for me and my house, we will serve the Lord"?

—The Vine Press

SO MUCH FOR THE FIRST SIX MONTHS

The churches of the Conference are to be commended for the way in which they have supported the work of the Conference in the first six months of 1955. Although the total was considerably short of the budget, yet the steady flow of contributions week after week exceeded contributions a year ago for the same period by almost $38,000.

Meet the Presidents

Omar Voran, Western District Young People's Fellowship

Serving the Western District Young People's Fellowship is Omar Voran, a member of the Bethany Church, Kingman, Kan. Omar is married and works as accountant for the Bethel Deaconess Hospital and Bethel Home for the Aged in Newton, Kan. At the present time he lives in North Newton and takes part in the work of the Bethel College Church.

Co-workers with Omar in the work of the Western District are Virgil Flickinger, Inman, Kansas, and Mary Moyer Duerksen, Deer Creek, Oklahoma, both schoolteachers. Virgil serves as vice-president and Mary as secretary-treasurer.

Peter S. Bartel, Bethel College physics instructor, represents this district fellowship to the General Conference Young People's Union. Harley J. Stucky, professor of history at Bethel College, serves the group as spiritual advisor.

The Western District Fellowship is emphasizing evangelism this year with the use of a special film called "Four to Go." The inspiring message of this film helps young people to re-evaluate their witness for Christ. It is being used in many of the churches of the district.

Another large effort of this youth group is the summer program of retreats. Camp Mennoscah, near Murdock, Kansas, the district's retreat grounds had a full schedule of programs for all ages this summer.

Encouraging gains have been made by the youth organization in fulfilling its aim of promoting active youth organizations in local churches where consecrated Christian young people serve their Lord.

33 in 11 in '55

Thirty-three General Conference young people served in eleven Mennonite Central Committee summer projects during the summer of 1955. These included the following:

At Boys Village, Smithville, Ohio: Joan E. Banman, North Newton, Kansas.

Camp Bennet, Brookville, Maryland: Joyce E. Musselman, McAllen, Texas.

Camp Landon, Gulfport, Mississippi: LuVerna M. Duerksen, Goessel, Kansas; Mary A. Neufeld, Moundridge, Kansas; Frances P. Schmidt, Concordia, Kansas; Mildred J. Schmidt, Hillsboro, Kansas; Janet Lee Stevanus, Sugarcreek, Ohio; and Marlene J. Voran, Pretty Prairie, Kansas.

Governor Bacon Health Center, Delaware City, Delaware: Carol B. Gering, Mountain Lake, Minnesota; and Carolyn F. Schmidt, Inman, Kansas.

Hamilton Migrant Unit, Hamilton, New York: Patricia A. Hoskins, Lehigh, Kansas.

Mexico Tour-work Camp: Mr. and Mrs. Norman Bartel, Cuauhtemoc, Chihuahua, Mexico; John Friesen, Cuauhtemoc; and Katherine Penner, Akron, Pennsylvania. Also in this group was Tina Fehr, Altona, Manitoba, a member of the Rudnerweider group.

Modesto Migrant Unit, Modesto, California: Ben Boehr and Norma Boehr, Green, Kansas; and Dora Reimer, Reedley, California.

National Institutes of Health, Bethesda, Maryland: Evelyn Dyck, Elbing, Kansas; Myrtella Lehman, Berne, Indiana; Edna Thieszen, Henderson, Nebraska; and Edith Lee Yoder, Washington, Ill.

Waterville Migrant Unit, Waterville, New York: Alice Glanzer, Dolton, South Dakota; Jane E. Graber, Montrose, South Dakota; and Theda J. Wollman, Beaverdam, Ohio.

Camp Paivika, Crestline, California: Adena Enns, Hutchinson, Kansas; Kathleen Janzen, Arnaud, Manitoba; Adella R. Nikkel, Canton, Kansas; and Shirley A. Suderman, Hillsboro, Kansas.

Logopedics Institute, Wichita, Kansas: Twila Gehring, Moundridge, Kansas; Joan Goering, Newton, Kansas; Anita Krehbiel, Moundridge; and Ida Jean Nickel, Whitewater, Kansas.

ALBERTA YOUTH FACE THE WORLD

The twelfth annual retreat sponsored by the Alberta Youth Organization met on the campus of Menno Bible Insitute in Didsbury, Alberta, from July 28 to 31. One hundred and seventy-five young people centered their attention on the theme, "Facing the World with Christ."

Bill Gering, YPU youth worker, directed the Bible classes; David Neufeld, recently returned from Mennonite Central Committee service in Germany, led the Service and Christian Living classes; Paul Dyck, prospective missionary to India, discussed the work of missions; and Bill Kruger, Delmany, Saskatchewan, held the interest of all the young people in mass choir practices.

Discussion periods following the talks provided an interesting time. Many problems and questions were clarified. Also popular were the recreation periods with opportunity to take part in softball, volleyball, and lawn croquet.

The closing day of the retreat featured special prayers offered for our people who live behind the Iron Curtain.

MCC news & notes

ACTIVITY AT MENNO HEIM

Menno Heim, the MCC center in Berlin, served 1162 meals to refugees from the East Zone during the month of July. These people come to Menno Heim for a week or a week end to enjoy the Christian fellowship there.

The first two weeks in July were also Bible school time for children from the East Zone. Twenty-two children boarded at Menno Heim for these two weeks while attending the Bible school. The next two weeks children from West Berlin came to Bible school. They, however, went back and forth every morning and evening.

Rosa Kim from Buhler, Kan., who is working at Menno Heim writes: "This has been the largest number of meals served during one month since I arrived in Berlin a year ago. If it wouldn't be for the MCC food, we just could not do it. So we want to thank the many donors of food and clothing . . . ."

UNDERPRIVILEGED CHILDREN AT CAMP BENNETT

Four girls, Joyce Musselman, Orrtanna, Pa.; Arleta Miller, Archbold, Ohio; Eleanor Guth, Flanagan, Ill.; and Caroline Moser, Beaver Falls, N. Y., participated in the summer Voluntary Service unit at Camp Bennett, Brookville, Md., as counselors, Bible school teachers and recreational leaders. Run by the Central Union Mission in Washington, D. C., this is a nondenominational camp for underprivileged or "pre-delinquent" children of Washington. The children come for two weeks at a time.

These girls describe one family of children there: "Gregory, who celebrated his fifth birthday in camp, Paul, about 11, and Barbara, 13. Their mother deserted and the father married an alcoholic. This is a district court case; the children will stay in camp until school starts.

"Little Gregory had so few clothes that he was forced to wear the same shirt and short pants for almost two weeks. One morning his counselor went to the storage room where the forgotten clothes from the previous camps were kept. There she found two T shirts, a pair of shorts, and two pair of underpants. When she dressed little Greg in his new clothes the boy proudly smoothed out all the wrinkles and then ran to his brother and sister to show them the wonderful clothes.

"Paul had a bullying attitude at the start of camp. But now that he wants to follow Jesus his old habits are slowly changing.

"Our director told the children that we counselors are like their mothers while at camp. Later that day Barbara observed to her counselor: 'You are like our mothers so you shouldn't love us.' Near the end of her stay in camp she added, 'Please adopt me; I need a mother.'

"We counselors want to give these children love and guidance in return for the parental love and care we have received. And we are happy to tell them of their loving Shepherd who does not leave them at the end of two weeks."

NEW MEMBERS OF PAX UNITS

Wayne Epp and Orville Schmidt, members of the Mennonite Singers from Bethel College who toured Europe this summer, joined the ranks of PAX men at Frankfurt, Germany, on August 20. After a short period of orientation there, they will be assigned to one of the four construction units at Bielefeld, Wedel, Engenbach, or Backnang.

Wayne, son of Brother and Sister Henry Epp, is a member of the Bethesda Mennonite Church at Henderson, Neb. He spent two years at Bethel College before entering PAX service. Orville is the son of Brother and Sister Samuel J. Schmidt and a member of the Evangelical Mennonite Brethren Church at Marion, S. D. He received his degree from Bethel College this past June.

MARTIN DUERKSEN'S ARRIVE IN U.S.

Brother and Sister Martin Duerksen of Buenos Aires, Argentina, arrived in New York City, August 17. Following two weeks at the MCC headquarters in Akron, they will visit Mennonite churches in U. S. and Canada.

When the "S. S. Volendam" took the first load of World War II refugees to South America in 1947, about 150 stayed in Buenos Aires instead of going on to the Chaco in Paraguay. Since then friends and relatives have joined them until the group of Mennonites in Buenos Aires now numbers about 650.

Since 1950 Brother and Sister Duerksen have been in charge of the MCC Argentina program which is concerned with the spiritual ministry to these Mennonites in Buenos Aires. He is pastor of the Mennonite Church there, and serves as contact man for the various MCC interests in South America.

The Duerksen's themselves migrated from Russia to Colony Fernheim in Paraguay in 1929. Following theological training in Buenos Aires, Brother Duerksen taught school until joining the MCC in 1950.

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SHARING FAMILIES

(Continued from page 533)

It is a thrilling experience for parents to explain the Bible truths to their children and thus guide them to accepting Christ as their Savior. Religion is more caught than taught and where but in the home can children catch religion. It is in the atmosphere, the attitudes, conversation, and in the way families act toward each other that this spirit appears. Parents can share with their children in periods of family worship the source of their confidence and love. The religion pure and undefiled will be a vital force in the lives of the next generation.

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Into the Beyond

ROY B. BERKEY, Goshen, Indiana, was born July 5, 1901, and died July 22, 1955, as the result of falling from a roof while working with a construction crew. He was a member of the Silver Street Mennonite Church, Goshen, Indiana.

PETER A. AMSTUTZ, retired merchant and banker of Pandora, Ohio, and member of the Grace Church, Pandora, was born February 9, 1868, and died August 4, 1955. He was one of the founders of the Grace Church, and a Sunday school teacher for over forty years.

Jottings

—**Carlock Church, Carlock, Ill.:** July 2, Glenn Wagner, who is associated with the Pocket Testament League, brought us the evening message and showed pictures. July 31, Dr. and Mrs. John Zook brought the morning message. They are enroute to Belgium for a year of language study and will then be working with Dr. Schwartz in Africa. July 31, evening, a panel discussion was sponsored by the ex-CPS committee. The discussion was built around Christian love and peace. The churches of Congerville, North Danvers, and Normal, joined us in this service. The last mission study for the year was given at the semi-annual meeting of the WCS in July. The semi-annual offering was also received. The greater portion of the day was spent in sewing for relief and the African hospital. Twenty-nine Christmas bundles were received and distributed. A youth rally will be held at our church Sunday, August 28.—Corr.

—**Herold Church, Bessie, Okla.:** On July 18, Jacob Penner passed away, ten days after a second operation at Wichita, Kan. The funeral was held on July 23, at the Grace Hill Church and internment at the cemetery there. Our pastor and family were on vacation for one month. Among those who brought messages on Sundays during the absence of Pastor Tschetter were P. J. Boehr and Richard Boehr of Enid. Missionaries who were with us were Mrs. John F. Hiebert and children on June 26. The evening of Aug 2, the Aron Jantzens of Bethesda Leper Home, Champa, India, were with us. Mrs. Jantzen also spoke to our Mission Society the next day. H. T. Neufeld and Glenn Esh spoke to us in the interest of MCC Disaster Relief work in the area around Cheyenne and Leedy. The evening of July 3 the Mission Society gave a program for our adopted missionaries for a four month term. On Sunday, July 17, there was a special collection to purchase beeves for relief canning. July 20, we had our Sunday school picnic at Hydro Youth Camp. The next week the young people's retreat was held there. Leo Buller had the misfortune to lose half of his right index finger while baling hay.—Mrs. Margaret Horn, Corr.

—**New Hopedale Church, Meno, Okla.:** On July 27, a farewell service was given in our fellowship hall for Rev. Arnold Epp and his family, who moved to Newton, Kan., Aug. 2. July 31 Rev. Epp gave his farewell message to our congregation. We have been saddened by their leaving but we wish them God's blessing in their new church. A group of our young people attended our young people's retreat at Hydro the week of July 25-30. The ladies of our church are making linen kits for the Blackwell tornado victims, while a group of men are going to Blackwell each Friday to render service to the tornado victims. Sunday, Aug. 7, we observed "India Day" with the missionaries Aron Jantzens as our speakers. Inspirational talks given by both Rev. and Mrs. Jantzen and a film and slides gave us more firsthand information of our field in India. Thursday afternoon, Aug. 11, the men met at the church to mow and clean the cemetery and church grounds while the ladies met to quilt.—Corr.

—**Silver Street Church, Goshen, Ind.:** Six of our young people attended retreats at Camp Friedenswald this summer. Ray Suter and Bruce McKibben attended the Junior Retreat; Sue McKibben, Joyce and Jim Larimer, the Senior Retreat; and Tom Yoder, the Pre-Junior Retreat. Our pastor, Daniel Graber, was the dean of the Pre-Junior Retreat. Several guest speakers were in our church recently. On July 17, John W. Miller, professor of Old Testament at Goshen College, brought the morning message. August 7, Rev. J. J. Esau spoke to us in both the morning and evening services. Rev. Esau is our conference evangelist. In the worship service on August 21, William Klassen brought the message. Mr. Klassen was the pastor at Silver Street last year while he was attending Goshen Seminary. He is now enrolled at Princeton Theological Seminary. On this same Sunday, Pastor Graber preached in his home church, the Eicher Emmanuel Mennonite Church, near Wayland, Iowa. The Graber's spent their vacation with his parents in Iowa, August 15-22. Pastor Daniel Graber attended the Study Conference on the Believers' Church which was held at the Mennonite Biblical Seminary in Chicago, August 23-25. He represented the Central Conference as a delegate appointed by the executive committee.—Corr.

WHAT IS CHRISTIAN EDUCATION?

Christian teaching is much bigger than the Sunday school, though it continues as the central and single biggest educational activity. Not incidentally it touches more people with a wider age spread than anything else in church life, and as ever reigns first as the effective avenue of evangelism—both as to numbers and to the securing of commitment to Christ culminating explicitly in church membership.

But youth work, vacation church school, camp and conference work, missionary education, social education and action, stewardship education, young adult group work, aspects of organized men's and women's work, weekday religious education, weekday nurseries, children's and youth's choirs, family and church night programs, *and especially parent work and family life* are all in the field today known as Christian education. It is in full surge and, with corporate worship, heralds a revitalized day for Protestantism. —Ralph N. Mould

The right instruction of youth is a matter in which Christ and all the world is concerned. Luther

To educate a man in mind and not in morals is to educate a menace to society. Theodore Roosevelt

PONDER THIS

"We want the 'climate' of our colleges, as well as the curricular offerings, to be most conductive to the growth and development of such leaders as will make the greatest contribution to the strengthening and extension of the church. This is the essential reason for our separate existence, and the only way in which we can justify the church's faith in us. How necessary it is, therefore, that the entire staff administrative and teaching be whole souled and active in the achievement of the institution's objectives.

"It is a time when the church needs to claim the best intellects among her youth to lead the way in a new venture for Christ. In a very real manner the future of world civilization depends upon whether the young people of America or the youth of Russia will win, not on fields of battle, but in the areas of intelligence and moral courage. Our Christian young people simply have to out-think, to out-live, to out-love, and to out-plan the communist youth of the world. Unless we can make the world more Christian, it will become inevitably more communistic."

—Hunter B. Blakely, "College and Church," Vol. XV

A bequest in your Will is a good way to give to your favorite Conference cause.

A PLEA

for Christian Education

The rumor has somehow gained currency that Christian education is not quite as dignified a discipline as theology, language study, or homiletics. Nothing could be farther from the truth.

As Christ prepared to ascend to the Father, He commissioned His followers to make disciples of all nations, teaching them to observe all of His commands. It should be clear from this that the ministry of teaching ranks high in importance, for how will the heathen learn the commands of Christ unless they are taught? And how will this teaching be effective unless there are teachers? And how will teachers develop techniques of communication unless there are schools to train them? Teaching, you see, is an art, not a science. It must be developed with the same skill and artistry as the calling to the preaching ministry.

Not all recognize this, however. Since the preaching ministry has a certain outward thrill to it—for who does not tingle with pleasure when men repent and are saved?—it is easy for Christian workers to become so involved in the work of preaching that they sense no need for promoting sound educational efforts in the church. Large budgets are allotted for the ministry of preaching and evangelizing, but very little for the ministry of education. And even in instances where splendid Sunday school buildings are provided, little systematic effort is made to work out a Christian philosophy of education. The teachers are handed a manual and then told to go home and study it. What constitutes good teaching, and how they are to go about being good teachers, they are not told.

I am convinced that Sunday school teachers and Christian education directors do not receive the full measure of credit they deserve. Without their faithful, conscientious efforts, the church could not carry out the spirit of the Great Commission with even her present effectiveness.

—Edward John Carnell

(Quoted with permission from *Bulletin* of Fuller Theological Seminary).

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"In the divided and distracted world of this mid century, the tough and crucial battles are being fought in that realm where all solemn issues of history are decided—man's own mind. Not on smoke-choked Asiatic blackheads, but on leaf covered campuses and in the classrooms filled with children's excited babble will the only meaningful questions finally be answered: Can humanity ever achieve wisdom enough to cease preying upon itself? Do the citizens of Western Democracy have the intellectual and moral stamina to fight back? Does America, as champion of the West, have the brain-perception keen enough and conviction firm enough to match its brawn?"

—Editorial in "Life," October 16, 1950

What Can Christian Education Do?

Take the church back to the method used by Jesus and the early Christian church.

Double the church's membership in the next decade.

Through conservation reduce the need for reclamation and multiply a hundred fold the effective outcome of funds and effort devoted to church work.

Vitalize and give dynamic force to the spiritual life of the church by building religion firmly into the everyday character and experience of people.

Provide for the church an intelligent and loyal membership instructed in the Bible and trained for Christian living.

Make it possible for the church to take the offensive for the spiritual regeneration of the world.

George Herbert Betts

FAITH AND EDUCATION

The peril of our civilization has quickened educational activity. The old "phoney" philosophy of escalator progress went into the dust bin with the coming of World War II. The church was forced to redefine what on earth it was doing. If the church had a faith, exactly what was it?—and speak it out—be the church! Get free from these entangling alliances with a materialistic too-easy culture, and rediscover the Gospel—"look to the rock from which you were hewn, and to the quarry from which you were digged." As old, thin assumptions evaporated there came a profound spiritual searching for the grounds of faith, for the basis and structuring of faith.

—Speech by Ralph N. Mould

You Tell on Yourself

You tell on yourself by the friends you seek,
By the very manner in which you speak,
By the way you employ your leisure time,
By the use you make of dollar and dime,

You tell what you are by the things you wear,
By the spirit in which you burdens bear,
By the kinds of things at which you laugh,
By the records you play on the phonograph,

You tell what you are by the way you walk,
By the things of which you delight to talk,
By the manner in which you bear defeat,
By so simple a thing as how you eat;

By the books you choose from the well-filled shelf,
In these ways and more, you tell on yourself,
So there's really no particle of sense,
In an effort to keep up False Pretense.

Sent by C. P. Epp

THE Mennonite

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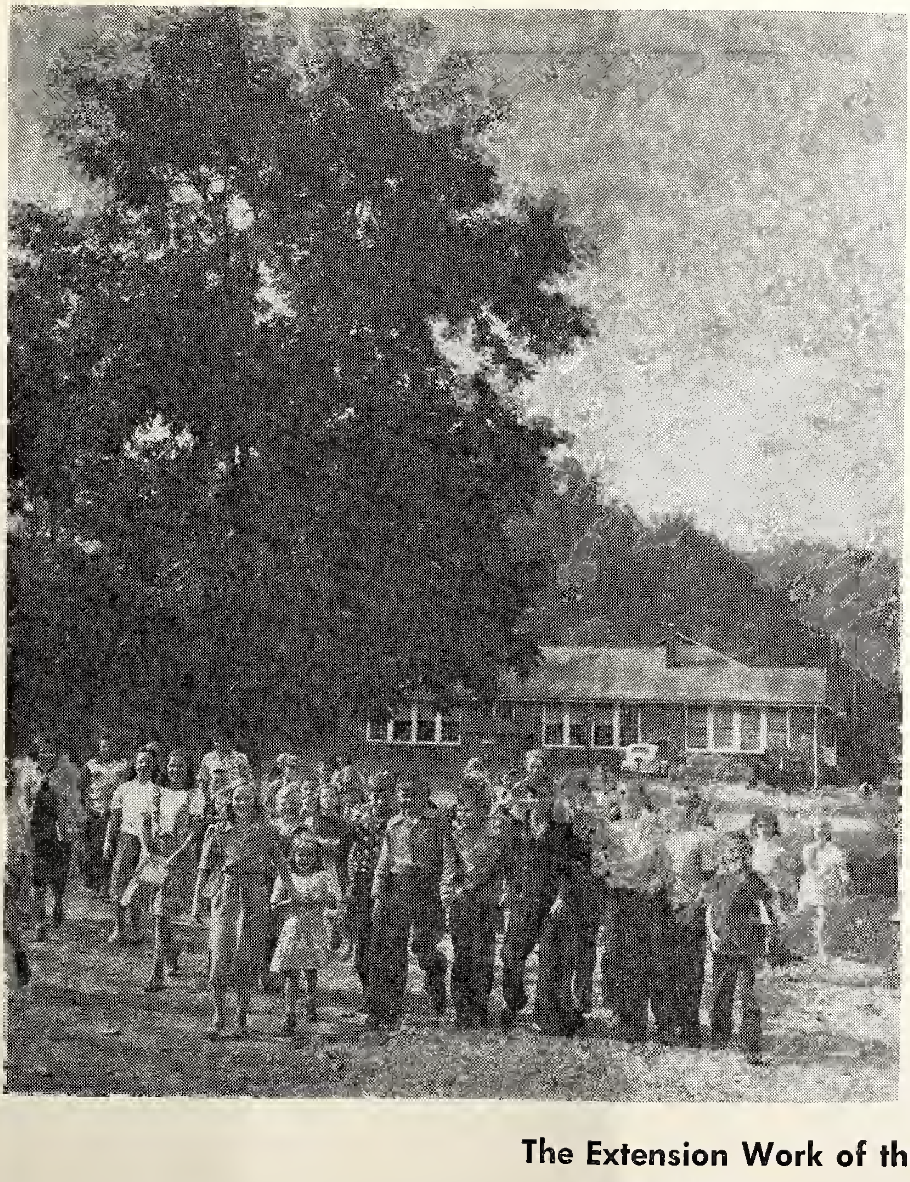
Other foundation can no man lay than that is laid which is Jesus Christ.



The Extension Work of the Sunday School

Sylvan Lehman

Concerning Eternal Security

Boyd E. Bonebrake

Prison Artist Paints 200th Christ Smile

Volume 70 Number 35 September 6, 1955

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"What is my proportionate share of the 1955 budget of the General Conference?" This question is not easy to answer. But if every "earner" in the Conference will pay $1 a week for the work of the General Conference, we will end the year with a good report.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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BELIEVERS' CHURCH STUDY CONFERENCE

Mennonite Biblical Seminary in Chicago was a busy place the days of August 23 to 25. From Pennsylvania to California and across Canada representatives of the General Conference churches gathered for a serious study of the Church, both past and present, and its practices, trends, and future work.

The mere recital of the subjects treated gives something of the scope and work of the Conference: The Statement of Our Task in This Conference; The Church in the Bible; From the Apostolic Church to the Reformation; The Anabaptist-Mennonites and the Biblical Church; The General Conference Mennonites and the Biblical Church; Standards and Practices in Admitting Members; Discipline in the General Conference; Guiding Principles from the New Testament and Our Anabaptist - Mennonite Experience; Patterns of Responsibility and Authority in Our Congregations; The Congregation, the District, and the General Conference; Our Concept of Church on the Mission Field; The General Conference and Inter-Mennonite Relations; Responsibilities of Mennonites in the Larger Christian Church; Values and Problems of the Lay and the Supported Ministry; Emphases Needed for Strengthening Our Biblical Church Life and Mission; Practices and Trends in Mennonite Congregations.

The Conference was well-planned, and much work went into the writing up of the papers. Each delegate was given a book with all the papers on all the above subjects in printed form. This was of great value in following the speaker and in the discussions and questions that followed.

The study groups following the presentation of about two papers proved most valuable. Here in seven groups of fifteen to twenty each, with the printed articles in hand, each subject was carefully considered and discussed in a fine spirit of serious effort to discern the truth or fallacies of opinions expressed. These group discussions were usually of an hour or an hour and a half in length, and proved very stimulating and helpful.

The spirit of fellowship manifested was in itself of untold worth. The fact that church leaders from all parts of the country and with many different backgrounds and various shades of opinions could sit down together and in a spirit of tolerence and love discuss the various problems presented, was in itself an example of what a believers' church could be.

Near the close of the conference the Findings and Statement Committee brought their report in an effort to gather together the real essence of the conference. The closing message on "My Vision for the General Conference Mennonite Church" by S. F. Pannabecker challenged the group to go forward into more consecrated service.

Watch the coming issues of *The Mennonite* for a more detailed report of this conference, which no doubt, will go down in our history as an outstanding meeting.

Of Things to Come

Sept. 7—Bethel College, Freshman Assembly
Sept. 8-10—Bethel College, Registration
Sept. 9—Bluffton College, Freshmen orientation
Sept. 11—Bethel College, Formal Opening, 8 p.m.
Sept. 13-15—Bluffton College opening.
Sept. 30 to Oct. 2—Oklahoma Convention, Hydro, Oklahoma
Oct. 19-21—Western District Conference, Beatrice, Neb.

LOOKING AHEAD TO '56

In the first week of December the Boards will meet to plan the work of the Conference for next year. The big question already is "What work shall we undertake to do, and what shall we leave for someone else or some other time?" "Shall we go forward, or not?" In part the answer may be found in the offering plates of churches on those Sundays designated for a General Conference cause.

Editorials

David Schroeder, Guest Writer

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

THE FORGOTTEN ADULTS

A good number of years ago the Sunday school, after a long and bitter struggle, won for itself a place in the church. In the last several decades the youth of the church have had to go through a similar struggle in order to be recognized as an essential and vital part of the church. By now Youth have a secure place in our society. In fact it has been very popular to have an active youth organization, and a church that could boast a good youth organization received a certain amount of prestige. But I am wondering, have we forgotten the adults?

Generally speaking we have made three large classifications: children, youth, and adults. The first group we have divided into Kindergarten, Primary, Junior, Intermediate, and Senior. The second is often divided into High School and College age groups But we have not divided the adults into different groups, and if they have been divided at all it has been into men's and women's groups.

We now need to concentrate on meeting the needs of adults. Not all have the same needs because not all are facing the same problems. For the sake of meeting the needs of adults we need to divide them into at least three major groups as follows:

The Younger Adult faces marriage, adjustment to family life, homemaking, establishing a home, new responsibilities as parents, choosing a suitable life's vocation, making a living for a growing family, learning use of adult freedom, and accepting responsibilities in church and society.

The Middle-aged Adult faces greater problems in marriage or marrying again, they must often live with aged parents or parent, need to cope with adolescent children, find that they have new blocks of free time on their hands as children leave home, must accept maximum responsibilities in church and community and in business. Often men face the necessity of changing to less strenuous occupations and must live on smaller incomes.

The Older Adult faces the loss of marriage partner, problem of marrying again, has ever decreasing number of family and friend connections, and faces dependence on his children. They face forced retirement, loss of sources of income, loss of physical energy and capacity, and life in a society that has greatly changed its set of values since they were young.

We cannot hope to meet each group's specific needs by having them all in one group, nor by separating the men from the women, nor by having them divided into proper classes in Sunday school. If we should try to meet their needs in Sunday school we would need a closely graded or a group graded set of material rather than the International Sunday School lessons.

Better than to do it in Sunday school would be to create in the church program a place for Adult Education. Just think of what could be accomplished. Today a newly married couple can expect to live together for 45 years. If they would attend one 2 hour class a week during that time they would receive an education comparable to that of College and Seminary—or an A. B. and a B. D. and would have started on a Master of Theology by that time. Many would live long enough to get a Ph. D.! This illustration may not be realistic but it does illustrate the vast resources that still remain untouched by the church.

The needs of adults are just as crucial as those of youth and childhood. We owe it to them to speak to their needs also.

THE MODERN EXILES

In our Sunday school lesson we studied the plight of the people of the Southern Kingdom. They found themselves captives in Babylon. Here in this strange land, away from Zion, the holy city, away from the temple and away from the promised land, they were asked to sing the songs of Zion. But how could they sing their songs of joy and of victory in this strange land where they were spied upon by others, where they were under political pressure designed to make them lose their identity and where they were expected to worship strange idols?

Several wars, heavy industrialization and increasing urbanization has created what we might call a Modern Exile. Members of the church have become separated from the fellowship in a hundred different ways. Some have been transplanted to new communities where their denomination is not represented and where the pressures toward conformity are very real. Others are exiled through the type of work they do—travel, working long hours, changing shifts every few weeks, so that it is actually possible to live next to the church building and yet be unable to share in the worship services.

Add to this the students at universities, the new immigrants, the I-W boys, nurses in training, and those in the armed forces and you have a host of people who are exiles in their own land. But we still expect that they will be able to sing the songs of joy and victory.

What can we do to help the modern exile to be

(Continued on page 560)

The Extension Work of the Sunday School

SYLVAN LEHMAN*

Is one hour a week sufficient to do the best work in Christian education? With the best teachers available, and the best courses obtainable can we say that is ample? In addition to one hour in the Sunday school, one hour in the worship service, one hour in the evening evangelistic service, and perhaps an hour in the midweek prayer meeting still leaves one hundred sixty-four for other things. Responsibility lies within the church school to advance the cause of Christ in every way possible.

WHAT IS THE PURPOSE OF THE SUNDAY SCHOOL?

The need for Christian education is evident on every hand. Someone has said, "Where there is no vision the people perish. Where there is no passion the church perishes even though it be full to the doors. A vision without a task makes a visionary. A task without vision is drudgery. A vision with a task makes a missionary."

The purpose of the Sunday school then is to teach the Word of God to the largest possible number of children and adults. Every teacher should faithfully present the claims of Christ as Savior; endeavor to lead the scholar to personal commitment to Christ as Savior and Lord; and then, comes the responsibility to nurture in the faith those who are born again.

Without a doubt the Sunday school is the hope of our land today. If the Sunday school fails, the church and its ministry will be seriously affected. The secularization of our public schools makes the Sunday school all the more imperative. For a large number of children and young people this is the best avenue for reaching them for Christ and the church.

IS THERE A NEED FOR EXTENSION?

Without apology we make bold the statement, that within our Conference schools, the need of extension is imperative. I believe the first step is to present the claims of Christ to those regularly attending. Some of those in turn can be used for house to house visitation, trying to enlist others in the cause of Christ. After all, boys and girls, men and women, can be won to Christ only upon hearing the Word of God. "So then faith cometh by hearing, and hearing by the word of God," Rom. 10:17. In many areas house to house visitation is carried on by faithful workers and results are astounding. Some one has suggested that one pupil a month for a class is not difficult to achieve. Such growth, though slight would double many a Sunday school in one year's time. Such a plan has been followed by various schools with good success. In every community with few exceptions, there are many families not now attending any school. Every unchurched family is a possibility upon invitation to hear the Word of God.

Different communities certainly vary as to the total need. However, statistics reveal that in our fair land twenty-seven million under the age of twenty-one receive no Christian training and ten thousand villages have no church building. Many die each week without Christ and without hope.

In more recent years, the daily vacation Bible school has become increasingly effective in concentrated positive teaching of the Bible. Children attending daily vacation Bible school receive in a few weeks as much and more teaching than normally in Sunday school during a year. Particularly, in cities and fundamental circles Child Evangelism has proven effective in winning children to Christ. Usually, the Sunday school is responsible to carry out these extra activities.

EVERY SUNDAY SCHOOL CAN WIDEN ITS USEFULNESS

Increase in the Sunday school is possible in practically every community. Whenever the attendance is increased, the church greatly benefits accordingly. The surest way to build up the church is to improve the Sunday school. In fact church life is built around the church school, while improved attendance will mean increase in opportunity for service in Christian education. Every school can enlarge its borders provided there is a will to work.

Another area largely neglected by our schools is outposts. Such areas as trailer camps, new housing areas, slum areas in cities, or perhaps unchurched areas. Some denominations strongly urge outposts with great effectiveness. Trends today are to extend with branch establishments. For instance, one of our local banks is today building a new branch in the west and east respectively. That will tend to increase business and cause consciousness of ever widening services. What is true in a commercial way can be true in a spiritual way.

Some years ago, one of our local churches started an outpost, promoting a Sunday school with success. By and by the work began to dwindle due to lack of consecrated leadership and willingness to sacrifice time and effort. Outposts or extension work require much effort in prayer, consecrated leadership and above all, love for Christ and souls. Do our schools have the consecrated leadership, devotion to the task, and zeal to proclaim the Word in outpost areas? May many of our Christian leaders answer in the affirmative.

To fulfill our responsibility as Sunday schools we must advance in every possible way. The complacency and self-satisfied position some of our schools hold is not in keeping with the great commission of our Lord. Do we believe that increase is possible? It requires faith to build and faith requires willingness. Let us remember that in practically every community there are plenty of people—boys and girls, young people and adults not attending regularly any school. Let us remember that a portion of the unchurched is our particular responsibility.

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*Pastor, First Church, Lima, Ohio

Prison Artist Paints 200th Christ Smile

The convict-artist in the Florida State Prison, who for years has painted portraits of Christ smiling, completed his 200th painting a few days ago. It is the first of four requested by churches of various denominations in Phoenix City, Alabama, to further the rebirth of Christian zeal in the former "Sin City," and the remarkable increase in church attendance there.

Perhaps you have heard part of the story about the old alcoholic at Raiford who, after many evenings of praying for Divine guidance, began painting portraits of Christ with a soft smile of encouragement.

The inmate, once a respected artist, now serving life for four convictions of paying for liquor with worthless checks, says he wants to devote the rest of his life to painting Christ with a kind and cheerful smile, to express the inner joy he feels at having found his way to the Church.

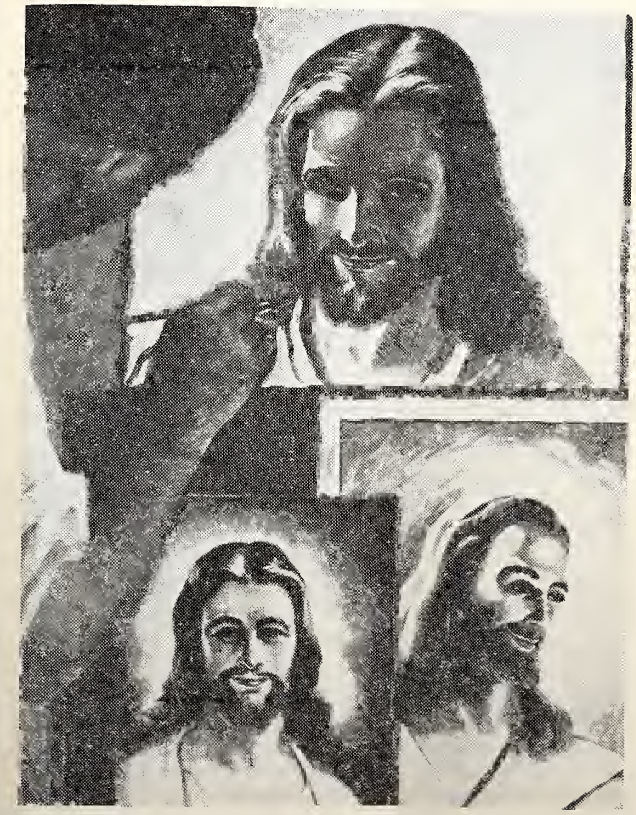
It was only natural that word would leak out at Raiford about the old lifer's efforts. Letters have poured into Superintendent L. F. Chapman's office requesting details.

An art museum at Jacksonville offered to exhibit the paintings for three weeks. The superintendent discussed the letters with the artist and it was decided that the paintings were to be given to Alcoholics Anonymous to exhibit and then distribute as they saw fit. It was agreed, also, that the artist's name would not be revealed. He is known as the Old-timer at the prison. All of this occurred four years ago.

Turning down all offers to sell his portraits, many for substantial amounts, he has given 200 without cost to churches of many denominations, prayer groups, missions, convents, and worthy individuals all over the world. He has a growing list of over 6,000 requests, but steadfastly he refuses to accept pay for the oil paintings. He furnishes all his own materials from a modest income and from the sale of occasional water-color scenes when his funds run low.

Says Warden Chapman, about the result these paintings are accomplishing outside Raiford's high fences: "The mounting flood of mail which comes here to Raiford from people all over the world who have heard about the Old-timer or have seen his paintings, is evidence of the truly great contribution this man is making toward advancing the cause of Christianity. And I attribute our own rising rate of attendance at religious services in no small measure to his work."

(Continued on page 558)



A further concern of the Committee on Evangelism is to urge our congregations and Sunday schools to appoint local committees on evangelism. By this is meant appointment of several persons on a local committee upon whom the responsibility rests for guidance and support of local evangelism. Upon every school rests the obligation to win as many as possible for Christ and the church. Through this committee interested persons can work and expend their energy unitedly and with results that are gratifying.

The number on the committee would depend somewhat on the size of the local school or congregation. How they are selected and length of office depends on the local setup. Such a committee would lend guidance for evangelistic meetings, personal visitation, in fact, assist in any worthwhile endeavor. Certainly, the underlying responsibility would be to pray for the pastor and evangelistic effort; during "the Week of Witness" the local committee could work out the details. Special projects, such as tract distribution, newspaper evangelism, encouraging Sunday school work in neglected areas, trailer camp evangelism are suggested. The Committee on Evangelism will gladly assist any school or congregation for the local setup.

In all our efforts for Christ and the extension of His work, He must have the pre-eminence. In all our schools let us attempt to win as many as possible for Christ while there is opportunity. Let us give the gospel message faithfully to our scholars, and through personal contacts; let us extend our influence to outposts in Sunday schools, trailer camps with the gospel message. Let us do our best for Him and trust the results with Him.

Concerning Eternal Security

BOYD E. BONEBRAKE*

Usually, in the doctrine of eternal security the parallel is drawn between the twentieth century Christian who falls into deep sin and the Christian of Paul's day or the believer of the Old Testament period. The Bible does show the inconsistent lives of these people. And they appear to be still regarded as believers.

David's case is usually cited as one of God's saints who deeply sinned but nevertheless is *thought* to have been (even at the time of the transgression) still covered by God's electing grace.

We must stop a moment, however, and mention that the doctrine of eternal security is determined and buttressed by the total biblical position of the individual. As I see it, one who believes this must also hold a rigid form of election and/or predestination. God's sovereignty must also be of such a nature that it determines the minute details of the universe as well as the goal or ultimate purpose.

Another example used as a parellel for the Christian today is that of the Corinthian believer who fell into gross immorality (1 Cor. 5:1-5). If we believed this doctrine, we would hold that the individual was also under God's electing grace at the time. This could of course be questioned on various grounds, but we will accept it and the former one concerning David for the sake of the discussion.

From these and many more examples (Lot, Abram, Peter) the conclusion is drawn that the Christian of today, if truly saved, may go through experiences of the same extreme nature and still remain under God's electing grace. I must be fair; the fact is stated emphatically by the eternal security believers that the Christian in such deep sin is out of fellowship with God and will undoubtedly lose rewards at the last day.

But the final statement is still stubbornly held: this individual is still "saved," still under God's electing grace—even though death might step in *before* repentance could be begun.

I believe the mistake made is in the *unqualified* application of the believer's situation of that to ours of today.

When God redeems, He stoops and lifts. The Old Testament drama gives us a picture of a loving Father who stoops down to His struggling children and slowly but patiently leads them up and up to the time when they and the world would be more ready for the greater revelation of God-Christ.

In this stooping and lifting, we believe God must have accommodated himself in some way to man. How else could they follow unless He revealed himself in their thought forms and to their way of life? He began where they were. No, He did not necessarily condone where they were. But He began there, intent upon leading them unto Christ.

Our heavenly Father undoubtedly excuses where it is justifiable in view of the situation. Earthly fathers do; would not He do as much? But we do know that where there is knowledge of truth and justice, and that knowledge is not practiced, indictment follows. In that case there is no excuse.

David and the young Corinthian believer were men of their times. They had some light, yes. But we would all agree that their backgrounds (especially that of the Corinthian just out of non-Jewish heathendom) and their knowledge were not comparable to ours today. If the grossness of their sin was mitigated in any way by God's grace, one factor would be the partial excusableness of the situation. It *does* take generations of Christian people to produce mature and stalwart believers.

Do you and I, Christian people with *our* heritage and the *total* Christian movement of twenty centuries behind us, presume upon God to excuse us in the same manner? I hope not!

God stooped to lift in those days. We know He is still stooping to also receive us. But if we are as Christian as we would want, we must recognize that the stoop God makes to us *must* be much less than then.

The Christian of today must of necessity be a better Christian than his counterpart of the first century. He must be more Christlike, that is *closer* to God. If this is not so, the gospel in its cumulative effects of nineteen hundred years is essentially of little worth.

You and I affirm that the gospel *does* redeem. Moreover, we believe that its *cumulative* effects are even greater in the individual and society. Therefore we must realize that even though David and our believer from Corinth may have been eternally secure at *all* times (though I am prone to doubt it) *we* certainly have no excuse to rest in that doctrine.

The most charitable that I can be is to simply refer to it as an anachronism. Let's drop it and be totally Christian!

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*Pastor, Zion Church, Kingman, Kansas

The Christian Community

While we were conversing with an agricultural director on the recent severe dust storms in southern Manitoba, he suddenly remarked, "The preachers should have something to say about it!" We are of the opinion that this director had a point which deserves our careful attention.

The church frequently has failed to speak the Christian answer to social, economic, and political situations. Although the Mennonite Church has made an attempt in one area—war and nonresistance—in most other areas it has failed.

That is perhaps one reason why so many of our communities, even though they are dotted with churches where the gospel is preached with power and children go to Sunday school, are really not Christian. A non-Christian community is one where the business of the community is carried on in a non-Christian way.

Bookmarks

THE STORY OF JESUS FOR BOYS AND GIRLS by Dena Korfker, illustrated by Lou Mahacek, Grand Rapids, Michigan, Zondervan, $1.95.

Dena Korfker has brought for children from eight to twelve a rather complete summary of the life of Jesus. Her book covers especially well the loving deeds and astonishing miracles of Christ. Jesus' life is not taken chronologically, but events are grouped into his boyhood, the miracles, teachings, etc. Boys and girls will enjoy this book themselves for the language is clear and simple. The crucifixion is told on a level juniors can understand.

One might wish the art illustrations equalled the manuscript. The two-color drawings of Jesus and His friends lack feeling and depth of character, something which children can understand. The facial sketches are superficial and empty. Occasionally one would also question authenticity of background. In one scene the shepherd children appear too modern.

Into the book the author has woven a bit of imagination, which is almost necessary for an expanded story of this length for the most part it is in keeping biblically and geographically with the story.

When Jesus was twelve, the author still speaks of Him as "Baby Jesus"; Jesus does not have time to eat the food prepared for Him by Peter's mother-in-law after He has healed her and at the shore after Jesus' resurrection, Peter counted the 153 big fish he had caught. There are some details an adult might question but which will not bother children.

In the teachings of Jesus, one misses for example, mention of His teachings on love or loving one's enemies. Included, on the other hand, is the story of the woman at the well, more symbolic and difficult for children to grasp.

Norma Jost

How Christian are our communities? The government must come and warn the Christian farmer to conserve his soil. Lodges, clubs, organizations, and agencies must take over the welfare work, if it is to be done. The recreational programs for our young people and children are subjected to sub-Christian standards. Social workers, many with humanitarian motive only, must enter our districts to solve our moral and social problems.

The gospel as it is preached on Sunday must bear relevance to the situations we face from Monday to Saturday. Where the church fails to face the ethical issues of its day, it fails. Because it neglects to give the Christian answer to many of our society and community problems, we are developing so few and such weak Christian communities.

As the regenerated heart of man must guide the hands and feet and mind in Christian action and attitude, and as the family altar must be the wellspring of Christian family living, so the church in the community must guide the church membership, the brotherhood in a consistent Christian witness in the community.

—Frank H. Epp

Flashes of Thought

The Heat of the Day

Walter Gering

I knew what it was the moment I heard it. It could be only one thing. I felt sorry for the man; he was in a hurry. We were in the midst of the harvest season; everywhere the sound of the tractor could be heard. The long awaited time for the ingathering had come and everyone was anxious to get started. No one blamed them for that; after all, why not make the most of the time before rainy days set in delaying the harvest?

It was one of those sultry, humid days in which the pavement in front of the church literally vibrated with heat waves. All forenoon the sun had been beating down upon the earth relentlessly. There was no denying the fact that we were in for a hot day by noon.

Then suddenly there came that loud explosive bang, a sound of escaping air and the screeching of brakes. There was no mistaking that sound. It was a blowout. There in front of the church stood a large trailer, filled with harvested grain on the way to market. Now it stood motionless while two men walked around the trailer examining the damage. There was nothing left but to unhitch the trailer and go for help. The tire was ruined.

But why should that tire give way like that? All forenoon the traffic had continued on the highway. Passenger cars, semi-trailers, heavy freight trucks had been speeding along. They too were in a hurry traveling the same road. Why did not they have the same experience?

The answer is evident. These were no times to be driving tires unfit for such pressure. The load of grain was exceptionally heavy, the heat of the pavement was terrific. No tire with a weakness in it could stand the pace of such a test. Under normal conditions with a light load and cool weather undoubtedly the tire might have been good for many a mile. But these were not normal days. The strain was too much. This was no time to be taking chances.

These are not normal days for any of us. The hurried pace with which we are traveling through life, the heavy load of responsibility placed upon us, the heat of the day—all these added together create unusual strain upon body, mind, and soul. These are no times to be taking chances with evident weaknesses, hoping that the strain will not be too great. These are days in which we need to heed the admonitions of the apostle: "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil," Eph. 6:10-11.

To recognize our obligations is more Christlike than to claim our rights. Costen J. Harrell

Are We Awake to the Importance of the Printed Page?

In our day of radio and television the printed page is still very influential. On our mission fields more and more people are becoming literate. Japan is almost 100 per cent literate. India and Africa are pushing ahead fast so that the common folks shall be able to read. Missions have from the very beginning conducted schools so that boys and girls can learn to read.

Now we are faced with the question: What shall they read after they have learned to read? We may answer: "The Bible." True, to be sure. But all people who can read, so often pick up other reading material too, especially if it is attractive to the eye. Communism provides such reading material which is attractive to the eye. On our own Mennonite mission field we are in the beginning stages in waking up to this need for good attractive literature. Here is a paragraph from Miss Esther Patkau, one of our missionaries in Japan on this subject.

"We have felt the need to get evangelical literature into the hands of this reading nation. One area in which we thus far have been able to help is by having a supply of Bibles, New Testaments, and hymnbooks on hand so that Christians or inquirers could purchase a copy when they desired to do so. We have also had loan libraries in the various stations but there have been times when we have been asked about evangelical literature that someone wanted to buy. With that came a vision that if we could have a bookstore, we would have another avenue of making the message of Christ known in this area. With no capital to start with, Leonore and I invested some personal funds to purchase a small amount of evangelical literature and a few odds and ends like bookmarks, picture cards, plaques, etc. Then with permission of the mission group we opened one of our rooms to become the Oyodo Christian Bookstore. (Oyodo is the name of this area in which we live.) The bookstore has been in operation since May, but it has not been advertised to the public except to our church groups and to our contacts. Now since there has been a slight turnover already, we have added more books as the funds are available. Already some of the missionaries have found the bookstore to be an advantage; some of the Christians have benefited by it. We hope to discuss this bookstore more fully at our annual conference this fall. Being on the literature committee, I have thus far taken the responsibility of the ordering, etc. We have to be careful in this country that we do not pick up everything that is called Christian, because much of the literature though called Christian is not quite according to the Word of God. It has been a pleasure to be serving in this capacity also."

The secret of creative living lies in the promises of God. George Washington Carver

Fruits of the Field

Here are a few brief paragraphs taken from the April-June reports of our missionaries in Japan. Let us remember to give thanks for such fruits of our labors which our missionaries do on our behalf and in obedience to Christ.

Paragraphs from Brother Voran's letter: "Most of April was taken up in directing the opening of the school. It was difficult in the beginning to make the teachers understand what we meant by a Christian program. The Christian kindergartens or church kindergartens in Japan do not carry a regular program of Christian teaching. They have prayer in the morning and then Sunday school on Sunday with Saturday a holiday. The children actually pay tuition to come to Sunday school. However we did not want to start a school that way and believed that a steady Bible based teaching would be the most effective. The teachers did not believe that you could make the Bible simple enough to keep the interest of the student every day of the week. The songs too are mostly Christian songs which the children sing. However we insisted that we wanted just such a Christian program and helped them get started. We have a wealth of material in English which is not available in Japanese and the teachers had trouble thinking how to use the Bible story and handwork. But the Holy Spirit has given them a real vision. We can never praise the Lord enough for His Holy presence at all times. The teachers have a new found joy in teaching these little ones. The Bible is becoming a new book to them too. The children are taking this teaching into their homes and it is bearing fruit. Some mothers have already reported that their children have told them not to fight and tell lies because Jesus doesn't like it. People are saying that the children trained in our school are already much different than those in the city day nursery. The credit goes to the Lord. He has truly led the teachers into a vital relation with himself and they are feeling the new responsibility of their little charges. We truly praise Him for the kindergarten and pray that we may at all times be faithful in teaching only the Word of Truth so that the fruit will remain for all time. The building was dedicated on Sunday, May 15, which was also the closing day of Aburatsu evangelistic meetings. Quite a number of the missionaries were present with us and the church group gave us a royal feast for the noon meal.

"Easter Sunday we held our first baptismal service in Aburatsu (about 10 miles distant from Nichiman). Twenty-one candidates publicly confessed Christ as their own personal Savior from sin by water baptism on this day. Three others joined the church that day also so that the Aburatsu Mennonite Christ Church (doesn't sound so good in English but it fits real well in Japanese—Aburatsu Mennaito Kirisuto Kyokai) now has twenty-four members. Brother Ferd Ediger assisted in this service.

"It has truly been a joy to work with these people and to see so many come out for Christ in just one

Christ in Industry, Also in Our Mission Field

The paragraphs that follow are gleaned from a report from one of our missionaries in Japan, Brother Verney Unruh. Why should not Christ use industry for His cause among men? This venture in Japan should meet with our sympathy; and it deserves our intercession.

Here is what Brother Unruh writes:

"Through the quarter the services have continued regularly from week to week. June 5 was the high point when we had another baptismal service. Matsumoto, one of the young men who helped start the brotherhood received baptism upon his confession of faith in Christ. Following the service we ate together and had a fellowship meeting in the afternoon. We hope to have these fellowship meetings once a month.

"The most significant development in our work is the founding of the Kirishima Brotherhood. Last quarter I mentioned the two young men who are interested in starting a Christian business. In May we went to the Omi Brotherhood which is celebrating its 50th anniversary this year. This was a big help in getting a vision for the brotherhood down here in Kyushu. The purpose of the brotherhood is to operate a business according to Christian principles and use the profits for evangelism and other kingdom work.

"For the present the main industry is making bamboo chopsticks. Bamboo is very plentiful here in southern Kyushu and can be used for many things so in the future it is hoped the the industry can expand. Also, the Brotherhood may branch out into making cinder and cement blocks. The man who has been working for the mission for nearly three years (a Miyakonojo man) has become a Christian and is interested in becoming part of the Brotherhood. He has built the houses for Boschmans and Edigers and is building a kindergarten at present so has good experience.

"As to the use of profits this has only been discussed in general terms but these have been mentioned as possibilities—tent evangelism, supporting an evangelist, a church building, a kindergarten, a Christian community center, a school for rural young people who could come and study during slack seasons. Well, these may not be realized for years to come but it gives you an idea of a vision of the Brotherhood. May it be used to God's glory."

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year's time. We will be beginning our next instruction class in July or August and are expecting at least twenty more to attend and to stand out for Christ."

"He Must Increase"

Our missionaries in Japan have early in their experience in mission work a marvelous opportunity to practice John the Baptist's statement on the human level. It is no less than marvelous how our Lord so soon raises up leaders in our Christian church in Japan. In many of our mission fields we have to work and wait for decades before such leaders arise. Yes, our missionaries in Japan have the wonderful joy of a missionary that they (the missionaries) can so to say stand behind the curtain, and the Japanese Christian brother and sister is in the limelight in the place of leadership.

Here follows a brief paragraph from a report by our missionary Brother Bernard Thiessen on this point:

"The first part of April we waved goodbye to Hidaka San and three young men from Miyakonojo as they left for Japan Christian College in Tokyo. Hidaka San had been very faithful in interpreting for us whenever we needed him. He had been the life of the church leading most of the meetings, arranging for programs, dealing with problems and so forth. As he left it seemed the church would collapse but again the Lord showed to us that no one person is indispensable. God raised up other leaders and the church activities carry on as usual. We miss him but praise the Lord that he is able to attend school where our young men received Christian training."

A Missionary Nurse's "Work" in Japan

Japan has a fairly complete medical system for all the islands. Yet a Christian nurse finds her place where she can serve in the name of Christ. Besides what our missionary nurse, Miss Anna Dyck, mentions in the paragraph her opportunity is also to inspire sanitation in Japan medical practice, and in helping our missionary families when sickness strikes.

"Regarding out-of-class activities—I have discontinued the medical students' class due to their examinations. I hope the medical people in Kyushu will be as friendly and gracious as these I have had contact with here. I have appreciated their kindness so much and have always felt welcome whenever I came with any requests regarding illness among the missionaries. Almost every station reports some nurses among the missionaries. Almost every station reports some nurses among those who have opened to the Word of God, and I do feel it will be a real challenge to work among them when I get to Kyushu. I am continuing with the Wednesday evening Bible class for our Christian group. I have enjoyed it so much and sometimes almost regret that there will be but a few more weeks."

A "Stubborn" Tool

On all our mission fields our missionaries *must* learn to speak God's Word in the language of the people among whom they are sent to work. Below is a short paragraph of one of our new missionaries in Japan, Brother Peter Derksen, in which he gives us a further glimpse of the task of getting that "tool" in their control.

"You may be tempted to become bored as you read the reports from so many of us who are struggling with different languages, but to us it is, nevertheless, a very real and vital matter. As the director of the language school has stated at different times, we cannot be effective witnesses of Christ to these people, unless we gain a thorough grasp of their language. Though at times this goal seems almost unachievable, the Lord again and again gives new strength and joy."

Brother Derksen shares also a joy with us. As all our missionaries in Japan have experienced, Japanese youth are eager for Bible study. Through such studies, though usually only one period a week, fine fruits have been garnered. Here is Brother Derksen's experience. "Another note of praise which is the salvation of a soul. I have had the privilege of teaching a weekly Bible class at Kobe University. Several of the students have shown great interest, but none had so far taken the step of faith and decided for Christ. Then on July 5, we had our last class before the summer vacation. The Holy Spirit was working in our midst when I asked whether anyone wanted to decide for Christ right there and then, Toura San, who had been one of the most skeptical ones in the beginning, raised his hand. After the class I dealt with him personally and he placed his faith in Jesus Christ as his personal Savior. Praise the Lord and pray for Toura San!"

Evangelism According to Plan

Mission work is not a hit or miss affair. Careful planning yields permanent fruit. Below is a paragraph telling something of the thought, the planning, and the preparation that is essential in mission work.

"Mission organization takes considerable time. In the evangelism committee we have made arrangements for summer camps. There will be two—the first from August 3-5, the second from August 6-8. Plans are mapped out for four evangelistic campaigns to be held during the summer. In the property committee our main work is the supervision of the building of the Ediger's house. Verney Unruh is doing good work in supervising and on several occasions I made the trip to Tomitaka with the committee. With the hope of having them completed earlier than last year the publicity committee's biggest project at the present is the calendars."

Sacrifices in Mission Work

The missionary home where babies are born and grow up is a wonderful testimony of Christian mission work on mission fields. But the little ones in the missionary home do not know how to protect themselves from danger. Little ones naturally do not see danger. Below is a paragraph from a report by our missionary nurse, Anna Dyck of Japan, where she tells how our little children of missionaries are in danger, because parents obey Christ's directive in going to the highways and byways to urge people to come in.

"The beginning of June I missed several weeks of school when I went to Kyushu to help out at the Thiessen's when baby Royce was born. After getting back and getting caught up (although I tried to study some while I was down there) the little tots here began to break out with measles. It all started (we believe) when several little scavenger children with runny noses and watery eyes came to the service one Sunday morning with their mothers and the children here played with them. We didn't realize at the time that their symptoms could be the forerunner of measles.

"You might wonder how come these children were at the service. We invited a group of these scavengers or garbage collectors as they are better known in for a meal one Sunday evening and invited them to the services. I was not the instigator so will leave it to someone else to explain more in detail. Anyway since the outbreak the children here are in mortal fear of Dr. Miyaki and myself—partly because of the needles involved and partly because of the shiny metal tongue blade Dr. Miyaki uses."

Christ's Servants Know No Social Barriers

Our missionaries try to follow Christ in befriending the lowest and the highest in social ranks; the despised and honored; the poor and the rich; the ignorant and the educated. Below are two short paragraphs from one of our newest missionaries in Japan, Brother Robert Ramseyer. He gives us a glimpse of this range of the missionary's service from scavengers to University students.

"One high light of this quarter was the Sunday evening when we invited a group of scavengers, who live in huts a few blocks from us, in for supper. After supper Yamada San spoke to them and since that time a number of them have been coming for Sunday morning worship services. None of them have yet made decisions, but they are seeking.

"Work has continued with the weekly Bible class at Kobe University, the monthly class at Toa Gaigo Gakuin and the monthly preaching in the garage."

John Thiessen

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Music Unites

HAROLD THIESSEN*

For six years the Elkhart Symphony Orchestra has been bringing fine music to this Indiana community. Under the continual leadership of George Gaska, the son of Polish immigrant parents, members of the orchestra come from the "Band City" and from neighboring communities. Its sixty players have found a ready reception in Elkhart and have taken a tour to Ohio.

Each year four concerts have been presented to the public. Some of these were broadcast over the local radio station.

Then remembering that there is a time for sorrow, and a time for joy; a time for work and a time for play; a time for reflection, and a time for song, a "pops" concert is presented in the spring of the year. This has been patterned after the grandfather of all "pops" concerts in Boston.

Tables are set out in the auditorium and light refreshments served during the program. Informality is in the atmosphere as the orchestra plays each year music on a different theme such as traveling or the Austria of Johann Strauss.

The concert is partly humorous, but with its serious moments. Program notes are printed in booklets with advertisements placed by the local businessmen. Some of these have joking suggestions such as these: "Drive carefully or the next load of flowers we deliver may be for you"; "We fax flits"; "We don't want your business, just your money"; "Half price on broken mirrors and torn wall paper"; "Why buy gasoline when Standard will burn just as well and lay down a better smoke screen."

Last year the theme of this concert was "One World." It meant to express that while nations are at odds in many ways, they are united in the language of music. So music from many nations, France, England, Ireland, Ukraine, Poland, Sweden, and the United States found a place on the program.

In planning the program Mr. Gaska asked me to present a poem which would reflect the theme of the unity of mankind as expressed by music. As I developed this idea I decided to recite such a poem to the background of Bach's "Air for the G String" played by the orchestra.

The poem is a simple affirmation of the fact that God in His divine wisdom found it purposeful to create in man a spark of mutual understanding that could be expressed through music. This one man can share with another even though they be poles apart politically and socially.

This then is the poem, "A Symphony of Unity."

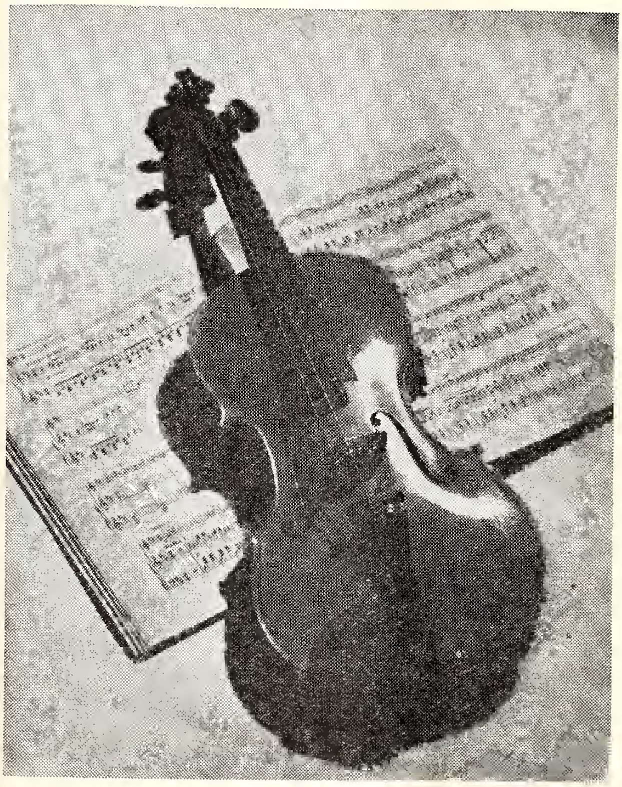

Photo by Philip Gendreau

A Symphony of Unity

They told me
The world was lost;
Hopelessly divided and torn apart
By the passions of cruel men;
By evil men who spoke alien tongues,
Who would never understand
One another's wants.

I looked out
On the world around
And saw men of many nations and climes,
Speaking many strange languages.
With manners and customs of many kinds;
Opinions and beliefs,
Principles and doctrines.

And I said,
"Yes, it is true,
Man is hopelessly divided and torn apart
By a generation of cruel men.
By evil men who can only speak evil
Of one another
And another's wants."
But then I heard
On a still night

(Continued on next page)

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*Pastor, Zion Church, Donnellson, Iowa

A great symphony of instruments playing,
With delicate scales and rhythms,
With sweeping, massive chords and harmonies,
A moving hymn,
And a quiet cadence.

I knew what it was—
A Bach chorale.
And it spoke to me a word of kindness,
A thought of comfort and encouragement.
I knew that men everywhere could hear it—
And hearing, understand
Its moving message.

It could have been
Any other chorus,
Or any other composer's creative masterpiece.
A Gregorian chant, a Tallis madrigal,
A Handel oratorio, a Beethoven symphony,
Or Aaron Copland,
Or Shostakovitch.

The notes we know,
And knowing, comprehend.
Whether they come from Germany or France,
Or China or Israel, Poland or Greece,
Or Scotland or Italy, Russia or Sweden,
England, Hungary,
Or the Americas.

They speak as one—
A universal language:
A grand tone poem with a melodious leit-motif
Of Unity close-binding all the tribes of men;
Of harmony beneath the surface of clattering dissonance.
Man's oneness
With fellowman.

And over all—
The God of all.
Eternal Father—called by many names.
He has made of one blood all the nations.
One race—the living Human Race.
One universal lineage
Under Almighty God.

YPU Sec.-Treas. Marries

Rosemary Linscheid, Freeman, South Dakota; secretary-treasurer of the Young People's Union married J. Harold Moyer, instructor in music theory at Freeman Junior College on August 30. They will be making their first home in Iowa City, Iowa, where Harold will be studying music composition at the University of Iowa. Rosemary has served as administrative assistant and as registrar at Freeman Junior College.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. —2 Timothy 2:15

Meet the Presidents

David M. Hillegas
Eastern District YPU

President of the Eastern District Young People's Union is David M. Hillegas of Quakertown, Pa. In addition to leading the union, he is also one of the deacons of his congregation, Bethany Church of Quakertown. Here he also serves as advisor to the youth groups, sings in the choir, and teaches a Sunday school class. Married and the father of three children, he is employed as a mechanical engineer with a steam plant equipment manufacturing company. Dave got his training for this job by attending Drexel Institute of Technology.

The Eastern District union is staffed by a large group of officers who assist the president in his work. Among them are Edward B. Tice, Dublin, who serves as vice-president; Kermit Nester, Emmaus, who is the treasurer; and Shirley Moyer, Pipersville, the YPU'S youth editor. Ed is a graduate of Bluffton College, a member of the Deep Run Church, Bedminster, and teacher of seventh grade in Blooming Glen. Kermit who works in an electrical fixture factory is president of his youth fellowship and an assistant Sunday school superintendent. Shirley supplies news of the YPU to the Eastern District's "Messenger" as well as news of her community for the *Mennonite Weekly Review.* She works as a secretary for an electrical contractor.

And secretaries are what the Eastern District has aplenty. Paul Musselman is the union's recording secretary, and is employed in the office of a shirt factory. He is also treasurer of the Zion Sunday school in Souderton. Corresponding secretary is Jane Herstine, an active member of the Flatland Church near Quakertown. Evelyn Mumbauer, also of Quakertown, serves as the group's Mission Secretary. While still attending high school she also works as a nurses' aid in the local hospital.

Claude Boyer, Bedminster, serves as the group's pastor-counselor. Other members of the executive committee are Mrs. Samuel Sprunger, Coopersburg, junior superintendent; Nancy Seasholtz, Lansdale, assistant; Mrs. Horace Awkland, intermediate superintendent; and Mrs. John Sprunger, assistant, both of Quakertown.

During the year this group intends to revise its constitution so that they can more effectively apply the three area emphasis of the youth fellowship plan. They will be sponsoring a double convention in the fall at which the young people's group and the senior Christian Endeavor will meet simultaneously.

Some of the other district activities include a

GOING WITH GERING

"English or Deutsch, da kann ich flent reden Aber dass Low German was ihr talked tun Das missen Ihr mir translaten."

This was my answer to the Canadians who were wondering if I could speak German. My July in Alberta and Saskatchewan is now history but it is an experience far from forgotten. There were parades and celebrations, but not in my honor. These commemorated the 50th birthdays of the two provinces.

My most lasting memory will be of my contacts with the Conference of Canadian Mennonites, three youth retreats, several local churches, and a Voluntary Service unit. Everywhere I found young people interested in youth programs and activities which gave me a deeper appreciation of Mennonite youth in our General Conference. I must say, "I feel I have learned much more than I have given."

Each retreat had discussion groups following the main messages. A question box panel gave retreaters opportunity to have personal questions answered. The Lord certainly blessed us as we worshiped, studied, discussed, and played together. Various decisions made for greater loyalty and service in the Lord's Kingdom have become a vital part of our lives. The broader approach to problems will offer more satisfactory answers. Canadian Mennonite youth have a vision of work in the total church program and they are pursuing this vision.

To my Canadian friends I would like to say, "Thank you, youth leaders and committees, for giving me the opportunity of working with you. I was glad you shared your borscht, plume moos, and faspa; and my heart was deeply warmed by your sincere efforts in your many projects. May this be only the starter for greater things which you will do with your youth farm, retreats, mission outposts, and Bible schools. Your country does not yet bubble forth all the worldly competition found in the States. Make the most of this opportunity and be assured of our desire for unity in understanding and work and we continue together to press on toward the mark."

William Gering

What wings are to a bird, love is to us. They seem to add weight to the body: in reality, however, they elevate it into the air. In like manner the yoke of love, when imposed upon our sensuous nature, not only does not weigh it down, but lifts the spirit with the senses to heavenly things.

John of Goch, 15th century German mystic

Christmas Carol sing, services at the Eastern District Conference and the Home for the Aged, rallies at some of the churches geographically removed from the center of the district, an annual banquet, and various social activities such as outdoor hymn sings and wiener roasts, and skating parties.

PENCIL POINTS

Jesus never wrote a book.

Didn't He know about the power of the press?

According to the eighth chapter of John He wrote some words in the sand. But no book.

It takes a long time to put yourself down on paper. So perhaps because time was limited Jesus wrote no books, but He taught disciples. Jesus invested His message not on paper but in people.

He wanted to multiply the real thing and not make talk about it. So we note in Luke 9 that the twelve disciples were sent out to win others.

Later in Luke 10 we find that seventy more were sent out to win still more. It seems that the twelve must have won five or six each on this first mission. If there had been time for another mission 420 would have gone out bringing 2500 back.

Here's a pattern that suggests that each disciple has an obligation to bear Christ to others; the Christ that lives within the disciple, and not the Christ written in a book. This is the thing Christ expected of His disciples; disciples who are no different from the young people of today.

For the twelve needed an intensive period of training and discipline from Christ, and even so they learned slowly. In fact, they never stopped learning. But even while they were learning Jesus sent them out to find others.

Jesus has no desire to put himself down on paper. Jesus wants to write himself in the hearts and lives of people.

And He depends on you to transfer Him to at least five more.

That's the point.

YPU FINANCIAL REPORT FOR JUNE

Cash Balance, May 31, 1955	$1,390.22
Receipts for June, 1955	95.53
Cash Balance, June 30, 1955	532.99
Receipts, Jan. 1 to June 30, 1955	3,592.40
Percentage of $7,400 budget	48.5%

* * * *

Summary of Cash Balance	
General Fund	$ (47.11)*
Petty Cash Fund	25.00
Missionary Education Fund	555.10
	$ 532.99

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*Sorry that we have no red ink, but those parentheses mean the General Fund is in the red. Remember the General Fund in your gifts to the YPU.

MCC *news & notes*

EASTERN MENNONITES RESPOND TO FLOOD DISASTER

Mennonites for the Franconia Conference of the Mennonite Church and the Eastern District of the General Conference began on Monday, August 22, to help in the cleanup work following the floods along the Delaware River. Offers of help also came from southwestern Pennsylvania, eastern Ohio, and Lancaster County.

About 120 men turned out on Monday, and there have been over 100 going every day since.

Some of the Mennonite plumbers have been able to use their pumping equipment to good advantage in cleaning out the houses. Most of the work is handwork—removing the debris and cleaning up the dirt and filth deposited by the receding waters.

The Franconia Conference plans to organize further to continue aid to this needy area. Although they are planning to give some financial aid, the greatest need is for manpower.

FRENCH MENNONITES EXPRESS WILLINGNESS TO HELP

At their annual AFM General Assembly meeting on August 21, the French Mennonites expressed their concern over the terrible floods in Eastern United States. Pierre Widmer proposed that the French put a certain sum at the disposition of the American Mennonites to help them meet this emergency as a gesture of brotherly concern.

SCHOOL OF NURSING OPENS IN FORMOSA

A school of nursing for the MCC hospital in Hualien, Taiwan, opened during the month of July. Four girls are enrolled in the first half of the year's class. Two others are already on the waiting list for the next half of the year. They hope to have room for them by January.

The Joint Committee on Rural Rehabilitation, a branch of the Economic Cooperation Administration, has earmarked funds for a new nurses' home. This same committee assisted in the expenses of the hospital itself which was erected the latter part of 1954.

The hospital staff, under the direction of Dr. Roland Brown, Freeman, S. D., and Bessie Plant, R.N., Didsbury, Alta., plans to give training for a regular registered nurse degree. Previously, one class of "practical nurses" were trained here.

The medical program in Formosa has three aspects: the 35-bed hospital which serves the tribes people around Hualien, the mobile clinic, and three eye clinics which serve the mountain tribes.

MATRON FOR FRANKFURT CENTER

Mary Friesen of Vancouver, B.C., sailed August 25 on the S.S. Ryndam for a two year term as matron of the Frankfurt MCC center.

Working with the Mennonite Central Committee is not a new experience for her. From 1948 to 1951 she volunteered her services as secretary in the MCC office at Asuncion, Paraguay. This past year she did secretarial work at the Waterloo, Ont., MCC office.

Sister Friesen attended the Steinbach, Man., Bible College. She received her secretarial training at the business college in Chiliwack, B.C., and worked in offices at Vancouver, B.C., before and after her MCC term. She is the daughter of Bro. and Sister Cornelius M. Friesen of Vancouver, members of the Mennonite Brethren Church there.

MENNONITE MUTUAL AID BOOKLETS AVAILABLE

The papers read at the July meeting of the Mutual Aid Societies in Chicago have been reprinted in booklet form. These papers cover five areas: (1) Hospital, surgical, disability and burial aid; (2) property loss; (3) credits and loans to individuals; (4) automobile aid; (5) colonization and rehabilitation.

Anyone interested in studying the issues in our Mennonite Mutual Aid effort in the United States and Canada may order this booklet from Mennonite Central Committee, Akron, Pa. Cost: 25c.

PRISON ARTIST PAINTS 200th CHRIST SMILE

(Continued from page 549)

Recently he permitted prints to be made of four paintings to meet the thousands of requests for copies. But he will continue to give the original oils to churches without charge. They are unsigned, and he insists on withholding his identity.

"I don't want my name used because I am not seeking personal acclaim," he explains. "I don't want people to talk about the painter of Christ smiling, I want them to talk about Christ."

Jottings

—**Woodland Church, Warroad, Minn.:** A picnic dinner was served in the church basement, July 4. In the afternoon a musical program was given with Rev. Reimer from Sprague, Manitoba, as guest speaker, and the Henry Claassen family from Carrick, Manitoba, brought us four numbers in music. Everyone received a great blessing that day. Mr. and Mrs. Ed. Unruh, and Mr. and Mrs. D. S. Heppner went to Hastings, Minn., to get acquainted with their grandchildren, a boy and a girl, twins, born to Mr. and Mrs. Kenneth Unruh, June 27. They are named Lowell Allen and Sharon Ann. Other births: to Mr. and Mrs. Willard Krohn, a son, Gordon Jay, born June 27; to Mr. and Mrs. Peter H. Heppner, a son, Steven Wayne, born July 24; to Mr. and Mrs. John F. Foster, a daughter, Dawn Renee, born Aug. 6. Rev. and Mrs. Helmuth Ortmann of Munich, N. Dakota, were here visiting their daughter and family, Mrs. Peter Thiessen, and his brother and family, Pastor Arthur Ortmann. He brought the morning and evening messages. In the afternoon they drove to Fourtown where Rev. Ortmann brought the message.
—Mrs. Nick Fast, Corr.

—**Meadows Church Mingo, Kan.:** I Cor. 6:20 "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." We had baptismal services Aug. 7. The following young people were baptized and received into our church fellowship: John, Bob, and Julia Ann Nickel, Maurice Goossen, Imogene Ratzlaff, Gloria Buller, Beverly Nichols, Darlene Bergen, and Bernice Goossen. Edgar Bergen came in by letter. That same Sunday in the evening we had the Holy Communion service. A good number attended. Our Mission Society is quilting two quilts for Rev. and Mrs. Gerhard Nickel, missionaries in the "Go Ye" mission. Several from here attended the family week at the Maranatha Bible Camp. Mr. Asher Dahl gave the message Sunday, Aug. 14, in the absence of our pastor, J. W. Bergen. We have had some local rains recently. The feed looks fair except some places where the rain came too late.—Corr.

—**Bethel Church, Fortuna, Mo.:** "That in all things He might have the pre-eminence." From April 24 - May 15 over 100 students from the following schools took part in religious services in our church: The Mid-West of St. Louis, a student preaching; the Berean Bible Academy, Elbing, Kan., Rev. Dalke preaching; the Grace Bible Institute offered several numbers. On Feb. 24, the World's Day of Prayer was observed in our church, four churches of the community participating. David Schroeder of the Mennonite Biblical Seminary preached at our pre-Easter services. On March 13 a Youth for Christ program was presented by Al. Metzger and his assistant, Albert Lane. Our Brotherhood piped the water from the parsonage to the church. The vacation Bible school began May 23 and continued for two weeks, with Mrs. Albrecht as supt. and nine teachers and four assistants as instructors. Enrollment, 50 scholars. May 22 Family Night was sponsored by the Missionary Society. Our annual Sunday school picnic was held in Oliver Baumgartner's timber, July 4. July 27-31, our annual retreat was held again in the Ozarks, with Marie Duerksen of Newton, Kan., as speaker. The over-all topic was "Lord, what wilt Thou have me do?" —P. P. Hilty, Corr.

—**First Church, Lima, Ohio:** In the absence of our pastor, Sylvan Lehman, Aug. 14, Robert Kreider of Bluffton College brought the morning message and a Gideon worker the evening message. Two regular members, Mr. and Mrs. Marshal Parks, have entered the Memorial Home at Bluffton. July 9, Harold Lehman was united in marriage with Elizabeth Baird. Upon completion of the bride's education at Ft. Wayne Bible School, the couple plan to enter missionary service in Hawaii. Aug. 27 was the marriage of Elaine Lehman and Bob Taylor. Harold and Elaine are children of our pastor. Three young girls have recently finished catechism instruction and were baptized. John and Edith Dougherty were recent visitors, each gave a personal testimony and furnished us with special numbers of music. Aug. 11 all the children of our Sunday school had a picnic.—Mrs. Richard Gesler, Corr.

—**First Church, Aberdeen, Idaho:** Our young people, following Christ's admonition to His disciples, "Come ye apart and rest awhile," went to Weston's ranch for a three day retreat. Lyman Sprunger and George Kopper were the outside speakers. They spent a time of spiritual blessings. Two young people accepted Christ as their personal Savior. The juniors also enjoyed a three day retreat. Rev. Toews and missionary Wilma Harder were their teachers. They were divided into groups and camped at separate homes. The retreat culminated with a mountain hike and picnic dinner at Justice Park. The whole Sunday school went to the park at American Falls for the picnic. Two of our young people worked in Voluntary Service units this summer. Rosa Bartel taught in the Juvenile Deliquent Girls Home in Winnipeg, Manitoba, and Lucille Hege worked in the trailer courts in Moses Lake, Washington. The following were guest speakers in our church recently: Dr. John Zook, Arthur and Paul Isaak, Pete Z. Friesen, William Dahlenberg, and Dr. John R. Dyck. The latter two came here as guests at the marriage of Miss Wilma Harder and Pete Z. Friesen, who will be returning to Africa to take up their work in the mission in Morocco. Our deacons have gone to Filer, Idaho, several Sundays to assist in the services there.—F. L. Wenger, Corr.

—**First Church, Newton, Kan.:** At our Mission Study Circle meeting, July 19, Mrs. O'Ray Graber spoke and showed pictures of their MCC work in Europe. Installation services of Rev. Arnold Epp, as pastor of our church, were held Aug. 7, at 3 o'clock with a large attendance. Henry Dueck, pastoral assistant, presided, and J. E. Entz, elder emeritus gave the charge to the pastor. Erland Waltner of Bethel College, gave the charge to the congregation and also officiated at the installation ceremony. At this meeting also, remarks of farewell to Mr. and Mrs. Henry Dueck were given by Menno Schrag, chairman of the Board of Deacons. After the service we all assembled in the basement for a reception for pastor and Mrs. Epp and their three daughters. Farewell services for Rev. and Mrs. Samuel Entz were held Sunday evening, Aug. 14, who left the next day for their second term as missionaries in Africa.—Mrs. J. E. Epp, Corr.

—**Bethesda Church, Marion, S.D.:** Missionary Lubin Jantzen was in our church recently. He told about their experiences as missionaries to India. Our pastor, T. A. van der Smissen, and his family are on vacation. Louis Linscheid and Henry Brown brought the Sunday morning messages during his absence. Jacob Duerksen, Paraguay, who is studying in the United States and Canada under the sponsorship of the YPU will speak in our church. The Bethel church has also been invited. The young people have collected religious Christmas cards and Bible pictures which have been sent to missionaries in Africa. Memory verse cards which are used in migrant work in Arizona were also made. They are collecting used sheets for bandages and pieces of new material for quilt blocks.—Corr.

—**Emmaus Church, Whitewater, Kan.:** We had eagerly awaited the arrival of our pastor and family and are happy to welcome Rev. and Mrs. L. R. Amstutz, Romona, 10, Alida, 9, and Loretta, 5, into our church community. Morning installation services, a fellowship dinner, and an afternoon reception for them were held on Sunday, July 10. Rev. Amstutz began his ministry here with a series of expositions on Titus. This is the third community in which the Amstutz's are serving. The C. E. young people witnessed at the Eldorado jail, the hospital, and the home for aged on July 13. The Inter-church Young People's Fellowship of this community sponsored a work day on July 18, proceeds to go for the Jacob Duerksens who are returning to Paraguay as minister and teacher. The proceeds from our church totalled $181. Dr. and Mrs. John Zook, missionary appointees to Africa, spoke and showed pictures to us on July 28. Dr. Zook has been raised in Africa by his missionary parents and is eager to return as a medical doctor. Recent deaths in our community include Marilyn Kay, infant daughter of Mr. and Mrs. Edward Entz, Franz Busenitz, Sr., and Stewart Keith, young son of Mr. and Mrs. Novalis Toews, who was killed through a tractor accident. The men of our church are busy helping with the building at Udall, Kansas, the recent tornado disaster area. In order to help acquaint himself with his congregation, our pastor has made a map of the church community, locating the church members and their families. The junior group of our "Willing Workers" sewing group has presented a large plate glass mirror to the church. These young girls have been working on memory verse cards for the migrant mission work during the summer months. Wednesday evening adult prayer services are featuring a practical study of the subject of prayer, after which some of the major doctrines of the Bible will be discussed. The young people have divided into two groups for the past month for cottage prayer meetings in various homes. This preceded the annual C. E. missionary rally. Some of our church members are helping with the weekly clean-up each Tuesday at the Berean Academy.—Corr.

—**Friedensfeld, Turpin, Okla.:** The evening of July 31 our young people had charge of the service. The program consisted mainly of brief reports of the retreat at Hydro, and some special numbers were enjoyed. The first Thursday in August we had Ladies Aid meeting. Delicious cake and ice cream was served to the following, who had birthdays in July and August: Lorene Dick, Julia Isaacs, Mrs. Marie Becker, Mrs. Lillian Koehn. We were happy to have Mrs. Frank Dick at our meeting, also. The members of our junior chorus, under the direction of Mrs. Johnny Dirks, enjoyed a picnic Sunday evening, Aug. 14, at Sharp's Creek. Pastor and Mrs. Levi Koehn invited the Home Builders class to their place for a wiener roast Aug. 13. —Mrs. Chester Windsor, Corr.

—**Buhler Church, Buhler, Kan.:** July 24, Paul Friesen brought us the morning message. The Friesens have gone to Coalinga, Calif., to work with the migrants there. A number of men of our church have been working on the farm home building project near Udall which the Buhler-Inman churches have undertaken. The C. E. program on Aug. 7 centered around motion pictures and slides taken of our recent building project. On Aug. 14, Aaron Epp of Reedley, Calif., brought us the morning message. Our pastor, Irvin Richert, spent two weeks at Camp Mennoscah teaching the course "Christian Living" for the young people's retreat. Several of our young people have enjoyed the retreats at Camp Mennoscah. The funeral service for Mrs. Aaron Dyck was held Aug. 18. Mr. and Mrs. Orin Bebermeyer of Santa Ana, Calif., gave an evening's program of "Sermon in Song" on

(Continued on next page)

Aug. 2. A basket supper was served preceding the program for all former students and friends of Mr. Bebermeyer. —Corr.

—**Willow Creek Church, Paso Robles, Calif.**: During the absence of our pastor, who was on his vacation, Wayne Harris filled the pulpit the morning of July 17, and Peter Becker from Salem, Oregon, brought the morning message on the 24th. On July 6, in the evening, Dr. and Mrs. John Zook, missionary candidates to Africa, presented the challenge of the field in word and pictures. Though it was feared, on account of much late frost, that a lot of grain froze, the yield of wheat and barley was bountiful. The fruit in this vicinity is not plentiful this year, but we can get what we need from the valley. Little Alan Leroy was born to Mr. and Mrs. Wesley Claassen, July 11, and little Elaine Diane to Mr. and Mrs. Gerhard Hamm on July 25. Four of our young men, Louis, Ralph, and Lowell Claassen, and Eldon Bergman, went to the wedding of H. P. Jantzen. They are planning to visit other parts of Kansas and Nebraska briefly. Quite a number of our young people plan to go to young people's retreat at Lake Sequoia. May they find spiritual enrichment and blessing.—Mrs. Frank Ham, Corr.

—**Lehigh Church, Lehigh, Kan.**: Our church had a farewell dinner in honor of the Gerhard Buhr family, Mr. and Mrs. Robert Unruh, and Bernice Ratzlaff. These have been teachers in our high school for a number of years and are now leaving for new locations. We pray for them God's blessing. Six young people were baptized and welcomed into our church fellowship on May 29. Holy Communion was observed June 5, with the Lord's blessing. Daily vacation Bible school was in session May 24 to June 4 with a good closing program on the evening of Sunday, June 5. We had a children's day program and picnic on June 12. Mr. and Mrs. Samuel Entz, missionaries to Africa, gave a challenging message on Sunday morning, June 19. The evening of June 19 our YPU had as their guests the young people of the McPherson, Johannestal, Brudertal, and Hillsboro Mennonite churches. The speaker for the evening was Bill Gering, the YPU director of the General Conference. It was a profitable and inspirational meeting. A time of fellowship and refreshments was enjoyed after the program. Mrs. P. A. Nickel, one of our older members has passed into the beyond. Funeral services for her were held July 16. Those of our members who underwent surgery in the past months have recovered satisfactorily. For this we praise the Lord. For those who are ill we pray that they be submitted to the Lord's will. Several carloads of our men have gone at different times to help clean up and rebuild after the Udall tornado disaster. Our church has joined the open air services on Sunday evenings with the Johannestal, Hillsboro, and Brudertal churches. These meetings have proven a blessing to all who have attended.—Mrs. G. F. Friesen, Corr.

If you need help in making your Will, or in deciding how to make it so that your intentions about giving to some Conference cause are carried out according to your wish, contact the office of the Conference Treasurer.

Into the Beyond

STEWART KEITH TOEWS, son of Mr. and Mrs. Novalis Toews, Whitewater, Kansas, was born Septem 21, 1951, and died August 4, 1955, as a result of a tractor accident. His home church was Emmaus Mennonite Church, Whitewater, Kansas.

A. A. GAEDE of Fairview, Oklahoma, was born May 31, 1876, and died August 16, 1955. He was a member of Saron Mennonite Church, Orienta, Oklahoma.

EDITORIALS

(Continued from page 547)

victorious in his faith? Certainly we cannot just sit back and wait and hope for things to change. We need to dig in where we are and work as though things will never be different. Jeremiah told the exiles of his day to settle down and farm the land. This is good advice.

More important, however, is the fact that we must get at the core, the inner essence of our faith. We must be able to determine what is integral to the gospel and what things are merely cultural accretions and not essential to it. Though circumstances may force us to alter our customs, our organizations, our language and many other things yet the gospel is not chained to these things and remains the same. Thus we need to become clear on where we can permit change without undermining our faith.

In our spiritual isolation of today we need to emphasize the need of a deep personal communion with God. Only then will we have the strength and the vitality of conviction to be able to witness in the world today.

A pillar of strength that we have largely neglected is the family. The family needs to become the church schoolhouse again, where the stories of the Bible are taught and interpreted in word and deed. Since it has been so largely neglected we do not know how to do this any more and so we will have to find ways of assisting one another to fulfill our parental responsibilities.

If the family has been neglected what about the small fellowship? At places attempts have been made to resurrect it again in the cell group but this gives an appearance of exclusiveness rather than inclusiveness. What we need is spiritual fellowship that is spontaneous wherever the believers meet. The reason we do not have it today is that we have lost the art of speaking about spiritual things in our conversations. We reserve such items for Sunday when we will have washed our minds of the things that are down to earth. It is so easy to speak about cars and tractors and about our work but we need to make these moments count for the Lord. I believe it is possible by the power of God to convert the "gab session" into a spiritual fellowship. Without such a spiritual and intimate fellowship the work simply cannot prosper.

We have so centered our spiritual nourishment and fellowship around the church worship service and Sunday school that it has kept us from using other means to nourishing our spiritual lives. As the worship service and Sunday school are deined the modern exile we need to turn again to the family and the small fellowship for help and strength. Who knows but that out of such fellowship God will call the leaders of tomorrow, and bring new life to the Church.

THE Mennonite

MENNONITE BIBLICAL SEMINARY LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.

The remodeled First Church of Nappanee, Indiana (See p. 562)

The Mantle of Charity

Russell L. Mast

The Hidden Treasure; The Precious Pearl

C. H. Friesen

Freedom, Church, State, and Civilian Service

A. Stauffer Curry

Volume 70 Number 36 September 13, 1955

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SERVICES OF DEDICATION

The First Mennonite Church, Nappanee, Indiana, announces services of dedication for the afternoon of Sunday, September 25. Within the last year the building has been extensively remodeled to more adequately meet the needs of the congregation. The dedicatory message will be given by a former pastor, Rev. Jacob J. Enz of Mennonite Biblical Seminary, Chicago, Illinois.

—Publicity Committee

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Bearing Fruit

Christians are urged to bear much fruit. Our fruit-bearing glorifies our Father and proves that we are disciples of Christ.

What kind of fruit are we to bear? Formerly I had misunderstood its nature. If you had asked me to look for fruit on a branch, I would have looked for good deeds done in the name of Christ and for people won to Christ.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. It is impossible for us to bear this fruit by ourselves. We bear only by abiding in Christ.

Periodically the Keeper of the Vineyard seems to hurt us by cutting off our beautiful leaves and curling tendrils. He does this only to help us bear more love, joy, peace, patience, and all other succulent fruits of His Spirit.

Elaine Sommers Rich in *Youth's Christian Companion*

Of Things to Come

Sept. 13-15—Bluffton College opening.
Sept. 24—81st annual S. S. Convention Eastern District Mennonite S. S. Union, at Deep Run Church.
Sept. 30 to Oct. 2—Oklahoma Convention, Hydro, Oklahoma
Oct. 14-16—2nd annual Missionary Conference of Eastern District, Zion Mennonite Church, Souderton
Oct. 19-21—Western District Conference, Beatrice, Neb.

Ordination Service

Brother and Sister John Friesen were ordained at the Schonfelder Mennonite Church, at Pigeon Lake, Manitoba, Sunday, September 4. Brother Friesen has served two years under the General Conference Church in Mexico. The Board requested his ordination as Evangelist Missionary, so as to better serve in Mexico. Mrs. Friesen is the former Mary Greisbrecht. May we remember them in our prayers.

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Young People Entering Voluntary Service, August, 1955

First row, (left to right) Betty Jo Voran,* Pretty Prairie, Kan.; Delores Martin, Castorland, N. Y.; Helen Loewen,* Gretna, Man.; Mrs. Paul Friesen and Mark, Elbing, Kan.; Helen Dietzel, Pigeon, Mich.; Doris Zook, Strasburg, Pa.; Rosemarie Claassen,* Newton, Kan. Second row: Carl Kroeker, Merced, Calif.; Helen Ens,* Winkler, Man.; Norma Unruh,* Hillsboro, Kan.; Paul and Suzette Friesen,* Elbing, Kan.; Alison Deckert,* Richey, Mont.; Warren Goossen,* Henderson, Neb.

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*General Conference Mennonites

Editorials

CONFERENCE ON BELIEVERS' CHURCH

The recent conference on the Believers' Church held in Chicago, directed attention to the need of more careful thought and study in our church life and activity. There is a wide difference of practice among our churches in dealing with issues and problems that may arise. Only two will be mentioned here.

One problem dealt with is, how may the church be autonomous and yet be co-operative with Conference and other churches? In how far can a local church do as it pleases without any outside suggestions, and at the same time work harmoniously with other churches of Conference? What value for the local church have decisions and resolutions of General or District Conferences?

It is constantly said that no conference wishes to dictate to the individual churches. They have congregational rule and government. But how seriously should the suggestions of a deliberative large conference be taken? Here Christian charity and sanctified common sense should enter. Since there is but one head of the church—Jesus Christ—all churches should seek to obey the Head and work together in Christian harmony. Churches should welcome suggestions and guiding principles from a larger body. Co-operation without sacrificing the right of individual government can be accomplished in the spirit of Christ. More needs to be said and done along this line.

Another matter for careful consideration is the question of church discipline. How far should a church discipline its erring members? Here too, there is a wide divergence of practice. Many churches exercise practically no discipline, yet such discipline is clearly taught in the Bible.

The member who goes wrong needs to be loved back into the fold. Sin cannot be condoned, but neither can it be ignored and allowed free hand in the membership. The church should be kept pure while at the same time kept redemptive. The church is a "group of sinners striving to become a body of saints." Individuals who fall into sin must be helped, not merely cast out. Yet certain standards must be preserved even at the cost of excommunicating unrepentant members. Here, too, we need further study and guidance.

BACK TO SCHOOL

As this reaches the readers, practically all schools will be in full operation. Many parents may breathe a sigh of relief as their active children will now be under the guidance of a teacher through the day. Others will greatly miss those who may have left home to attend college. Teachers will be using all their ingenuity to keep the children occupied and really mastering the necessary courses.

There should be a close co-operation between the parent and teacher. Here we may find two extremes—both wrong. On the one hand, parents may pay no attention to what is being done in school and take less interest in their children's progress and welfare than they do in their livestock. They never visit the school, never learn to know the teacher, and shrug off all responsibility for their child's mental development.

On the other hand, some parents will be constantly checking and criticizing the teacher and the school system. They will openly find fault with anything they do not agree with and so undermine the child's confidence in the teacher. Being quick to criticize and condemn, their child is an easy victim of frustration.

Let's stay by the sane middle course. We need to keep a sympathetic interest in the child's work and progress, be friendly and co-operative with the teacher, and show our appreciation for her efforts. The home and school cannot be rivals or antagonists, but need to work together in fine harmony for the proper development and improvement of the child. Each needs the other. Parents and teachers are in the same great work, that of leading out the latent possibilities and development of the child.

FOR YOUR PASTOR

The first volume of the new *Mennonite Encyclopedia* has just come off the press. A brief glance through its pages surprises one with its scope and thoroughness. It is to be a four volume work, the other three volumes following later. Subjects of interest or in some way connected with Mennoniteism around the world are here treated. There will be ten thousand articles and two thousand biographies. This first volume will be available to the public November 1.

What a wealth of information and important reference material is here available for every one interested in church history as it relates to Mennonites. Many will want to avail themselves of the opportunity of owning this set. It will be an asset to any library, church or private.

But the pastor in particular needs this work for his library. Here is where church groups or organizations can prove themselves real friends of their pastor. The cost per volume is $10.00 or $33.75 for the set of four. Many pastors may find this difficult to fit into their limited budget. But the laymen groups can stop and show their pastor their appreciation and encouragement. Why not arrange to buy this set for your minister? Order the whole set and have the first set in his hands as soon as available. He will be deeply grateful for your thoughtfulness and will be encouraged and strengthened in his work. It would make a wonderful gift for any minister; if not immediately, then at least as a Christmas gift.

Think it over, laymen. Your minister needs good tools for his work just as well as does the farmer and carpenter and mechanic. Here are tools that will be a great help to him. You can get a group interested and arrange for the purchase of this set for him. Write the Publication Office for details.

The Hidden Treasure; The Precious Pearl

C. H. FRIESEN*

In Matthew 13, seven of our Lord's parables, under guidance of the Holy Spirit, are grouped together, in which our age, the so-called Christian era, is unveiled. In expounding the first two, does the Lord not give direction how to deal with the rest? We occidentals, in the course of almost two thousand years, have covered up scriptural sayings and prophecies with so many preconceptions and traditions, have obscured our vision and understanding to such an extent that it is almost impossible to get the true meaning. This caused a German theologian to pray, "Dear Lord, grant that I may read Thy Word as a child, as if reading it the first time." How significant!

Why is it that perhaps most of our theologians are so reluctant to deviate from a prescribed rut set by tradition? Is it not an established fact for us occidental Protestants, that to read the Bible with an unbiased mind is almost an impossibility?

Among the seven parables, the two—the Hidden Treasure and the Pearl of Great Price—stand out as real gems. In a nutshell, they contain the entire redemptive work of the Lord.

1. In the parable of the treasure, who is the man who found the treasure? Generally a treasure is found by chance. Certainly not in this case. The "man" can be no one else but our Lord and Savior. He knew of its existence and to acquire it He sold everything He had; though in the form of God . . . was made in the likeness of man (Phil. 2:5-8). He stripped himself of the glory He had with the Father. With His own precious blood He bought not only the treasure but the field in which it was hidden. According to the Lord's own interpretation "the field is the world." For some reason He left the treasure in the field where it was because it also had become His property.

But of what might the treasure be a symbol? Is it not Israel to whom the Lord said at Mount Sinai, "If you will obey my voice indeed, then ye shall be a *peculiar treasure* unto me above all people?" (Ex. 19:5, Ps. 135:4). But why is the treasure left in the field—the world? Israel did not meet up with God's condition, "if you will obey," and thus was scattered among all nations all over the world. In spite of this severe judgment, Israel remained His "peculiar treasure." When His time comes He will lift it—gather Israel from among all nations. Scripture abounds in promises of restoration as a nation and re-establishment of her kingdom with Christ Jesus as their King on the throne of David reigning over Israel at the capital of Jerusalem and over all the nations of the earth. Read Isa. 2:1-5; 11:1-9; Jer. 33:14-17; Ezek. 36:16-38; 37:24-28; Luke 1:31-33.

2. There is some similarity between the two parables of the Treasure and the Pearl. In both, "the man" and "the merchant man" strive at things which are so valuable and desirous in their eyes, that they sell everything in order to have the means to purchase them. It is quite obvious that both "the man" and "the merchant man" are the same—our dear Lord Christ Jesus.

We have seen what "the treasure" stands for, what might be the "pearl of great price"? Is it not the Church of Christ, the Ekklesia, as we find her in the epistles described in her position, glory, and final consummation? Who is not overwhelmed of her unique position in this dispensation, reading only the first chapter to the Ephesians; being "chosen before the foundation of the world," (vs. 4), "in whom also after ye believed, ye were sealed with the Holy Spirit of promise." Furthermore, "which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of the glory" (vs. 13, 14); "and gave him (Christ) to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (vs. 22, 23). It is obvious that this is the precious pearl which Jesus bought with a price.

Every one who by faith in the Lord Jesus has passed from death to life is indwelt by the Holy Spirit and thus a member of the body of Christ, and one in Him. And that in spite of being split up in so many groups. No affiliation with any denomination is sufficient. The only condition, without any additional supplements, to become a member of the body of Christ is, "believe on the Lord Jesus Christ and thou shalt be saved." By believing, the Holy Spirit creates a new life of which He takes possession. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth within you?" (I Cor. 3:16) It is a very serious question whether the Holy Spirit dwells within one or not. "Now if any man has not the Spirit of Christ he is none of His." (Rom. 8:16).

The very man is just as much outside the church of Christ as the Gentile to whom we send our missionaries. "Though I bestow all my goods to feed the poor and have not charity—(the Holy Spirit)—it profiteth me nothing." (I Cor. 13:3). What deplorable confusion in regard to the Ekklesia, and what ignorance about the Holy Spirit is prevalent even in our own circles.

When comparing our Christian life with that depicted in the Epistles there is hardly any resemblance left, and still we are constantly departing farther and farther from the Apostolic conception of the church. We have forgotten that " our conversation is in heaven." "Even when we (Gentile and Jew) were dead in sins, God hath quickened us together with Christ in heavenly places in Christ Jesus." (Eph. 2:5, 6; cf. Col. 3:1-3) Furthermore, by the Holy Spirit the church is made one "with Christ the head of the body, the church." "So we being many, are *one body in Christ* and every one members one of another. Having then gifts differing accord-

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*A 95-year-old layman's view of the parables. Buhler, Kan.

Dad and the Church

How can Dad help the church? And how can the church help Dad? These two questions are equally important, and never more so than at the present time. As one minister declared recently to a visitor, "When Dad is interested in the church, its importance increases a hundredfold in the home."

What the minister declared is matched by an opinion expressed by an attractive gray-haired lady who has visited in "literally hundreds of homes." She declared with real enthusiasm: "Regardless of the furnishings of the home, when Dad, as well as Mom, is behind the church, it is a rich home. I would go so far as to say that Dad is the plus factor in the home-church relationship."

Far be it from the present writer to offer gratuitous advice to fathers. Probably they get enough of that, anyway. Yes, fathers have their hands full at the present time, paying the bills, making a living, and just trying to be a good dad.

Even with this on the record, it appears to many church workers that in some cases the church is not exactly a live and vital matter to fathers. It may well be, as some fathers protest, this deficiency is not their own doing. Yet the fact is, seasoned workers are saying that Dad is needed to help bring the church into the home, and to help further the values for which the church stands.

Agree or disagree with the contention that sometimes Dad "slips up" in the matter of church. What Dad can do for the church, and what the church can do for him is of paramount importance in this era. Let it never be forgotten that the Christian home often is like an island in an alien and angry sea, swept by waves that generate from the casual living practices that we see everywhere around us.

Dad can help the church because he does have high leadership in the home, even if he scarcely seems to exercise this prestige of his. A sociologist explained: "Dad is the male of the family. He supplies the answers from his own experience. He goes out into the world and makes a living. He is looked up to, respected. His opinions, attitudes, and actions often determine those of his children."

Also, Dad can help the church by completing the partnership between home and church. Often he can do this more effectively than Mom. But church workers report many instances in which it is Mom, not Dad, who really is alert to the privilege of Church. The point is: She can not do it alone! On the other hand, experience shows many a Dad who is a tireless worker for the church. Indeed, seeing whole families coming to church is a thrilling and moving experience.

Dad through his church activities shows the importance of God and Christ in *his* daily living. It is Dad's acceptance of Christ in his own life and by learning about Christ in the church that he shows the spiritual implications of fatherhood. These implications are what a dad needs to ponder and weigh and take into his life.

For the home, the church is the one institution that seeks to help, and this help is done in an absolutely unique way. The unique mission of the church is to forward the teachings of One who gave His life for us. He said to bring the little children to Him.

If Dad has any doubt about the functions of the church, the reason for its being, he should get out his Bible and read the letter to the Colossians, especially the third chapter where Paul reviews the dismal story of the casual Colossians. After Dad thinks about these Colossians, he might note particularly these words of the apostle: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16).

The question finally comes down to this one point of emphasis: Dad can set a powerful and persuasive example in his daily Christian living. It is this example, growing out of Dad's realization of the spiritual side of fatherhood, that is far more important than just being the proverbial "good provider."

When Dad in his daily living puts the church and its values into "top priority" rating, the church achieves a great significance in Dad's home. Example is so strong it is almost beyond belief. All of us have been gently amused at the way a little boy imitates his father's walk. We can understand this. But we need to realize children also take on the spiritual traits and attitudes of their parents.

Consequently, when Dad studies his Sunday school lesson, goes to church, studies his Bible, plans and carries out his contribution to the church budget, when he conducts family prayers, when he shows by his daily living he is a spiritually alert father—he furthers enormously the partnership between church and home.

What is the difference between an "average" home and one that is a joy to behold? Experience reveals that most often it's a churchgoing Dad who counts!

—Jesse C. Burt, Jr. reprinted by permission from "Church and Home," Standard Publishing Foundation, Cincinnati, Ohio

Freedom, Church, State, and Civilian Service

A. STAUFFER CURRY*

The first amendment to the constitution guarantees "freedom of religion." The first clause reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is an expression of the spirit of the colonial fathers, many of whom came to these shores to "worship God according to the dictates of their conscience." In many circles today a phase of this concept is described as the "separation of church and state." In our country all churches are to be free, and we are not to have state churches or "officially recognized" —or "unrecognized" religious bodies... by the state.

This concept, along with other constitutional concepts of freedom, in relation to men with scruples against military service has been the subject of many discussions and some writings. It may serve the purpose of clarity to look at a few matters related to the recognition of objectors to military service in the last several decades.

There is presently a clear disposition on the part of government to continue recognition of objectors on religious grounds. Most congressmen and administrative officials believe that to make them serve in the armed forces, against their religious beliefs, would violate "freedom of religion." Law schools seem to have done a good job in impressing upon their students the importance of this principle. Few officials, if any, agree with the religious objector; but many will go to considerable lengths to preserve his right so to believe. But this recognition of conscience has taken, and continues to take, constant reminders to government by religious leaders and others of the meaning of the first amendment in this respect.

This recognition is embodied in certain paragraphs of the Selective Service law, which after defining classification and appeal procedures, states that recognized objectors shall be ordered to work "contributing to the maintenance of the national health, safety, or interest." The House-Senate conference report on the bill stated there shall be "no national work camps," thus repudiating the CPS concept of World War II. Civilian Public Service grew out of the law stating that objectors shall be assigned to "work of national importance under civilian direction."

The current civilian work program eliminates a strong criticism against the churches, especially prevalent during World War II, that the "peace" churches were violating the concept of "separation of church and state." It was charged that they became the "arm" of Selective Service in administering CPS. It was charged that orders originating with Selective Service were relayed to men by the churches. The first amendment was violated, said the critics, when the government made church agencies directly subject to their orders and when churches, according to critics, allowed their freedom of action to be regulated by government directives under the conscription law.

Regardless of the pros and cons of this dispute, the issue has been largely eliminated under the present law. Churches do not administer a CPS program and the churches serve purely an advisory function, if any at all. It is true that some churches "employ" objectors now, but the arrangements are vastly different from World War II. Then the churches administered the work program, subject to orders from Selective Service, for all objectors in civilian work. This applied whether the objectors wanted to work for and under the churches or not; whether the churches, in turn, desired the services of the men or not. Now, however, the objector only works for and under the church if he wants to. There is no compulsion to work for the church and he may choose non-church service, independent of any church agency. At the same time, the churches are not compelled to "take" all, or any, objectors into their program. They can accept and reject 1-O men and work with them according to their needs. Voluntary employment arrangements are agreed upon by the man and the church agency. All the government does is state whether or not any given type of work with a church fulfills the requirements of the law. If not, the church simply does not employ the man and he looks elsewhere for work fulfilling the definition of the law. This separation of church and state seems much more complete now.

This separation, of course, means that churches are not nearly in as close touch with their men as during World War II. Travelling pastors, for example, cannot visit a civilian work camp and automatically have access to their objectors as in World War II. The question is debated in some circles if "separation of church and state" in this regard has not brought about "separation of objectors from the churches." It may be similar to the question in the religious education field as to whether "separation of public education and religion" has not sometimes tended to bring about the "separation of pupils from religion" almost entirely. In other words, does "freedom of religion" sometimes encourage "freedom from religion"? The responsibility of the churches, it seems to me, is to preserve "freedom of religion" and also prevent "freedom from religion" in this respect.

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For years the government of the United States had trouble enforcing a military conscription law. Only during World War I did the military conscription principle become firmly established, after the courts repeatedly upheld the right of the government to

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Bookmarks

STORIES FROM OTHER LANDS FOR BOYS AND GIRLS. Compiled and edited by Al Bryant; illustrated by Fiore Mastri, 189 *pages, Grand Rapids, Michigan, Zondervan,* $2.50.

David was visiting his good friend Mwanga at another mission station. Mwanga's African friends had never seen a white boy and rollicked with laughter. They thought he looked like a fish. After Mwanga covered David's face with jungle berry juice, his dark-skinned friends happily accepted David—until the sun grew hot and the berry juice dripped from David's perspiring face. They laughed again, but this time as friends, for they thought he looked much like a zebra. As David went home with a clean-scrubbed white face, there were many friendly good-byes.

On Christmas Eve everyone was to bring a gift to the mission. Leonard and his crippled sister, Angela, wondered how they could afford one. Gaston, the rich boy, surely would bring one. Then Leonard hit upon the idea of making a little bell for the mission door. Each day he worked hard so Angela might have a gift to bring. But to their dismay, when the gifts were brought on Christmas Eve, Gaston brought a bell too, made of pure gold! To the delight of the children, however, Angela's bell was chosen to hang over the mission door because of its beautiful clear tone. Gaston's bell, which made only a dull thud, they decided would make beautiful candle sticks for the altar.

Hans was a bell ringer in their little church, just as his father had been. The afternoon of Christmas Eve when Hans climbed the long ladder to repair the rope, he found a sparrow sitting on her nest! If he rang the bell, surely the nest would be destroyed. Even though some grownups were skeptical of his story, Hans was willing to walk through the village on a cold snowy night to call the people to church, just so he might protect his new friend. During the service, when it was very quiet, they heard a chirping sound. They knew the little sparrows had hatched and Hans' story was really true.

Al Bryant has edited these and many more mission stories about Toshiko, Po Kah, Cheeko, and other children with wonderful, strange-sounding names. They are compiled into a book that will interest children from seven through eleven years. Many of the stories are interesting, though sometimes one wishes for more "local color" to give each a distinct geographical setting.

The stories carry a strong Christian message. Nearly every story incorporates in some way the message of salvation, though it sometimes seems injected or forced. Throughout the book there is an

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Flashes of Thought

A Flight Through the Air

Walter Gering

I could hardly believe my ears; yet I knew that he was a man of character, not given to exaggeration. But it was such a perfect example that it seemed fantastic. Could it be that it was this very kind of experience which brought on the words of the writer?

You see, they had been watching those little canaries for some time. The nest was near the window where it could be observed without frightening the mother as she cared for her little flock. Four babies were nestled in the tree, peeking out from underneath the wings of the mother. Sheltered as they were from the world into which they had come they contentedly gazed about. How long would it take before they would launch out into life? No one knew; only time would tell.

Then came the day; the expected happened. One by one the little creatures went out into the world. But the manner in which they went was amazing. Pushing the little one out upon the edge of the nest the mother canary slipped underneath the edge and hung motionless in the air while the infant slipped down upon her back. Then there was the journey off to the bush nearby, baby canary nestled upon the back of the mother. There the fledgling was released upon the branch of the bush. The first initial flight had been made.

One by one the young fliers were taken from the nest to a nearby branch. The time had come for them to stretch their wings and to explore the vast expanse of the heavens open before them.

But not before the lesson had been completed. There suddenly came a quivering call from the young for help. Like a flash the mother sped to the rescue. Flitting underneath she gave herself to her young as a means of escape. Slipping down upon her back the baby canary was swiftly carried out of danger. Out from the foliage came a slinking cat, her prey snatched from her presence.

Was it this that the writer had in mind when he wrote: "The Eternal God is thy Refuge and underneath are the Everlasting Arms of God"? I do not know; possibly he too, experienced such a sight. But certainly these little creatures were a marvelous demonstration of God's providential care for His children, redeemed through the blood of the Cross. His everlasting arms, constantly underneath, never fail to uphold His own. Like the little canaries we too may nestle unafraid in His bosom, confident that He will see us through the flight of life as we wing our way upward to the heavenly home.

UNDERNEATH . . . THANK GOD.

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One of the most sordid and seamy stories of the Bible has to do with one of the well-known patriarchs of the Old Testament. It might be better for us to forget about it entirely except that it is an eloquent portrayal of an important truth. Sometimes truth must be presented vividly and sharply before we grasp its full significance. The story has to do with Noah, of whom this was said: "Noah was a just man and perfect in his generations, and Noah walked with God." Because he walked with God, he was able to see more clearly than anyone else the significance of the time in which he was living. He was alert to what God was saying, and what is more, he did something about it. The account of the flood and the ark which he built is well known to everyone. Now after the ark rested again on dry land, and the crisis of the flood and all that went with it, was clearly over, Noah, the man who had walked with God, whose career had been one of great spiritual leadership—Noah did an unexpected thing. He got drunk. Dead drunk!

The first of his sons who saw him in that pitiful condition went immediately out of the tent to tell others. The other two sons became the only redeeming feature in this sad story. What they did when they saw their father was so beautifully tender, so lovingly considerate, that their act deserves to be remembered for all time to come. This is what the book of Genesis tells us. They took a garment, and with their own faces averted that even they might not have to look upon the degeneracy of their father, they covered him with the garment and quietly left the tent. This is what Edgar DeWitt Jones has so aptly called the "Mantle of Charity."

The mantle of charity has come to represent the act of tenderness and consideration of the two sons toward the moral failure of their father. It has come to mean the charitable attitude toward the human frailities of others. It does not mean condoning or glossing over sin. Let us get that straight. It does not mean becoming callous or indifferent to moral evil. It is rather the stout refusal to give publicity to the moral failures of others, to refuse to judge with insufficient knowledge of the facts, and the willingness to give to others the benefit of the doubt. This, I maintain, is a most important quality in great living.

1. Consider first of all, that *the mantle of charity represents the spirit in which we wish to be dealt with by others.* Perhaps we can see the importance of what we are saying if we begin with that fact first. We may not readily see the point of surrounding the weaknesses and frailties of others with the mantle of charity, or learning to think of others at their best until we consider how very much we need that for our own lives from those who live around us. How many times have we been helped by those who have thrown the mantle of charity about our failures and mistakes? How many times has a situation been made easier for us because others have given us the benefit of the doubt and believed only the best about us?

When Paul, who was then called Saul, was stricken with blindness on his way to Damascus, he was told to go to the street called Straight in that same city and inquire for one named Ananias. Now Ananias had heard about this Saul of Tarsus, how bitterly he had been persecuting the followers of Jesus, how he had breathed out threatenings and slaughter against them. So if Ananias at their first meeting in Damascus had looked at Saul with suspicion and misgiving, it would not have been hard to understand why. But do you remember what he said to Saul as soon as they stood face to face? Ananias put out his hand and said, "Brother Saul." That is the mantle of charity.

So we can see the importance of what we are saying by the simple application of the golden rule, "What ye would that men should do to you, do ye even so to them." We have it again every time we pray the Lord's Prayer, "Forgive us our debts as we forgive our debtors."

2. Now consider in the second place, that *the mantle of charity creates a greater measure of unity and understanding in human relations.* For this reason, too, we consider this spirit an important quality in great living. There can be little doubt in anyone's mind that the major human problem, whether on the local level or the world level, has to do with the relationship of people and groups to each other. What is it that divides people? What is it that drives a wedge between them, pushing them farther and farther apart? Is it not that people and groups do not fully understand each other? They magnify both the sins of others and the virtues in themselves. They judge others by much more exacting standards than they apply to themselves.

Take it as a safe rule of thumb, that you cannot really understand another person without throwing around his life the mantle of charity, without thinking of him at his best. There are those who do the opposite. They think of people at their worst. In their cynicism they say every man is a rascal until he proves himself to be otherwise. They look for faults, for points of disagreement. And they find them where no one else can find them. But this does not contribute to the understanding of people. No, the man who really understands people is the man who has learned to see the best in people, who throws about their recognized faults and failures the mantle of charity.

The failure to see the best in people is what creates misunderstanding in human relations, and drives people apart. Sin must be faced and recognized. But the mantle of charity will be the saving ingredient in

Charity

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many a home, or church, or community. It cements relations together, because it sees people through different eyes. If you begin at once to think of the people living around you at their best, then you will understand them as you never did before, and you will create unity and understanding in your relationships.

3. Consider in the third place that *the mantle of charity is a redemptive attitude contributing to spiritual growth.* Like the quality of mercy, it blesses him who gives and him who receives. If we are always critical of people, if we have trained our eyes to see only their weaknesses and not their possibilities, if we take keen delight in magnifying and spreading abroad their frailties, it will most certainly have a debasing and corrupting effect on our own spiritual lives. Booker T. Washington once said, "You cannot keep a man in the ditch without staying there with him." In judging others, we judge ourselves. In condemning others, we condemn ourselves. In becoming talebearers and gossip mongers, we say more about ourselves than we say about others.

But the other side is also true: in learning to think of others at their best, in making frequent use of the mantle of charity, we reveal the atmosphere in which we live and move and have our being. It was said of Queen Mary that once an ambassador was visiting at Buckingham Palace and was making very derogatory remarks about the poor. Finally the queen said with a smile, "As the poor are not here to defend themselves, let us leave them out of our conversation." Living in such an attitude of charity toward all mankind cannot help but have a redemptive effect upon the lives of others. Inescapably, it brings out the best in people. The two possible attitudes toward human frailty about which we have been speaking all along, come together in striking contrast in an incident recorded in the Gospel of John. The scribes and Pharisees brought to Jesus a woman who had been taken in adultery. "Now," say the scribes and Pharisees, "the Law of Moses said she shall be stoned. What do you say?" Ministers often get questions like that from people whose minds are already made up, and who ask not for new light, but in order to trap them. But Jesus was equal to the situation, and after long and studied silence in which he wrote in the sand, he said, "He that is without sin among you, let him first cast a stone at her." Soon the self-condemned accusers all left, and Jesus was alone with the woman. Looking at her, He asked, "Hath no man condemned thee?" "No man, Lord." "Neither do I condemn thee." There you have the two attitudes: the attitude of the Pharisees, harsh, cruel, destructive; and the attitude of Jesus, loving, understanding, redemptive. Did Jesus approve of her adultery? Not for a moment. Did she ever sin in this way again? I dare say no. Jesus had the capacity to see the best in people and to bring it out of them. In the long run, the mantle of charity does that. It contributes to spiritual growth.

4. Finally, consider, *the mantle of charity is essentially a manifestation of the Christian spirit.* This surely follows from the incident in the life of Jesus to which we have just referred. It is the crowning fact which makes this an important quality of great living. The mantle of charity thrown about the weaknesses and frailties of others is an expression of great living because it is in keeping with the spirit of the Christian life. And Christian living, whatever it may come to mean, is always great living. A Christian is one in whose life the love of Christ has taken complete and full possession. This love is directed not only Godward, but also manward. The love of Christ in one's heart is not consistent with talebearing and gossip mongering. Listen to Moffatt's translation of a verse in I Corinthians 13: ". . . love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

There is no greater reason for marking this down as a quality of great living than to point out that this is the way Jesus lived. For so He did. All through His life and ministry He met people who fell down low. Never once did He minimize the seriousness of sin, or gloss over a single evil act. Yet, how gently He draped the mantle of charity about the sins and frailties of people. He could be stern and harsh if need required. He could pronounce woes upon those who stubbornly refused to repent and receive the new life. But when at last He hung upon the cross, after men had done their worst to Him, He cried, "Father, forgive them for they know not what they do." Strange, is it not, that we are so ready and willing to copy Jesus in His sternness and not in His tenderness! But the distinctive thing about Jesus was His tenderness, His love that will not let us go, His mercy that does not gloss over, but redeems and makes over again.

So we return to the sons of Noah and the attitude which they took to their father's degeneracy and sin. While it wounded their hearts, no doubt, they were unwilling to make cheap publicity out of it. But with averted faces, they draped him with the mantle of charity. Here we see a quality of great living. For this represents the spirit in which we wish to be dealt with by others; it creates a greater measure of understanding and unity in human relations; it is a redemptive attitude contributing to spiritual growth; and it is essentially a manifestation of the Christian spirit. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

A New Missionary Faces Japan

Below are a few short paragraphs from one of our new missionaries in Japan, Miss Martha Giesbrecht, where she tells of language "nuts" that have to be cracked, and also of the process of getting close to the soul of Japan.

Here is what Martha writes:

"During this time I have thought of the benefit of the gift of tongues in order to learn the difficult Japanese language. All of us know that it requires toil and sometimes tears to acquire skill in this language. I am thankful for those who are endowed with a greater natural ability of language study but I know that I have a long, long way to go in order to be really effective in the use of it.

"In Karuizawa this summer I am planning to study the Japanese Bible and learn to do personal work in Japanese, since our textbook in school hardly touches on religious study.

"Then Ann and I are eagerly looking forward to work on the field. We know that God is already preparing hearts in the place we shall work. Our living quarters are still not fixed but Verney Unruh is looking for a place to rent. I think there are definite advantages in living in a Japanese house in order to get closer to the people. That has been my desire and since the building fund is low, we will have the privilege of living in a Japanese house.

"This time here in Kobe has been a preparation for the field outside of language study also. We have been able to study the Japanese people, their way of life, their way of thinking, their problems. It has helped us to learn better approaches to their greatest need—their spiritual need. We have also rejoiced in seeing Christians grow in grace. I believe we missionaries have much to learn from the way they gather for an evening and discuss only the things of the Lord, various problems; then bringing it all to Him in prayer."

John Thiessen

THE HIDDEN TREASURE

(Continued from page 564)

ing to the grace that is given to us." (Rom. 12:5, 6; cf. 12:1-12).

That is the Pearl so precious to our Lord Jesus that He bought it with a price. To Him it is beautiful, glorious, and sublime. At His coming "He shall present it to himself, a glorious church, not having spot, or wrinkle, or any such thing," (Eph. 5:27). We as Mennonites have failed to permit Him to kindle into a blazing flame the love which the Holy Ghost has shed abroad in our hearts, so as to love and embrace all the members of the body of Christ as brethren, in spite of differences. Of these the Lord will take care. "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called into one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, *and in you all*" (Eph. 4:3-6).

FREEDOM, CHURCH, STATE, AND CIVILIAN SERVICE

(Continued from page 566)

conscript men. Early in our history some attempts at military conscription were held unconstitutional. Even today many persons hold that conscription in any form is unconstitutional, whether for military or civilian work purposes. On these grounds numerous men refused orders into civilian work during World War II; a tiny group holds this position today. Some who hold this position, and/or the belief that any conscription is morally wrong, feel that even registration is participating in it and should be refused. In consequences, many non-registrants have gone to prison.

III

Another constitutional principle which some critics of CPS claim was violated is stated in the Thirteenth Amendment. It states in part, "neither slavery nor involuntary servitude, except as a punishment for crime . . . shall exist within the United States. . . ." Because the men frequently worked for only $2.50 per month, in addition to food and a bed, critics of CPS claimed the situation was one of "slave labor." Because some CPS men were forced to work against their will, some critics leveled charges of "involuntary servitude." Selective Service itself developed considerable sensitivity on the point of wages and is currently highly in favor of "prevailing wages" for the type of work performed by an objector. Labor unions across the country helped to keep that sensitivity alive by various types of resolutions etc., on the work program. Some uninformed persons made a literal deduction, on the basis of the language of the Thirteenth Amendment, and concluded the objectors in CPS actually were criminals being punished by forced labor! Because the churches were so closely involved in the World War II program, these criticisms were brought directly against them, as well as against the government.

Now the basis for these criticisms is somewhat removed. Even if there were no wages, the churches would be free of criticism because they do not administer the program. But, except for some reductions in rate in a few states, the "prevailing wage" principle is followed. To a considerable degree objectors receive "equal pay for equal work." (It should be noted that only very low-paying jobs, such as mental hospital attendant, are usually open to objectors. Reports of high wages for objectors are usually in error.) And the churches are not required to supervise a man's life 24 hours each day and in the process issue furloughs, passes, etc., as they did during World War II. If the man performs adequate full-time work, and the employing agency so certifies to Selective Service, he is regarded as fulfilling the legal requirements.

It is profitable to think upon these problems. But of much greater importance is to preach, teach, and work for peace and brotherhood in such an effective way that wars will end and our country as a whole will not feel the need for any type of conscription, for either military or civilian service.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Seven Hundred Dollar Work Day

On July 18 the joint young people's fellowship of five Kansas churches sponsored a work day that netted over $700 for the Missionary Education Fund of the Young People's Union.

In search of a worthy project the young people of the Emmaus and Grace Hill Churches of Whitewater; First Church, Burns; Zion Church, Elbing; and Walton Church, Walton, selected the project of contributing to the Missionary Education Fund. Through this fund Jake Duerksen of Paraguay is receiving his training. The Duerksen's have been attending school during the past winter and summer in our colleges and will go to our seminary this fall. They plan to remain in the States until the early part of 1956 when they will leave again for their home country.

July 18 was selected as the work day and with the cooperation of the churches the day was spent in doing all types of jobs. Those who had steady jobs throughout the summer gave their day's wages for this cause. Almost everyone was able to take an active part and give to this mission cause.

The enthusiasm ran high as these funds were brought in on the day of dedication, July 24. The amount received was over $700. As this was given in the name of Christ we know that it will bring forth fruit.

This Young People's Fellowship was organized in the fall of 1953 under the leadership of C. J. Dyck. The group has been meeting every month or every other month as the church and school schedules permit. Meetings consist of a worship hour and a social hour which are closed by the singing of the hymn, "Blest Be the Tie That Binds." The Young People's Fellowship is conducted in the five above named churches, rotating every meeting.

In our young people of our churches we see as Julias Hare has stated, "Unless a tree has borne blossoms in spring, you will vainly look for fruit on it in autumn."

—Gerhard Peters

PENCIL POINTS

Missionary on furlough; that's what one boy reported as his life's goal.

To be welcomed as a kind of hero, to be listened to with anticipation, and to be entertained and honored on a few occasions seems to have been the kind of rewarding life this fellow wanted.

We haven't seen any returned missionary whose lot we coveted, for it is indeed a rigorous and demanding role. But a missionary has other rewards besides a furlough.

As is the experience of all who labor for God whatever their occupation, so a missionary is rewarded because he can feel he has served in a worthwhile way. Things may or may not have been accomplished, but at least God's will has been done.

To be short and to the point we must say that there's no furlough or any other kind of a reward until you have performed a missionary task.

—Maynard Shelly

Program Helps for September

Mission As a Vocation

God Is Calling You

PROGRAM No. 1

A. Devotions

1. Hymns: (From the *Mennonite Hymnary*) 340, 331, 190
2. Scripture Reading: Isaiah 6:1-9a, Romans 10: 4-17, Mark 16:14-20
3. Prayer

The hymns suggested can be interspersed throughout the program. Choose one of the three Scripture passages suggested.

B. Question and Answer

Have the leader ask about 6 or 8 persons in the youth meeting, (ask each individually) these questions:

1. What vocation do you plan to follow?
2. Why? Give specific reasons.

C. Personal Testimony

If there is a young person in your fellowship who plans to be a missionary ask him to tell how he got his call and why he chose missions as his life work.

D. Outline for a Talk, "Discerning God's Will"

George Mueller, who was a great man of God and especially known as a man of prayer, found these suggestions helpful in finding out what God's will was for him in a specific matter.

(Continued on next page)

1. Surrender your will.
    a. By being willing to be led on this matter.
    b. By being willing to do the Lord's will, whatever it may be.
2. Do not depend upon feelings.
    a. Dependence upon one's feelings may lead to great delusions.
    b. Discerning God's will is based upon fact more than upon feeling.
3. Seek the Spirit's will through God's Word, the Bible.
    a. God's leading is always in conformity to His Word, the Bible.
    b. Place your faith in the Holy Spirit's ability and desire to lead you into God's truth. He is waiting and willing to do that very thing.
4. Note providential circumstances.
    a. Such as sickness, death, people's influence upon your life, financial status, and disappointments or successes in attaining personal goals.
    b. These often reveal God's will in connection with your Bible study and leading of the Holy Spirit.
5. Pray.
    a. Ask God to reveal clearly His will to you.
    b. God's will is usually revealed to us through prayer.
6. Wait.
    a. After prayer, Bible study, and reflection, you come to a fairly clear idea as to what you should do.
    b. If your mind is at peace after two or three more petitions, then you can proceed accordingly.

E. A Missionary Challenge

If there is a missionary or a missionary candidate in your community, ask him to speak on the topic, "God Is Calling You to Be a Missionary." If not, then ask your pastor or Sunday school teacher to speak on this topic.

F. Personal Decision

Close your service with an opportunity for a decision. This can take the following forms:

1. A period of silent prayer preceded by an invitation to accept God's call.
2. A decision signified by raising of the hand.
3. An invitation to confirm your decision by writing a letter to the Board of Missions, 722 Main Street, Newton, Kansas.

ABOUT THE PROGRAM HELPS

This is the third in the series of program helps on vocations. "God Is Calling You" and "God Is Working in India" present two programs challenging us to consider missions as our vocation.

These helps were prepared by one who knows our youth work and who himself has answered the call to missions. Kenneth Bauman, who was our YPU president for six years, is now serving in India.

Leola Schultz, Christian Service Chairman

God Is Working in India

PROGRAM No. 2

A. Devotions

1. Hymns: (From the *Mennonite Hymnary*) 325, 193
2. Scripture Reading: John 14:8-18
3. Prayer

B. Completing the Map

1. Make a large map of our mission field in India, on paper or on the blackboard, which is copied after the one found in this program help. Mark and name the main mission stations but do not put in the missionaries' names nor the types of work done on the mission stations.
2. Hand out slips with the names of the missionaries and also the slips with the type of mission work done on each station to every member present.

Examples:

Missionary slip
Miss Melva Lehman
Korba, M. P.
Teacher

Mission work slip
Leprosarium
Champa, M. P.

3. Starting with Korba ask those who have these missionaries' names to come and tack or write them on the map under the word "Korba." Then call for the mission work slips for Korba. Follow the same procedure for the other mission stations. Then ask which missionaries are missing, where they are and what they are doing.

Answer:

Miss Martha Burkhalter, Teacher, Union Biblical Seminary, Yeotmal, M. P.
Miss Lorraine Schroeder, Teacher, Woodstock High School, Mussoorie, U. P.
Miss Leona Cressman, Matron, Woodstock High School, Mussoorie, U. P.

4. Suggestions:
    a. If you want to make this a contest, divide the group into two or more divisions. Give a point for every slip put under the correct mission station, but do not put the name of the mission station on the slips.
    b. You may want to make this a travelogue entitled, "Traveling with the Andrew Shellys' and Harry Detwiler in India." After the slips have been placed at the correct mission station then read what Harry Detwiler or the Andrew Shellys' had to say about the work there. Their articles will be found in *The Mennonite* (Highlights of Missionary Observations, February 8, 1955) or *Mennonite Weekly Review* (January 13, 27; February 3 issues).

C. Projects

1. You may ask your pastor whether you could

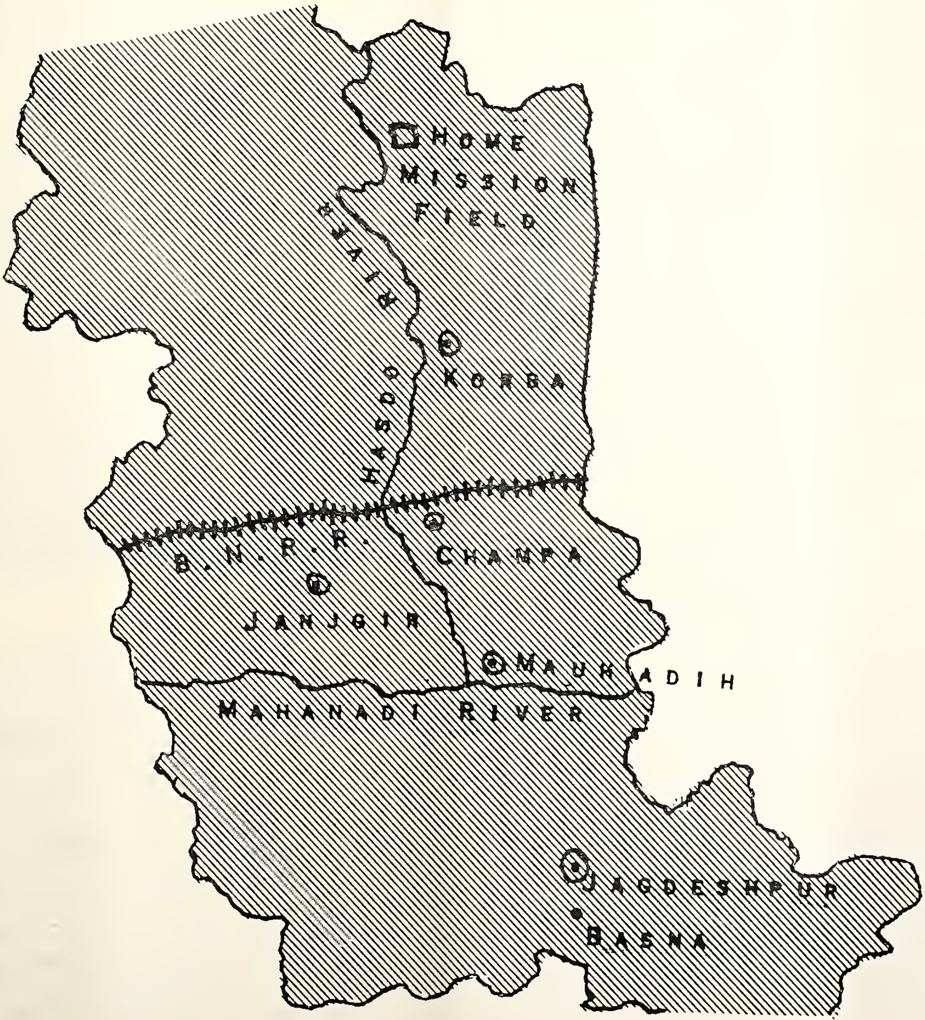
(Continued on next page)

post your map of the India mission field on the church bulletin board for a week or two.

2. You can hand back the "missionary slips" to the young people and ask them to write the missionary a letter. Be sure that you have the addresses on the slips.
3. You may want the offering to go to one of the following causes:
   a. Youth workshops and retreats in India
   b. Youth literature in India
   c. The Indian Young People's Project: to send one of their young people to the World Conference of Mennonites in Germany.

These contributions may be sent to the Board of Missions, 722 Main Street, Newton, Kansas.

India Mission Map



MAP INFORMATION

KORBA, M. P.

Type of work: Church, elementary school, dispensary, evangelism.

Missionaries:

Melva Lehman, teacher

Eva Pauls, nurse

Kenneth and Mary Bauman, teachers and minister.

CHAMPA, M. P. (25 miles south of Korba)

Type of work: Churches, elementary schools general hospital, leprosy hospital, evangelism, workshop.

Missionaries:

Harold and Ruth Ratzlaff, minister and nurse

Arthur and Jean Thiessen, doctor and nurse

Harvey and Ella Bauman, doctors

Ben and Leona Sawatzky, minister and mechanic

Augusta Schmidt, teacher and nurse

Mary Schrag, nurse

JANJGIR, M.P. (7 miles west of Champa)

Type of work: Church, girl's middle school, dispensary, Bible school, evangelism.

Missionaries:

Orlando and Vernelle Waltner, minister and teacher

Curt and Olga Claassen, minister and teacher

Helen Nickel, teacher

(Continued on next page)

MAUHADHI, M.P. (25 miles south of Champa)
Type of work: Elementary school, church, dispensary, evangelism.

JAGDEESHPUR, M.P. (30 miles south of Mauhadhi)
Type of work: Church, general hospital, high school, evangelism, workshop.

Missionaries:

- Herbert and Hilda Dester, doctor and teacher
- Samuel and Metta Moyer, minister and teachers
- Jake and Dorothy Giesbrecht, minister, mechanic and nurse
- Edward and Ramoth Burkhalter, minister and teacher
- Esther Wiebe, nurse
- Anne Penner, nurse

Note: M.P. means Madhya Pradesh, formerly called Central Province.

Our Schools

BETHEL COLLEGE

Mina Erian Mina, student from Cairo, Egypt, and graduate of Bethel College in the class of 1955, has recently written of "wonderful things" happening to him this summer—events which have lead him to work with Dr. Frank C. Laubach in his work of teaching the people of the world to read and write.

To quote from Mina's letter to Willis Rich of the college: "While working at the Y.M.C.A. Association grounds at Estes Park, Colorado, last summer the most wonderful thing happened to me. Dr. Frank C. Laubach was the main speaker at a conference and I had the privilege of meeting him and his family. He got to know me very well and took great interest in me and my background. He offered me a scholarship to study in summer school at Chautauqua, New York.

"I accepted and studied there for a period of six weeks his great methods of 'teaching illiterates how to read and write.' Dr. Laubach and I have worked together on making a chart in the Arabic language and I really consider it a great honor to be working with such a great man. I hope to be assisting him in the future in his mission work among the underprivileged illiterates of the world."

Mina, a popular student at Bethel, was especially active in dramatics and public speaking. He is now at Hartford, Conn., where he will engage in clinical speech and phonic training after which he will spend a year at Syracuse University.

Frank C. Laubach, missionary and world literacy expert, will be the speaker for the *Mennonite Life* Tenth Anniversary dinner and program, at 6 p.m., Oct. 12 in the dining hall of Bethel College, according to an announcement from the office of President D. C. Wedel.

Since 1935 Dr. Laubach has devoted his life to preparing literacy charts for the illiterate three-fifths of the world. He has been responsible for producing charts in 251 languages and dialects, in 85 countries. Author of "The Silent Billion Speak," and several devotional books, Dr. Laubach lectures and writes constantly in promoting the cause of literacy. In 1952 he was employed by the Point Four Program of the United States to help the Indian Government. In 1954 he joined World Literacy, Inc., and is now giving it his full time.

With the October issue, *Mennonite Life*, a quarterly illustrated magazine depicting the life of Mennonites the world over, will have completed ten years of publication. The first issue appeared January, 1946. Reflecting current interests were such articles as "The Returning Civilian Public Service Man," and "Destruction and Reconstruction of Mennonite Churches in Holland."

A member of the original magazine planning committee in 1945, Cornelius Krahn, associate professor of church history at Bethel College, was chosen editor of the new magazine, which position he still occupies. In the fall of 1947 he was joined by John F. Schmidt, who continues as assistant in editorial and circulation work.

As stated in the first issue, it is still the purpose of *Mennonite Life* to promote the best in the religious, social, and economic phases of Mennonite culture. Each issue of 48 pages is profusely illustrated and carries articles by Mennonite and other writers from all over the world. Various issues have been devoted to special subjects such as Mennonites in Paraguay, Mennonites in Mexico, etc.

Mennonite Life has never accepted advertising, giving its readers maximum value for the subscription price of $2.00 which has never been raised. The anniversary dinner will give opportunity for people interested in the production of such a magazine to further improve it. All who are interested in the presentation and promotion of a unique religious culture are invited to this anniversary dinner. For reservations write at once to *Mennonite Life*, North Newton, Kansas.

MCC news & notes

SUMMER VS AS A "NORMAL PATIENT"

The VS'ers who serve as "normal control patients" at the National Institutes of Health, Bethesda, Maryland, participate in the medical research on incurable diseases. They take various tests—special diets, drug injections, specified exercises—to determine the effects on the normal body. The results of these tests are assimilated, plotted, and compared with similar data on regular patients. These comparisons are used in the development of cures.

Connie Swagger is one of the many leukemia patients at the National Institutes of Health. He is the type of child that crawls into your heart and stays there. It is impossible to explain the anguish of helplessness, the longing to help cure the body of such a little child.

"As of now, science can only lengthen his life span, perhaps a few days, a few months, a year. Within this allotted time, science is continually fighting to beat death, to find a cure for an incurable.

"We who are 'normal patients' know that we are playing a vital part in this struggle—whether it is the fight against cancer, heart disease, mental illness, or leukemia. . . . As I think of the patients here at the National Institutes of

Health, and especially of Dickie, I thank God for the opportunity to be a part of this tremendous research program."

"Although immediate results may not always be seen, sometimes they can. A patient friend down the hall has just gone home and is going to be able to walk again as a result of drugs developed here."

GRATITUDE OF KOREANS

The owner of the MCC headquarters house in Taegu, Korea, is visiting the US. While acknowledging a rent payment, he also wrote: "I like to express my hearty gratitude for the gracious relief work in Korea, the war-torn nation, through your Korean relief unit. Before I left Korea I saw what and how Lee and the ladies worked among our people. We were very much impressed through their humble spirit and friendly mind. . . . I admire also very much your noble spirit to live according to what the Bible teaches. . . . We Koreans need your preaching as well as your relief work. I like to see Mennonite Church in Korea in near future. I hope and believe that your gracious relief work in present time in Korea will be good preparation as well as foundation for your future mission work in the spiritually thirsty land . . . I wish to visit your headquarters in Akron before I leave this country. . . . Paul S. Myung."

SECRETARY FOR ASUNCION OFFICE

Pauline Jahnke, North Newton, Kan., left by airflight Sept. 3, for Asuncion, Paraguay, where she will serve as secretary in the MCC office there. This is her second term; she served in the same office from 1951 to 1953. Since then Pauline has worked at the Mennonite Book Store in Newton, Kan. Previously she held other secretarial positions and was dean of women at the Canadian Mennonite Bible College in Winnipeg, Can. She is a graduate of Bethel College, North Newton, Kan. Pauline is the daughter of Brother and Sister G. F. Jahnke, Olds., Alta.

NSBRO EXECUTIVE SECRETARY RESIGNS

A. Stauffer Curry, executive secretary of the National Service Board for Religious Objectors for the past six years, has resigned that post effective September 1 to take up work in the headquarters office of the Church of the Brethren, Elgin, Illinois. Edgar Metzler, formerly Associate Secretary of NSBRO, will become Acting Executive Secretary for several months. The NSBRO represents the peace churches in seeking ways and means to serve persons who cannot conscientiously bear arms.

Bethel Deaconess Hospital School of Nursing

Commencement exercises for the 1955 graduating class of the Bethel Deaconess Hospital School of Nursing were held on Friday evening, September 2, at 8 p.m., in the First Mennonite Church of Newton.

Dr. Erland Waltner, professor of Bible at Bethel College, North Newton, gave the commencement address. The diplomas were presented to the new graduates by H. J. Andres, hospital administrator; Sister Hilda Mueller, director of the school, presented the school pins. The president of the medical staff, Dr. H. R. Schmidt, spoke on behalf of the medical profession.

This year the school has a total enrollment of 65 students coming from many states, and alumnae of the school are located in Canada and several foreign countries as well. The graduates are: Vera Mae Duerksen, Washington, D.C.; Helen Esther Kline, Perkasie, Pennslyvania; Justina Neufeld, Butterfield, Minnesota; Lois Jean Powlison, Los Angeles, California; Thelma Joyce Wollman, Freeman, South Dakota; Lillian Zerbe, Lustre, Montana; Martha Louise Epp and Louvina Mae Regier, Whitewater; Doris Louise Horst and Kenny Lee Schlender, Newton; June Lois Krehbiel, Halstead, Rowbina Nightingale, Peabody; Emma Jane Nyce, Pretty Prairie; Anna Belle Plenert, Hillsboro; Joan Margaret Schrag, Kingman; Esther Lorena Unruh, Galva.

The Bethel Deaconess Hospital School of Nursing enjoys a fine reputation, and each year many more applications are received than can be accepted. Sister Hilda, director, lists the following points as specific aims of the school: (1) to teach nurses to give expert bedside care; (2) to help nurses to obtain the necessary knowledge to serve the sick competently and with understanding and kindness; (3) to prepare nurses to take their part in the promotion of health and the prevention of disease; (4) to prepare nurses to meet the challenge of ever-increasing opportunities in serving the health needs of the community; (5) to provide this teaching in an environment that will develop Christian life and character; (6) to give special consideration and encouragement to applicants who are preparing for some definite field for Christian service.

—Ernst Harder, Director, Public Relations

Jottings

—Hoffnungsau Church, Inman, Kan.: On Monday, July 18, we had the Aaron Jantzens,' missionaries from Champa, India, with us. They shared of their experiences in the leper asylum, and also showed slides. Sunday evening, July 24, Dr. and Mrs. John Schrag from McPherson, who have served their I-W term in the Plata Mission, Puerto Rico, brought a very interesting message. Carolyn Schmidt is spending the summer in Delaware City, Del., in VS work at the Gov. Bacon Health Center. Her work is with the kindergarten and primary maladjusted children. The S. P. Edigers observed their 45th wedding anniversary with open house, July 28. August 7, the marriage of Carol Gaeddert of our church and Don Burkhart of Lancaster, Pa., took place. Our congregation took part in the union meetings during August. Five churches participated. Our pastor gave a number of sermons on "The Disciple's Task and Method," based on Matt. 5, which have been greatly appreciated. There were 17 intermediates and 9 from the young people's group attending the retreat at Camp Mennoscah. The Jacob Adrians from our congregation are making their home at the Buhler Sunshine Home and report a very pleasant and enjoyable stay. Our pastor took part at the Bethesda Church, Henderson, in the installation service for John Gaeddert as assistant pastor, Sunday, Aug. 21. Our annual C.E. social was held Aug. 21 with an outdoor program of music, and reports from those attending retreats at Camp Mennoscah.—Corr.

—Lorraine Ave. Church, Wichita, Kan.: During the morning worship service, June 19, there were 85 Christmas bundles dedicated before being sent to the MCC center in Newton. Our second annual all-church retreat was held at Camp Mennoscah July 3-4, with D. C. Wedel, president of Bethel College, as leader for the adult group, and Mrs. Henry Buller as discussion leader for the young people. During the month of July our pastor vacationed in his hime community in Pennsylvania. During his absence our pulpit was filled by the following: July 10, Curt Boese of the Walton, Kan.,

(Continued on next page)

church; July 17, Lamont Woelk, formerly of Ransom, Kan., but who has accepted a call to the pastor's former church in Fairfield, Pa.: July 24, Dr. Cressman, president of Friends University of Wichita; July 31, E. G. Kaufman, president-emeritus of Bethel College. Sunday Aug. 21, a single rosebud on the piano announced the birth on Aug. 20, of Dwight Edward Schmidt, son of Mr. and Mrs. Edward A. Schmidt.—Mrs. Emry A. Ruth, Corr.

—**Inman Church, Inman, Kan.:** Joyce Willems has returned from teaching Bible school at Busby, Mont. Kenneth Smoker, pastor of West Liberty Church, and Edwin R. Stucky, Moundridge, served in our pulpit during the local pastor's vacation. We regret to report in three days, two of our charter members died: Mrs. H. H. Nickel and Henry F. Reimer. The latter was especially active in the local church and interested in the work of the conference. Daughter born to Mr. and Mrs. Joe Schwartz (Norma Jeanne Toews), Wichita. Women's Fellowship held their first meeting of the 1955-56 season, Aug. 17. —Corr.

—**Bethesda Church, Henderson, Neb.:** John Gaeddert was officially installed as assistant pastor of our church, Aug. 21. His uncle, Albert Gaeddert from the Hoffnungsau Church near Inman, Kan., was the guest speaker for the occasion. At this time Mr. and Mrs. Gaeddert also united with our church as members. The young married couples' retreat was held at Covenant Cedars, Hordville, Neb., the weekend of Aug. 26-28. Erland Waltner was the guest speaker. Prayer services for the Brunk revival meetings to be held this fall, continue every week in our churches and also in various homes in the community. Prayer is the essential forerunner of a truly Christian revival.—Mrs. R. H. Friesen, Corr.

—**Topeka Church, Topeka, Ind.:** Five of our young people attended retreats at Camp Friedenswald. Ann Colby and Nancy Yoder attended the senior retreat; Steven Yoder, Harriet and Joseph Bontrager, the pre-junior retreat. This church co-operated in union Sunday evening services during July and August. The last service was a union communion service held at the Baptist church. Mrs. Thomas Turner and Mrs. Omer Nisley were received into our church fellowship by letter, July 17. P. K. Regier, ex.-sec. of the General Conference was guest speaker Aug. 21. Recent new arrivals are: Kenneth R. to the Holly Echols home in Santa Barbara, Calif.; Cathy Sue, to Mr. and Mrs. Monte Mynbeir; Todd Allen, to Mr. and Mrs. Lloyd Woodworth, and Randall Gordon to Mr. and Mrs. Gordon Stoltz. Seven fresh-air children from Chicago spent two weeks in the Roy Hartzler, O. J. Yoder, Ora Yoder, and Dwight Yoder homes.—Opal King, Corr.

—**Salem Church, Dalton, Ohio:** On Sunday morning, August 21, our pastor, James Reusser, was ordained to the eldership at a special service with Earl Salzman, pastor of the First Menn. Church, Nappanee, Ind., in charge. Don Smucker, professor at the Mennonite Biblical Seminary, brought the inspiring ordination sermon. A. J. Neuenschwander, pastor of the First Menn. Church, Wadsworth, Ohio, and W. H. Stauffer, pastor of the First Menn. Church, Sugarcreek, Ohio, assisted in the service. On Wednesday evening, Aug. 10, the Men's Brotherhood were hosts to their families at a fish fry and an evening of fellowship which was held at the Farmer's and Sportsmen's Cabin near Orrville, Ohio. After a bountiful supper a program followed with "Nature and God's Wonders" as the theme. The fitting climax came when Oliver Diller, of the Forestry Dept., Experiment Station, Wooster, Ohio, showed beautiful colored slides of mountains and trees from many countries. The Women's Missionary Society held it's annual picnic at the church basement on Wednesday, Aug. 17, with the school girls as special guests. The program that followed the dinner also, included the young people. A brief history of each of our mission stations were given and the names of the missionaries were also read, followed by prayers for each one. Quilting and bandage rolling were the activities of the morning and the hours following the program.—Mrs. Earl Hofstetter, Corr.

—**First Church, Reedley, Calif.:** Summer Bible school convened for ten days in June with a fine enrollment. The newly ordained medical missionaries to the Congo, Dr. and Mrs. John Zook, of Portland, Ore., were with us for the day, July 3. A welcome dinner was held in our church July 24 for the returned India missionaries, J. R. Duerksens; Mrs. Duerksen is at home in our church. The young people were at retreat in the mountains at Lake Sequoia Aug. 13-20. A groundbreaking service was held in Fresno, Aug. 7, at the site of the new Fresno Community Church: the congregation is newly organized and received their pastor a year ago. Another missionary we were privileged to have with us recently was Gerald Stucky from Colombia. We marvel at the courage of our missionaries in spite of the severe opposition they receive in Colombia. Our pastor and family spent an enjoyable vacation back East. Ernest Neufeld, our summer intern pastor will now be returning to the seminary in Chicago. The young people presented the play portraying true discipleship, "The Challenge of the Cross," accompanied by the Young People's Choir. —Mrs. Ray Goossen, Corr.

—**Calvary Church, Barlow, Oregon:** About 150 attended the Sunday school picnic at Island Park July 24. New babies in the congregation are Gerald Allen. son of Mr. and Mrs. Ronald Camp born June 30 and Gordon Paul, son of Mr. and Mrs. Richard Fast born August 8. William Gering spoke to the congregation on young people's work August 11 and on August 12 a party in his honor was held at the David Jones' home. The Women's Missionary society shipped in June 223 pounds of new and used clothing and 22 Christmas bundles. The children in the Sunday school contributed $47.62 to "Heifers for Relief." Pastor and Mrs. Paul Roth were at the Washington Young People's Retreat Aug. 25, 26, and 27, and also vacationing at Yellowstone Park the last of August. The nursery and kindergarten classes held a picnic August 28 at David Jones.' Co-hostesses were the teachers, Mrs. Don Rabe and Mrs. David Jones.—Mrs. Freeman Kauffman, Corr.

Into the Beyond

JACOB EARL NORRIS, of near La Grange, Indiana, and member of the Topeka Mennonite Church, Topeka, Indiana, was born January 21, 1880, and died August 11, 1955.

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BOOKMARKS

(Continued from page 567)

underlying philosophy of child evangelism since some of the story children accept Christ as their Savior as young as seven years. Some might question this.

With some adaptation on this point, the stories can be helpful to children's workers in the church. Boys and girls will enjoy the wide variety of children in various situations around the world.

◆ ◆ ◆

Saying "Grace"

That charming English essayist, Charles Lamb, wonders why we have "grace before meal" but do not have a grace for "setting out upon a pleasant walk, for a moonlight ramble, for a friendly meeting or a solved problem." He asks why we have no "grace before books," for books are often our spiritual food.

Well, why not? I have appreciated the custom of those who have a "grace before going on a trip." I am sure all of us have experienced a genuine surge of thanksgiving for having completed some difficult, important piece of work. Why not "return thanks" right then, even if it is three o'clock in the afternoon? Why not "ask a blessing" after a garden has been planted, or a field sowed?

"I own that I am disposed to say grace upon twenty other occasions in the course of the day besides my dinner."

—In "Youth's Christian Companion"

THE Mennonite

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Other foundation can no man lay than that is laid which is Jesus Christ.

The Study Conference on the Believers' Church
Maynard Shelly

Glimpses Behind the Iron Curtain
Walter and Martha Dyck

An Understanding Heart
Lloyd L. Ramseyer

Volume 70 Number 37 September 20, 1955

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O workman true, may we fulfill
In daily life Thy Father's will;
In duty's call Thy call we hear
To fuller life through work
sincere.

Thou Master Workman, grant us
grace
The challenge of our task to face;
By loyal scorn of second best,
By effort true, to meet the test.

—*Mennonite Hymnary*

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert **Fretz,** Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Another Associate Editor

David Schroeder, former pastor of the Bethel Church of Winnipeg, and student at Mennonite Biblical Seminary, Chicago, Ill., has been added to the roster of associate editors for *The Mennonite.*

As an associate editor, he will serve as a special contributor to *The Mennonite,* writing a page of editorials once or twice a year in addition to filling special assignments and keeping alert to material for *The Mennonite.* With the other associate editors he will serve as an advisor to the editor. This group meets about twice a year for a study of policies and ways of improving the paper.

Schroeder received his high school education in Altona, and then spent four years at Mennonite Brethren Bible College in Winnipeg, Manitoba, from which he was graduated in 1949 and also from Bethel College, North Newton, Kansas, in 1951.

Previous to entering Bible college, he did his alternate service work at St. Boniface Hospital in St. Boniface, Manitoba. He has also served as director of the Mennonite Central Committee's Western Canadian Branch office for two years.

In his home church, Bethel Mission Mennonite in Winnipeg, Brother Schroeder has been an active member having served as youth leader, then as deacon, and finally as the pastor.

He has served as president of the Canadian Youth Organization and as service chairman of the Young People's Union.

He and his wife, the former Mildred Bartel of Drake, Saskatchewan, have two daughters, Dorothy Marie, age 4, and Lynette Ruth, age 2. His parents, Mr. and Mrs. H. H. Schroeder, live in Aldergrove, British Columbia.

Other associate editors of *The Mennonite* include J. Herbert Fretz, Freeman, South Dakota; Paul R. Shelly, Bluffton, Ohio; Don. E. Smucker, Lombard, Illinois; Willard Claassen, Newton, Kansas; Robert W. Hartzler, Goshen, Indiana; and Maynard Shelly, Newton, Kansas.

Of Things to Come

Sept. 24—81st annual S. S. Conventio
Eastern District Mennonite S. S
Union, at Deep Run Church.
Sept. 30 to Oct. 2—Oklahoma Conven
tion, Hydro, Oklahoma
Oct. 14-16—2nd annual Missionary Con
ference of Eastern District, Zior
Mennonite Church, Souderton
Oct. 19-21—Western District **Conference,**
Beatrice, Neb.

MORE MISSIONARIES TO FORMOSA

Miss Marie J. Regier, Miss Martha Boschman, R.N., and Miss Lena Peters, R.N., expect to be sailing on October 1, to Formosa, our newest mission field. Like other missionaries, they are heartened by word from friends and interested groups. Their mail should be individually addressed:

M/S MAREN MAERSK
Voyage No. 7 FEO
c/o Fred Olson Line Agency, Ltd.
241 California Street
San Francisco 11,
California

Put these names on your prayer list too, along with those of the W. C. Voths, the Hugh Sprungers, now at work in Formosa, and the Glen Grabers, now on furlough after a long term with the MCC. Also working there under the MCC are the Dr. Roland Browns, Miss Bessie Plant, R.N., and Miss Margaret Peters, R.N.

Editorials

OUR VISION FOR THE CHURCH

In the report of the conference on the Believers' Church, the closing portion deals with one speaker's vision of what the General Conference Mennonite Church should be like. The nine points emphasized could well form the basis for a study group discussion in the various churches.

We need some definite vision of what the Church should be like or we make little progress. Perhaps it would be well for each church board or council to take the time and effort to map out for their own particular church just what they wish that church to be and do in the next five, ten, or even twenty-five years.

In the points mentioned in the report we note that the church must not try to bypass the hard and difficult, but accept the full teachings of Jesus, difficult as they may seem at times to adapt to modern life. There must be a distinction between the world and the church. This applies not merely to a few leaders, but "all persons at all times and at all places are equally responsible to the demands of God upon His church." We have made too great a distinction between "laymen" and "leader." There must be a sense of fellowship in which all share both the sufferings and rejoicings. Discipline has its place in such a fellowship, but always it must be kept redemptive.

The statement about ministers—how alike and how different—is well put. There must be a unity in Christ, yet each serving according to the gifts given him. There needs to be a "variety of expression and a variety of understanding."

The wealth of material of this study conference that is now available in booklet form should be used by each local church for further study and sharing, that all may have a proper sense of vision for the future church.

THE FALL OF THE YEAR

Each season has its particular high points and advantages, whether it be spring with all its bursting into new life, or winter bleak and cold. Each season has its particular enthusiasts who claim that their favorite season is the most outstanding.

The fall of the year has many points in its favor. It is the time for the final ingathering of the season; the fruits are gathered and stored, the gardens give us their final gifts. It is the time when summer's heat gives way to the delightful cool of autumn; a time when leaves turn to gorgeous shades of color in their final farewell. Skies are clear and bright, the lawns take a rest. The longer evenings afford more time for reading; the nights are cool and comfortable. Preparations are made by nature and man for the robust winter ahead and there is a coziness and friendliness manifest.

So may it be in the fall of life. May there be a mellowness and maturity, a rich period of fruitage and serene peace surrounding us as we pass beyond the intense busy-ness of life's summer.

MENNONITE DISASTER SERVICE

The editor has before him a copy of the constitution of the newly-created Mennonite Disaster Service, Eastern Ohio Division. It designates that the purpose of the organization will be "to give prompt assistance to those in need because of a serious emergency . . . and to help to rehabilitate the disaster victims. This service is to be given 'In the Name of Christ' and in harmony with the principles of the Mennonite Central Committee."

One cannot help but wonder how it is that a service so important and helpful should only so recently take organized form. Are we just awakening to the possibilities of this kind of Christian service? Whatever and whoever has brought on this general organization among us across the nation, it is an excellent way of witnessing to the love we profess for all mankind.

Already in areas where such disaster service has been rendered, a strong testimony has been left with the people of the region. At first somewhat suspicious of motive, the people have quickly changed to an attitude of appreciation and praise for the work that has been done "In the Name of Christ." One of the hardest hit tornado areas this summer, that of Udall, Kansas, has received much aid from the Disaster Unit of that area. Likewise in the flooded areas in the east. The Red Cross and other organized forms of service are giving fine co-operation and recognition to the work done and open the way for members of a Unit to begin work at once.

This form of genuine Christian practical service should be rendered wherever needed, and all communities of Mennonites should be organized into such units, ready to serve at a moment's notice.

RALLY DAY

It is the custom in many churches to have a special Rally Day in the fall of the year to rally the forces of the church—particularly the Sunday school—back into more active attendance and participation. No doubt such special days and efforts have their good effects.

Many churches count the autumn season as the real beginning of the Church Year. New and enlarged plans are made for the work of the church and its departments. The pastor and his co-workers outline in rather definite form what they hope to accomplish in the year ahead. Sunday schools have their promotion day and their day of renewed interest and effort.

May each church be revived and united in a body for the common tasks that confront it. May each individual come to the assistance of those directly responsible for the planning and outlining of the work ahead. The pastor cannot carry the responsibility alone; each member should rally to his assistance and all together unite for a deeper and more active church life.

An Understanding Heart

*From a Baccalaureate sermon delivered by Pres. Lloyd L. Ramseyer**

Scripture: 1 Kings 3:5-15; Prov. 4:6-9

In Solomon's dream he heard the Lord ask him what he most desired. Solomon made a wise choice when he said, "Give therefore thy servant an understanding heart." To be useful, an education must be of the heart as well as of the mind. It must touch a human cord, it must affect your feelings and your attitudes as well as your store of knowledge and the acquisition of skills if it is to justify the hopes of your parents and others who have sacrificed for you.

Despite great scientific advances, there has been no comparable advance in human understanding, in the quality of heart which makes it possible for people to get along with each other. We know how to build mammoth factories with intricate machines and assembly lines, but many times these lie idle because labor and capital fail to understand each other. We build supersonic jet planes which make it possible to reach the farthest corner of the world in a few hours, yet the world lies divided into two camps and much of it is inaccessible to us because of lack of understanding. We have discovered, liberated, and controlled the power in the atom, yet because we are unable to control human feelings and emotions we are fearful of it. We can turn a steel shaft to an accuracy of 1/1000ths of an inch, yet we cannot mold two lives together in a workable marriage union, and we face the highest divorce rate of any nation and perhaps of any period. We build magnificent church buildings with sound amplifiers, radiant heat, and all of the latest mechanical gadgets, but through misunderstandings we break up into more than two hundred different denominations, and even ecumenical movements divide into warring camps, all in the name of the Prince of Peace, who prayed that we might be one.

It seems clear that the great need of our day is to learn to understand people, a sympathetic understanding, an understanding heart. We need to understand their motives, their desires, and their needs. We need to understand the tools which can be used in bringing about agreement between individuals. "With all thy getting, get understanding."

Such understanding is based upon knowledge. First of all it is based upon a knowledge of God's will for men, and of the underlying principles with which he created man. The underlying principle of Christianity is love. This is not romantic or sentimental love. It is that deep concern for one's fellowmen, without respect to race, creed, or condition, shown by the Good Samaritan on the road to Jericho. It is the love which shows itself in following—not legalistically, but out of a deep concern—that principle which Jesus stated, "Whatsoever ye would that men should do to you, do ye even so to them." It is the type of love discussed by Paul in the 13th chapter of I Corinthians, shown by such things as patience, kindness, rejoicing in the right, and by the absence of rudeness, arrogance, jealousy, boastfulness, selfishness, irritability, resentfulness, and the like. It is the kind of love that "bears all things, believes all things, hopes all things endures all things." That kind of love is the first step in achieving the understanding heart. Without that love you may be just a cold, selfish, domineering, uncompromising scholar contributing nothing, with all your self-vaunted wisdom, to human understanding and happiness.

Do not assume that the understanding heart is one which condones evil, which fails to differentiate between the good and the bad. Jesus dined with publicans and sinners not because He was without a conscience concerning their sin, but because He wanted to understand them and win them. "They that be whole need not a physician, but they that are sick."

To be of an understanding heart takes a largeness of personality that is developed through the love which comes from Christ's spirit within us. The one who has Christian largeness of soul, a loving and understanding heart, is intolerant of evil and does his best to overcome it, but he realizes that while he hates the sin he must love and understand the sinner so that he might win him.

Understanding also requires some knowledge of the nature of man. What are man's fundamental needs, and how is he likely to respond if those fundamental needs are thwarted? Why does he act the way he does under certain conditions? Will the normal human being respond more readily to coercion or to kindness, to fear or to confidence and trust? Many cases of serious misunderstanding can be traced to an almost complete lack of knowledge of how people are likely to respond. Jesus knew how men reacted and how best to approach them, but to a large extent we disregard his methods. He knew that it would be better in the long run to love our enemies, to return blessing for cursing, that the "soft answer turneth away wrath." If in the schoolroom, the home, the church, the community, and in international relations we could but understand the fundamental nature of human reactions, if we would find it possible to put ourselves in the place of another, a long step would be taken in the direction of understanding.

Even with all of the knowledge which we can secure concerning the nature of individuals and how they respond, the motives which impel them to act, and the conditions under which they live, the will to understand is still of paramount importance. The ability and the desire to put ourselves in the place of another are determining factors in the development of an understanding heart.

An understanding heart is one of the greatest needs of our day in every activity involving human relationships. It is especially noticeable, however, in some areas, a few of which we would like to mention. First of all, it is important in the home.

***President, Bluffton College, Bluffton, Ohio**

Psychologists now tell us that much of a child's personality is determined by his environment before he ever starts to school. Yet we so often fail to understand the emotional needs of the child, his need for love, consideration, and understanding. Physically he lives in a world of giants. He wants love and security and recognition in that world. He needs a chance to develop his ability to make decisions, at the same time being guarded against making too serious mistakes in those decisions. The adolescent is striving to become mature and independent, while at the same time he wants the security of the home. We so often either give him complete freedom, forgetting his need for continued guidance, or we dominate him, thus making it impossible for him to develop self-respect and the ability to make his own decisions in life. We need an understanding heart with respect to our children, in order that they might develop into mature, integrated, happy personalities.

We need greater understanding in the church, not only on the part of the minister but also on the part of every church member. We need that understanding with respect to conscientiously held differences of opinion. There are few quarrels more tragic than the church quarrel, largely because it is so inconsistent with the thing for which the church stands. If any organization should represent the loving understanding of Christ himself, it is the church. Yet far too often we have dogmatism and bitterness instead. An understanding heart does not mean lack of conviction, but it does mean a loving attempt to understand the viewpoints of those who differ from us. Here again we must put ourselves in the place of those with whom we disagree..

We need an understanding heart in the church with respect to the sinner or the backslider. So often we merely condemn, without much thought to really lifting through love. We are so ready to spread the news when a brother makes a misstep, but so reluctant to go to him, not so much with condemnation as with a real desire to be of help on the long road back. The misdeed cannot be overlooked, but the duty of the church is to help a brother back on his feet rather than to trample upon him when he has fallen. We need an understanding heart with respect to the sinner and the backslider.

The church must have an understanding heart in its mission work. Too often we go to a mission area with a feeling of superiority in all respects, thinking that we should bring them not only our Christ but also our culture and our appreciation for the superior position of the white race. While it is essential that we bring them the salvation of Christ, it is also essential that we understand their viewpoint and their position, that we have an understanding and loving heart in relation to them. Just as Jesus associated with sinners so that he might reach them, so we too should strive to understand. If he had gone to them with an air of superiority they would not have become his friends. They were his friends and he won them because he understood them and loved them.

We need an understanding heart with relation to the unfortunate and the sorrowful. Men and women are burdened with many frustrations and troubles. Everyone is in need of an understanding friend. Members of the church ought to be such friends. Artificiality is easily detected and is largely ineffective. We need a sympathy for others which grows out of a heart of Christian love and a real desire to understand. That is what constitutes real Christian sympathy.

As mentioned previously, an understanding heart is much needed in international relations. Without such understanding it is doubtful whether all of our organizations to prevent war can finally be successful. Each nation considers its culture superior to every other. Instead of understanding we substitute ready-made attitudes or racial or national superiority, stereotyping of other groups, and too readily accept the worst that the propagandists have to tell us about other nations. We need not only accurate knowledge concerning others, but also a will to understand.

An understanding heart is the plus quality in the life of an individual. It does not replace knowledge and factual information, neither is it produced by them, though they contribute to it. Understanding is a matter of attitude, purpose, and will, as well as of mind. It comes from a real desire to see things from the other person's viewpoint, to understand not only what the other person does but why he does it, and then approach him with an attitude of love.

This attitude of love of others and the desire to understand them comes from full and complete acceptance of the spirit of Christ within us. In writing to the Galatians, Paul spoke of the fruit of the Spirit as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. These are exactly the elements that go into the development of the understanding heart. Their opposites—those things that work against understanding—enmity, strife, jealousy, anger, selfishness, dissension, and a party spirit, he spoke of as the works of the flesh. May we accept Christ fully, not merely His theology, nor only His ethics. These can both become destructive to understanding if wrongly applied. Let us accept the whole gospel of Jesus Christ, earnestly seeking His spirit to rule in our hearts and lives.

Let us pray for an understanding heart as the most valuable gift which can be given to us. God will give us the love which is a prerequisite to its attainment if we will but earnestly seek it. But while love is at the base of understanding, it will also take continued effort on our part, effort to know how men react, how they think, what motivates them, their frustrations and their troubles. We must strive to learn to know men as they are, to put ourselves in their place, to see how we would feel under similiar circumstances. Such understanding is to be sought prayerfully and energetically. It is not something which we achieve all at once, but we can grow in understanding and in love.

May we continue to grow in Christian grace, may the spirit of Christ take full possession of our lives, so that we may receive that great gift of "an understanding heart." "With all thy getting get understanding."

Glimpses Behind the Iron Curtain

Walter and Martha Dyck

For thousands of Mennonites throughout the world there is a special meaning and hope in the words of our Lord: "There is nothing covered, that shall not be revealed; and hid, that shall not be known," Matthew 10:26.

During these past weeks we have been entering homes in which conversation quite naturally begins with loved ones who *"must* still be alive." "No news is good news."

"No news" could also be bad news—but not to those whose longing and tender hearts continue to beat in hope. For another generation this longing will not be laid to rest. Time and time again, as we went on our way, we have commented to each other, "Hope maketh not ashamed; because the love of God is shed abroad in our hearts." And love never fails, but it "beareth all things, believeth all things, hopeth all things, endureth all things."

A no more heart-touching chapter could ever be written into the annals of Mennonite history than the one covering emotional longings and tensions coming as a result of the "Falling of the Iron Curtain." One more intriguing, and fraught with still more human interest, would be one depicting "Glimpses Behind the Iron Curtain" and the hopes that are thus revived.

We are thankful for present easing of the cold war between the Western powers and Russia. With this cooling of tension, bits of news are seeping through. Each letter might be from a loved one. And when one comes, the news spreads a heightening interest in the particular "dorf" and colony, also the conviction that some other husband, wife, son, or daughter may still be alive. We have been priviledged to witness the arrival of several such letters recently. But we have also seen the renewed disappointment when the "mail day"—which in some of the colonies is only once a week—passes with *"still* no news."

We would like to share three little glimpses which we have had recently.

In Neuland we were being taken from Neu-Halbstadt to Cortitza. The "Oberschultze" of the village had come to get us for a day of house calls and an evening service. On the same wagon we met Mrs. E., who, with her three children, is battling alone against the odds of pioneer life. This morning she had come in to get some more poison for ant control. They seemed particularly devasting on her side of the village street.

Our conversation with her centered in a letter—the first news of her husband in ten years—that had just come from a sister-in-law in Germany. It told that he was living with a brother in Russia, and that he had recently been converted. Now she was anxiously awaiting that letter which the sister-in-law had promised to send her.

In Volendam, in "Dorf 4," shortly before an evening meeting, we came to visit in a home in which Mrs. J., her son, and her parents were living together. In the light of a kerosene lamp we read the pocket-worn letter from her husband—the first news in ten and one-half years. It began with the words, "Set your affection on things above, not on things on the earth," Col. 3:2. The letter radiated a strong confidence in an eventual reunion.

Of special interest was the coincidence—or was it an answer of a prayer—that this letter was dated on the day this son had yielded his heart to the Lord in one of the evangelistic services being conducted in the colony by Brother A. G. Neufeld. The letter reminded them of how the childlike prayers of this son (then no more than ten years old) had brought the father out of prison once before. The letter ended with tender greetings to his wife, to his son, and to the parents-in-law. He knew their Paraguay address. But why had the letter been carried into Canada instead of having been sent directly, they could not understand.

In Friesland we were making some calls in Village No. 7. We found Mrs. W. in possession of a letter from Canada, which told that a picture had been included. This picture also had "Peter W. of Einlage" on it. She knew this was her son. If only they might make a copy of this picture for her, also tell her more of what else they had heard about her son.

So much seems to be clear: There are still those in Russia who continue in a steadfast faith in God. There are those who believe in prayer and whose prayers are being answered. There are those who are being converted and are turning to God in repentance.

There are husbands in Russia—and wives, too—who are longing and praying for a reunion with their partners. Some, as we have also found in Paraguay, have, no doubt, given up hope and have remarried. For those who have been unable to wait, these glimpses are causing a mounting anxiety, lest that partner, whom they had—after ten long years—given up for dead, should still be waiting faithfully. It is a continuing battle between loneliness—"it is not good for man (nor woman) to be alone"—and faithfulness—"the twain shall be one flesh." Neither position is an easy one. The church will continue to either evade or begin to wrestle more energetically with this problem.

Someone will someday need to write a Mennonite counterpart to "Uncle Tom's Cabin," the story depicting the pathos, the unfulfilled yearnings of families who waited and waited in vain. But the Lord can also lead that there may be many more happy sequals in this story.

"The effectual fervent prayer of a righteous man availeth much." Are we praying for the unfolding of God's providence which may lead to many more reunions in Canada, Brazil, Argentina, Paraguay—or even in Russia?

Is Missionary Work Worthwhile?

George Hail, our Cheyenne brother, has been called home. We had hoped that he would develop into a real leader in the church. However, the Lord's thoughts are not our thoughts.

George was baptized only two and one-half years ago at the age of 50 years. Until then he had followed the Indian religion, and especially the peyote worship. Then he became ill. Physicians could not determine the cause of his sickness. He used Indian medicine men, but of course, that did not help. Then he decided to become a Christian. He soon recovered and in due time was baptized. His wife and three daughters had been baptized before.

They were happy in their Christian faith. George said many times, "I feel good since I am baptized, it makes me feel so happy when I am in church." He took over the janitor work and took pride in having things look attractive, and was helpful in the services in many ways. The fact that his sons took little interest in the church gave him much concern.

This summer he became ill again and was hospitalized for a number of weeks. Then he was permitted to come home for a week. He was happy to be home where the members of his family could sing and pray with him. He also invited the Christians to his house repeatedly to have prayer meetings there. The Lord somehow revealed it to him that he would not recover and he told his family not to grieve after he was gone for he was going to be with the Lord.

During the last night before his death, members of the family as well as others watched by his bedside. He frequently asked them to sing and pray. At two o'clock, as he often did that, he asked the time. (As it was hard for him to speak George used the sign language mostly.) Then he counted on his fingers to seven. What did he mean? He wanted to indicate that he would be called away at seven o'clock in the morning. At seven o'clock the youngest daughter came with the Bible to read and pray. Then they sang the chorus:

> I have decided to follow Jesus, no turning back,
> no turning back. If none go with me, yet still
> I'll follow, no turning back, no turning back.

The sick man joined in the singing of the song. But before it was ended he gave the following signs: Stop, I am tired, this is the end. And with that the body went to sleep peacefully and the spirit returned to Him who gave it.

This peaceful death made a deep impression on all that witnessed it, and we hope it will not be without effect with all that hear of it. Is there anything in all the world that will give a person such confidence in the face of death, besides faith in Christ our Savior?

Is missionary work worthwhile? A thousand times, yes. This may have been an extraordinary way for a person to die. However, there are many, many others in our mission fields who have found forgiveness of their sins and everlasting life through faith in Him.

—Alfred Wiebe

Flashes of Thought

In Wonder and Awe

Walter Gering

I do not blame them; I would not have believed it myself. But it was true; I had seen it with my own eyes. For the first time in my life I was able to see. To be sure, I had enjoyed good vision all these years, but never anything like this. In one brief moment the whole universe was enlarged and I was amazed at the sight. How often I had looked at the same thing, yet had seen so little.

It was midnight; the world about us had come to rest. Only here and there could be heard the sound of some night bird. A neighboring dog, aroused at our arrival announced his protest as he wildly barked. Soon even that died away and once again we were in silence, gazing into the starry heavens.

It was when he inserted the stronger lens into the eye piece of the telescope that my eyes were really opened. For some time we had been scanning the brilliant display above us. It was the time of the year in which traces of flaming meteors could be seen streaking across the sky. The usual familiar constellations could be seen and I listened as he told of their wonders; the number of stars in the group, the light years represented in their distance from us, the traditional mythological stories. It was all so fascinating.

But the supreme moment came when he placed that powerful lens into the eye piece. We had moved our location until we could see to the very edge of the eastern horizon. There was that wondrous sight of the moon as it appeared in all of its glory. This we must see through the stronger lens. With the instrument focused upon it, I was invited to look. The sight was one that thrilled my soul. In that one moment the whole universe seemed to be transformed. There were those deep craters so plainly visible; those long ranges of mountains, shaded areas which are called the plains, the jagged edges at the end of the points. It was a thrilling sight. They would not believe when I tried to tell them later what I had seen. But it was there . . . I saw it! The words of the Psalmist took on new meaning.

> When I consider Thy heavens . . .
>
> What is man that Thou art mindful of him
>
> And the son of man that Thou visitest him?

The Study Conferenc

MA

Seeking a clearer focus on the Christian concept of the church, delegates of the General Conference Mennonite Church met in a special study conference, August 23 to 25 in Chicago. The study of these 130 delegates from the seven districts of the General Conference Mennonite Church brought them to the conviction that closer attention needs to be given to reviving the brotherhood concept of the church.

"Sinners Saved by Grace"

Setting the mood for the study of the church which was to be carried on in the light of Scripture was a paper presented by Erland Waltner, associate professor of Bible and Christian education at Bethel College, North Newton, Kansas, on "The Church in the Bible." The church was identified as the fellowship of "sinners saved by grace" who are at the same time also "the saints striving after holiness." The church is a disciplined brotherhood earnestly seeking to be pure.

The conference delegates affirmed that the church is primarily people, not buildings. Though buildings and organizations may be needed in the church, the church is primarily organism, not organization. It centers in a local visible congregation, though it is also universal. It is primarily fellowship rather than institution, a togetherness and sharing rather than ecclesiasticism and a participation in a common faith and a common life.

Church of the Great Commission

Another dimension in the understanding of the church is the fact that it is a community. It is a community not only of those who worship God and learn of Christ, but it is a community that witnesses and serves. This group proclaims in word and deed the unsearchable riches of the Lord Jesus Christ and His full salvation.

Thus the church might be called the church of the Great Commission. It is the "embodiment of the risen Christ," being in the world but not of the world yet sent into the world as God's own society to do God's special work.

The Lost Vision

Supplying background on the history of the early church and also on the history of the Anabaptist-Mennonite movement were two other studies. The first was "From the Apostolic Church to the Reformation" given by P. J. Schaefer, principal of Mennonite Collegiate Institute, Gretna, Manitoba, and second was "The Anabaptist-Mennonite and the Biblical Church" by Cornelius Krahn, associate professor of church history at Bethel College. The Mennonite Church developed from the Anabaptist movement which was the fourth great expression of the Reformation.

It was the conviction of the delegates that the Anabaptists had rediscovered the New Testament believers' church after it had been lost by the medieval church. The Anabaptists became a vigorous and dynamic biblical church giving special expression through its witnessing and evangelizing power. But like the primitive church, it lost its vitality partially through oppressive persecution and also through the spread of materialism, increase in prosperity, the relaxation in morals, and the trend toward rigid institutional forms.

This made the delegates especially aware of the fact that from each high vision there follows a pattern of decline. Resolution was expressed that a constant re-examination and repentance and rededication is the necessary exercise of the church if it is to remain in the will of God.

Group attending study conference

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*Asst. Executive Secretary, Board of Education and Pub.

the Believers' Church

ALY*

The other seventeen papers studied during the course of the three-day conference at Mennonite Biblical Seminary in Chicago were aimed at helping the pattern of the brotherhood or believers' church to emerge from an institution in which its presence has become ill-defined. Such a revival must begin in the local congregation with a rigorous self-examination of its allegiance to the lordship of Christ, placing Christ central in the life of the brotherhood. A study of Scripture needs to be made to seek God's will and the practice of a discipline which is redemptive needs to be recovered.

A Beginning in Christian Experience

The term "believers' church" suggests that there is a special emphasis on a person's Christian experience. Study of this was begun with a paper, "Standards and Practices in Admitting Members," read by John B. Graber, pastor of the Emmanuel Mennonite Church, Downey, California. A person's entrance into the church begins with a conscious acceptance of Christ as personal Savior and Lord, which is evidenced in an intimate and vital relationship to the person of Christ and which issues a saintly conduct out of which the believer can speak with conviction so he accepts the authority of the work of God and willingly studies it. He is further willing to participate in the fellowship of the church and live a life of separation from the world witnessing openly of his experiences with Christ.

Discipline and a Repentant Brotherhood

The practice of scriptural discipline was seen to be a necessary characteristic of a brotherhood church. It was recognized that the traditional pattern of discipline had too often been negative, legalistic, harsh, and unloving and was thus not contributory to the repentance and restoration of sinners. Also obvious was the fact that the practice of discipline often fails because sins of the spirit and sins of human relationships are difficult to identify. An effective pattern of discipline must develop from within a context of a repentant brotherhood. This is a fellowship conditioned by prayer and Bible study and mutual sharing; and such a program must always operate in the setting of suffering love.

The study of discipline was begun with a paper by Cornelius J. Dyck, former pastor of the Zion Mennonite Church, Elbing, Kansas, on "Discipline in the General Conference." Following this paper as was the practice with all other papers, the study conference delegates took time to give further discussions and study to this paper and a number of separate discussion groups.

Other papers contributing to the above study of the background and meaning of the brotherhood church were given by Elmer Ediger, general secretary of the Board of Christian Service, on "Statement of Our Task in This Study Conference" and by E. G. Kaufman, Bethel College professor of religion and philosophy, on "The General Conference Mennonites and the Biblical Church."

Practical Implications

A number of practical concerns issued from the discussions at this conference. Since the General Conference Mennonite Church is an association of congregations in which the freedom of the individual congregation is cherished and since no authority is given to its conference body to legislate, it was felt that there was need for a closer relationship of congregations.

Such a congregation would depend on increased fellowship and educational experiences in which district conference field workers would offer leadership and counsel. It was felt that the study conference's pattern was helpful in achieving greater unity and better understanding of others and of the will of God.

A helpful exercise in understanding the nature of the church encouraged by the delegates would be a periodic study of the church's statements of faith. This would involve a continuous study of the Bible. The conference also felt that a further study of such problems as discipline, divorce and remarriage, Christian experience, nurture, and evangelism would also be helpful.

The conference gave special attention to such practical problems as church polity, mission work, inter-Mennonite relations, inter-denominational relations, the ministry, and church life. These studies were developed through presentations made by Donovan E. Smucker, associate professor of Biblical theology and Christian ethics at Mennonite Biblical Seminary; R. L. Hartzler, field secretary for the Central Conference; Lloyd L. Ramseyer, president of Bluffton College; P. R. Harder, secretary of the Canadian District Conference; Andrew R. Shelly,

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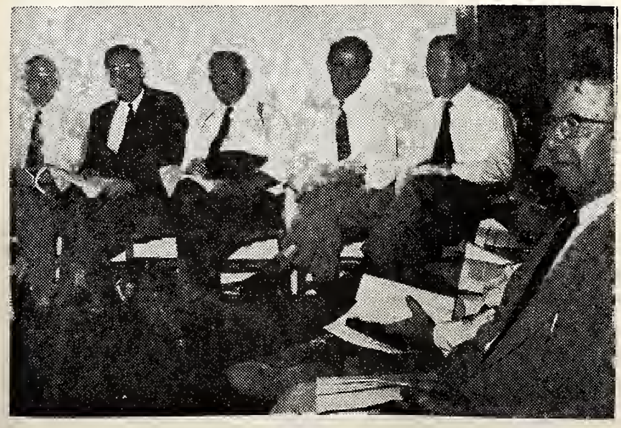
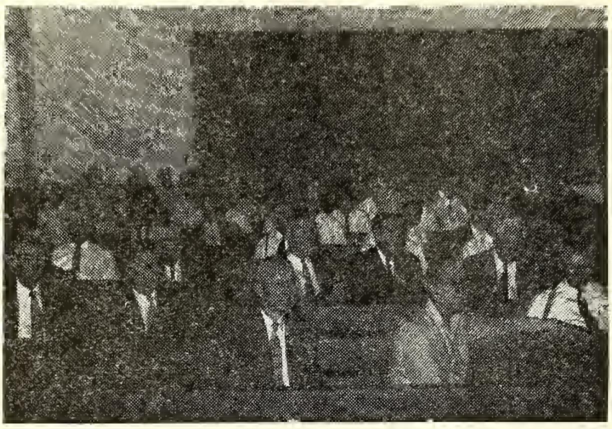


A discussion group at the conference



Part of audience listening to lecture

Mennonite Biblical Seminary instructor; John Schrag, instructor of psychology and philosophy at Grace Bible Institute, Omaha, Nebraska; Harold H. Gross, professor of philosophy and psychology at Freeman Junior College, Freeman, South Dakota; P. K. Regier, executive secretary of the General Conference Mennonite Church; Isaac I. Friesen, president of Canadian Mennonite Bible College, Winnipeg, Manitoba; A. H. Schultz, Gospel Mennonite Church, Mountain Lake, Minnesota; and Elmer Friesen, pastor of the Grace Mennonite Church, Lansdale, Pennsylvania.

Vision of the Believers' Church

The conference sessions were closed with an address by S. F. Pannabecker, president of Mennonite Biblical Seminary, who spoke on "My Vision for the General Conference Mennonite Church." He saw the Mennonite Church as one which is prepared in a new way for the application of its old faith to current conditions.

It would be a church which has an appreciation for its historic foundations. Its faith is not based on physical descent, custom, or even on doctrine but on that life that made the biblical Anabaptists true followers of Christ. Such a church has a loyalty and zeal that wills to lose its life that it might be saved.

Pannabecker's vision of the future General Conference Church indicated nine different phases.

1) A church that does not avoid the acceptance of standards that are apparently impossible of attainment, such as the "hard sayings" of Jesus including the Sermon on the Mount.

2) It has a clear recognition of the miraculous nature of the Christian life, both in its inception and in its daily continuation.

3) It has a sense of distinction between the church and the world or between the believer's life and the self-life.

4) This church has a basic understanding of the origin and existence of the church in the will of God.

5) The response of this church is in the belief that all persons at all times and at all places are equally and fully responsible to the demand of God upon His church. Each person is thus a herald of the kingdom.

6) In such a church the sense of fellowship receives greater emphasis and its deepest understanding. When one suffers all suffer. The task of one is the task of all. This fellowship has a discipline which includes teaching, training, and mutual admonition. Instead of being punitive, it becomes under the blessing of the Spirit, redemptive.

7) The ministers of this church must be alike in their zeal and consecration for Christ, but in no other quality need they be alike for each has varying gifts to offer in the service of Christ. Ministers need to be united in the spirit of exhibiting a variety of expressions and a variety of understanding. The ministry of a church needs to be adequately trained and needs to understand and support the Conference work and institutions.

8) Such a church needs to give adequate recognition to ecumenical relations. The Mennonite Church has a proper relation to the church as a whole.

9) A complete vision of the church does not see the believers' church as a perfect or completed fellowship. The Mennonite Church does not have a corner *on* truth but it has a corner *of* truth.

The conference delegates prepared a letter to be sent to each congregation of the General Conference. In this they called upon their fellow members to engage in a self-examination program which would include individuals and congregations in a spirit of willingness to yield to the leading of the Holy Spirit. They further encouraged a renewed and systematic study of the Scriptures to accept the demands which Christ makes upon His church. Finally, the group also encouraged each congregation to give careful consideration to the body of material which was studied by the group at this study conference.

A full report of the Study Conference on the Believers' Church including all papers as well as the findings, summaries of discussions, and other material which resulted from this study is available in booklet form. This will be published by the General Conference Mennonite Church, 722 Main Street, Newton, Kansas, for $1.50 per copy.

Findings Committee at work

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Peace Through Power

Ruth Drescher*

Photo by H. Amstrong Roberts

MIDST ALL THE CONFUSION, anxiety and restlessness found among the people of our modern world, we find one common desire which describes their feelings. This one word heard on the lips of every race and tongue is "Peace."

For centuries, even before the birth of Christ, people wanted the satisfaction of knowing they were at peace with all their neighbor nations. But seemingly man has never experienced that security; at least not for any length of time.

The question that arises in my mind, and perhaps in yours also is "Why?" Why all this confusion? Why the bitter feelings? Why do people seemingly desire peace and yet think they will get it by fighting?

We know that peace cannot merely come by saying, "Now we're going to be peaceful."

It has to begin in the hearts and minds of the men and women of our nations. And then as this feeling is created in individuals, it needs to be organized and united, so as to become more concrete. The individual himself often cannot accomplish much, but where there is a group, earnestly united, there is a good chance of something being done, for "in unity there is strength."

I feel our country has made some praiseworthy efforts in the way of peaceful world organizations. Groups such as the PAX men who pay their passage to foreign countries, and then work for almost nothing to help build up the devastated areas, are doing much to prove that there are peace-loving people in our country.

Then, too, Brethren Volunteer Service is directing a program in which people give cattle to refugee families in war-torn countries. The CARE packages and similar projects help build a better and more peaceful world.

Lastly, I mention the efforts of the United Nations. True, some of their attempts have failed, but it indeed has proved to be a noble effort on the part of our nations toward bringing us closer together and showing that we can work together.

But is this the answer? Are man's ideas and accomplishments going to bring the desired results? A chorus states, "Christ is the answer to all of our problems."

(Continued on next page)

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*Graduate of Denegal High School, Lancaster County, Pennsylvania. This was her commencement address.

True; but man has to realize this. He must realize his strength is not sufficient. He must realize the Higher Power is needed, a power greater than any bomb! And even though man may realize this, until he is willing to accept and seek this power, he will continue in his peaceless state.

It is within our own selves that we must first deal. Are you giving God His rightful place in your life? Are you grasping every opportunity for peaceful living in your home? This is our country, a free America. And we have every privilege to obtain peace in our hearts.

So let us face and accept the challenge of the hour by allowing Christ, the Prince of Peace to become Master of our souls.

PENCIL POINTS

"Well, I'm only going one way."

That's a bright remark I've never got around to using. Probably wouldn't have the nerve if the occasion presented itself.

For it is especially designed for the time when you are caught driving down a one way street in the wrong direction. Since such a transgression could bring me serious injury it is good that I have been frustrated until now.

But I did see someone making this serious mistake one day. Apparently he was a new man in town for he headed south on a street which was intended for northbound motorists only.

He had driven no more than ten yards before he met an angry wall of hostility. His fellow autoists honked, pedestrians stared, children hollered, dogs barked, and cats arched their backs at this hapless creature who ventured to go in a direction no one had tried before.

After a dozen frantic voices had brought him to a halt with, "Hey, this is a one way street," he might have used my clever rejoinder. But he was too confused and I was too far away.

Many, many folks are living careless lives so that the road of life seems like a one way street. It really isn't. But when some brave soul tries to follow Christ he is looked upon as violating the one way street law of the majority, because he is living the Christian life.

But he could proudly say, in fact, he ought to say, while others rush by in confused disorder, "I'm only going one way."

I could prove God statistically. Take the human body alone—the chance that all the functions of the individual would just happen is a statistical monstrosity.
George Gallup

IDEA OF THE MONTH

Hands at Work

The problem of raising money faces many youth groups. Offerings, of course, can be taken, but offerings are needed for many causes. And sometimes folks feel that their cash gifts are limited.

A method used by the Western District Young People's Fellowship was to sponsor a district-wide workday and work week. On the selected day members of the youth groups found jobs that needed to be done and then turned their earnings over to the local fellowship for the selected project.

One inter-church fellowship in Kansas followed through on the district's suggestion and raised over $700.00 for the Missionary Education Fund of the Young People's Union. The five churches that are members of this group are Emmaus, Grace Hill, Elbing, Burns, and Walton.

On their workday the youth group of the Eden Mennonite Church of Moundridge, Kansas, was able to raise $345.50 for the support of their district union. With the gifts received from other societies the Western District Fellowship received $548.46 for its work.

Most of these workday programs were held during the first week in June, the time suggested by the district fellowship. A simultaneous approach by all societies generates some friendly competition. But more important than that it gives a sense of fellowship because it is a program in which many young people are taking part at the same time.

Many of the folks who had regular jobs took the earnings for the day and contributed them to the project. Others took special jobs helping farmers, neighbors, and parents on a project of cleaning, building or doing some other thing that had long been neglected.

Important to the success of such a venture is the active interest of the leadership of the youth group. A pastor or sponsor might help to give some "push." The group should appoint someone to serve as an employment bureau. He could see that there are jobs for everyone.

In such a project you will find that there are many people who have jobs that need to be done. Some of them may be so small that no one had thought of hiring someone to do them. Perhaps they never got done because there were no willing hands to do them. A youth fellowship can supply the hands and promote the work of the church at the same time.

A fitting climax for such a project is a dedication service when each person places his offering on an altar table. The prayer of dedication helps to indicate that this work was done for God.

13 Young People Accept the Challenge

From northeastern Canada to Mississippi, from New York to California—13 Mennonite young people scattered out to begin Voluntary Service with MCC units on August 19.

Alison Deckert, Richey, Mont., and Helen Loewen, Gretna, Man., will teach with the Grenfell Associates in northeastern Canada. Paul and Maureen Friesen, Elbing, Kan., and Doris Zook, Strasburg, Pa., joined the migrant unit at Coalinga, Calif. Warren Goosen, Henderson, Neb., will direct recreation for the colored children at the Camp Landon, Gulfport, Miss., community project.

Delores Martin, Castorland, N. Y., will serve as a secretary at Boys Village, Smithville, Ohio; Norma Unruh, Hillsboro, Kan., as a secretary at Wiltwyck School for Delinquent Boys, Esopus, N.Y. Rosemary Claassen, Newton, Kan., joined the staff at the Baptist Children's Home at Bethesda, Md.

Two VS'ers will serve in the MCC mental hospitals: Helen Dietzel, Pigeon, Mich., will do psychiatric nursing at Prairie View, Newton, Kan., and Betty Jo Voran, Pretty Prairie, Kan., will serve as psychiatric aid at Brook Lane Farm near Hagerstown, Md.

Carl Kroeker, Merced, Calif., joined the group of I-W men serving as normal control patients at the National Institutes of Health, Bethesda, Md. Helen Ens, Winkler, Man., will go to Mexico to teach school among the Mennonites near Cuauhtemoc, Chihuahua.

Following a three-week orientation school at MCC headquarters in Akron, Pa., a consecration service was held for these young people as they entered service. "VS is like a relay race," Gordon Dyck, assistant director of VS pointed out. "Those in VS before you have run their distance well. But now they hand the baton to you. Winning the race now depends on you! If you run half-heartedly, the man who picks up the baton after you will be behind. I dare you all by the help of God to broaden the gap between God's relay team and the team of our opponent."

These 13 young people have accepted the challenge.

"The Christian College will be, therefore, a community existing around a group of learners, both teachers and students, who confess Jesus Christ as their Savior and Lord. They are engaged in a serious search for the knowledge of God and His universe and His demand upon life. . . ."

—*The Mind's Adventure*

* * *

A philosophy of life which involves no sacrifice turns out in the end to be merely an excuse for being the sort of person one is. T. S. Eliot

BOOK NOTES

Barrel Full of Hints

TEEN-AGE ETIQUETTE by Grace Ramquist, 85 *pp. Grand Rapids, Mich.: Zondervan,* 1953, $1.00.

Attention all teen-agers! Here is a small book at a low price with a barrel full of helps and hints for those "What do I do now?" times.

Grace Ramquist has wisely selected the most frequently faced problems of teen-agers and answered them in an easily read book for both boys and girls.

The book is divided into fourteen chapters, each one given to specific rules of etiquette. The author has not merely stated the rules for conduct, but she has also woven humorous true-to-life examples of poor conduct into the chapters.

Author of "Skits and Readings for Church and School," Miss Ramquist has presented a positive Christian message by blending related Scripture passages with the various subjects discussed in her book on etiquette. For example, "Good understanding giveth favour," Proverbs 13:15, introduces the chapter entitled These Necessary Niceties; and "A word spoken in due season, how good it is," Proverbs 15:23, the chapter on Talk Fests.

If you're one of those between twelve and twenty-year-olds and have the usual teen-age problems ranging from introductions to awkward hands, clumsy feet to telephone conversations, and even your first date, you'll discover your problems are answered in this easy-reference book.

—Jane Epp

MEN WANTED

New opportunities for a fellow to make good use of his two years of required service for his country continue to grow.

A list of I-W opportunities was sent to each pastor just recently. These sheets listed over forty institutions in 19 states and overseas that need workers right now.

At Denver, Colorado, where a large number of Mennonite men have done service and are still serving there are openings for orderlies, attendants, laboratory workers, and a carpenter, as well as volunteers for the Fitzsimmons's Nutritional Experiment.

Other places where there are jobs available are Evanston, Illinois; Topeka, Kansas; and Ann Arbor, Michigan. At all of these places a number of I-W's are already doing second-mile work as their alternative to military service.

Besides this the Congo Inland Mission needs ten dedicated men to assist in the maintenance and work of our mission stations in the Belgian Congo.

Information on these projects and many others and the places where to apply can be secured from your minister.

MCC news & notes

BOYS FARM DEDICATED

Brother E. J. Swalm, Duntroon, Ont., bishop in the Brethren in Christ Church, gave the dedicatory message at the opening of the Ailsa Craig Boys Farm on Sept. 10. Brother Edward Snyder, MCC director in Waterloo, Ont., accepted the keys to the buildings from the pastor of the Ailsa Craig Conservative Amish congregation.

The farm, established as a home and training school for homeless, neglected and delinquent boys was originally the dream of this congregation at Ailsa Craig. The farm was turned over to the MCC for further development and the MCC in turn has placed the main responsibility in the hands of the Conference of Historic Peace Churches.

Five boys have already been accepted at the farm; the eventual capacity will be 20. Brother Ave Schmitt, recently graduated from the Goshen College Biblical Seminary, Goshen, Ind., will be Acting Director of the Farm. This is the first home for delinquents which MCC has sponsored.

MEN NEEDED FOR GENERAL HOSPITAL UNIT

1-W men interested in hospital work have a rare opportunity to combine service with this interest in the Portland, Maine, General Hospital VS unit.

When the shortage of nurses became acute in the Portland Hospital, the administration decided that 1-W men could be trained quickly to learn some technical procedures thus releasing nurses for general floor duty. This fall there are openings here for four men: orderlies for accident, anesthesia, urology, and operating rooms.

Some 1-W's replace the registered nurses in the operating room after training in operating room procedures.

The unit at Portland lives in a three-story house with commodius living areas on the main floor and bedrooms on the second and third. There is also opportunity here for one or two 1-W wives to do the housekeeping for the unit.

In addition to work at the hospital, the 1-W men conduct Bible classes on Saturday for children in the neighborhood. This past spring a quartet toured Mennonite churches from Souderton, Pa., to Chicago, Ill. And the 1-W softball team won the city trophy for good sportsmanship.

If you are interested in service in this unit, you may contact the Voluntary Service Office at Akron, Pa., before the Nov. 1 orientation school.

GRANTED US CITIZENSHIP

Mrs. Evangeline Neuenschwander, Lebanon, Oregon, was naturalized as a US citizen on January 3, in Oregon. Sister Neuenschwander, a former MCC relief worker in Europe and Paraguay, was from Canada. Concerning her naturalization process she states: "I had a very fine examiner and also had no difficulties in court in taking my position as a conscientious objector."

Each case where a conscientious objector successfully completes naturalization adds to the precedents which mean so much in legal procedures.

FROM KOREA

Helen Tieszen, MCC worker on loan to Christian Children's Fund in Korea, helps to train personnel for work in native children's homes. Recently she helped to conduct her first three-week training course in child care for workers in Korean orphanages.

Forty-one students from 32 institutions were enrolled in this course held at Sae Dul Won, Pusan, one of the institutions supported by Christian Children's Fund. Helen reports that they tried first of all to help the students develop the basic attitudes of concern and love for the children. "Rules" for care are easily forgotten if there is no interest in the child. Each student was assigned one child at the Sae Dul Won Home for her observation on the playground, in the dining hall and in demonstration groups.

Some of the materials used in the demonstration groups had been developed by the Mennonite Vocational School for Orphans at Kyong San.

"Perhaps the most rewarding moment of the training course was a conversation overheard. In discussing the course several girls said they had never before learned what it really means to take an interest in the child. Previously their superintendents had returned from conferences and told them to take more interest in the children. 'But,' they said, 'we never understood what that meant.' "

This is the first of such training courses, but the workers hope to have others in the future.

Helen Tieszen is from Marion, S. D., and is a member of the General Conference Salem-Zion Church at Freeman, S. D.

There will be a new era in any person's life when he accepts the spiritual nature of money.

It is good to have money, and the things money can buy, and it is vital that we check up and make sure we have not lost the things that money can not buy.

Warren H. Denison

Into the Beyond

MAMIE YODER HARTZLER, wife of Rev. J. E. Hartzler, of Goshen, Indiana, and member of the Eighth Street Mennonite Church of Goshen, was born September 15, 1882, and died in Oslo, Norway, while on a study tour with her husband. Memorial services were held in the Eighth Street Mennonite Church, August 5, 1955.

ANN MARIE KREHBIEL, twelve-year-old daughter of Mr. and Mrs. Gordon Krehbiel of Donnellson, Iowa, died August 9, 1955, at the University Hospital in Iowa City. She had been stricken with polio about two weeks earlier.

WILLIAM P. SIEBERT, of Henderson, Nebraska, and member of the Bethesda Mennonite Church, Henderson, was born February 19, 1903, and died as the result of a tractor accident, August 24, 1955.

ARNOLD SAMUEL HIRSCHLER, member, First Mennonite Church at Hillsboro, Kansas, was born March 20, 1873, and died at the Bethesda Home, Goessel, Kansas, September 1, 1955.

Jottings

—**West Swamp, Quakertown, Pa.:** Many of our men have been helping with the clean-up work in flood devastated areas of Pennsylvania, with other Mennonite groups. Jakob Duerksen from Paraguay, S. A., was the speaker Sunday evening, July 31, to which service a number of other churches were invited. Four young people attended a service retreat at Ephrata, Pa., on the week end of August 6, as arranged for some churches by the Peace and Service Committee. August 14, Upper Milford youth fellowship was the guest of our youth fellowship. Sunday evening, August 21, the Live Wire and the Never Idle Sunday school classes served the supper to the guests at the Home for the Aged, after which a vesper service was held. Huldah Myers, librarian at the Grace Bible Institute, spent the summer in Voluntary Service in Colombia, S. A. Alton Shelly is giving two years in PAX work in Europe. Sunday evening, August 28, Harry Detwiler showed pictures of the mission fields which he visited in the recent world tour. Missionaries Lubin Jantzens spoke and showed pictures of their work in India, Tuesday evening, August 30. A group of girls presented the playlet "Who Is My Neighbor," Saturday evening at the Labor Day week end conference at Men-O-Lan. Occupying the pulpit in the absence of the pastor three Sundays in August were Walter Temple, Richard Ratzlaff, and Burton Yost.—Corr.

—**Friedensfeld Church, Turpin, Okla.:** August 31 Mr. and Mrs. Eugene Regier became the proud parents of a baby boy, Bobby Gene. This is their first child. Aug. 11, a group of our young people had a picnic and camped overnight at the Meade Lake. Aug. 21, we had evening services at our neighboring Church of God. Pastor Levi Koehn brought the message entitled, "The Mistakes of a Wise Man." Our young people brought a number in song under the direction of Mrs. Levi Koehn, with Miss Annie Franzen at the piano. Aug. 28, Brother Donnie Plett brought the evening message. We wish to thank the Board of Trustees and our young people for the "cleaned up" appearance of our church yard. The young people enjoyed the refreshments provided for them by the trustees the evening of "clean-up day," Aug. 24.—Mrs. Chester Windsor, Corr.

—**Butterfield Church, Butterfield, Minn.:** On Sunday morning, Aug. 7, Vernon Duerksen, son of our pastor, brought a stimulating message entitled "The Unusual Christ," a portrayal of Christ's uniqueness in pre-birth, nativity, life, death, and resurrection. The evening was devoted to sermon and song. Lowell Stoesz, student at Asbury Seminary in Wilmore, Ky., was guest speaker on Sunday morning and evening, Aug. 21. Respectively, his sermons were, "The Highway of Life," and "The Christ Mind," both of which showed the importance of progressive action in Christian experience. On Monday evening, Aug. 22, we were blessed with a talk by Jakob Duerksen from the Fernheim in the Chaco of Paraguay. He spoke in terms of biblical parallelisms, comparing the migratory history of the Paraguayan Mennonites from Canada and Russia to that of the Israelites from Egypt to the Promised Land. Out of such poverty comes unity. Mr. and Mrs. Rudolph Linscheid celebrated their diamond wedding anniversary, Wednesday afternoon, Aug. 24, with a family gathering in the church. All the children were present. The church wishes these faithful members God's richest blessings in the years to come. Clifford Koehn of this vicinity delivered a challenging message on Sunday morning, Sept. 4. In the evening, Miss Marie C. Stoesz of the Sudan United Mission spoke and showed a colored film of her work with lepers in the Beladja Mission Station of French Equatorial Africa. Let us continue to remember this work in our prayers.—Willis Linscheid, Corr.

—**Gospel Church, Mountain Lake, Minn.:** "Opening the Door of Faith" was the pastor's message on August 7. That evening Miss Lois Eitzen of our congregation and Ervin Klippenstein of Henderson, Neb, were married. Our pastor and family spent a few days at Maranatha Bible Camp in Nebraska, and then continued on to the Black Hills of South Dakota for their vacation. A son, Stanley Paul, was born to Mr. and Mrs. David P. Dick, on August 8. Mr. Hjalmer Erickson of the United Temperance Movement spoke in the absence of the pastor on Sunday morning, August 14. The "Fruits of the Spirit" was the theme for the Christian Endeavor Program Sunday evening, August 14. Jakob Duerksen of Fernheim, Paraguay, was the guest speaker Sunday morning, August 21. That evening Mr. and Mrs. A. F. Loewen observed their Silver Wedding Anniversary. Their son, Harvey Loewen, who is in I-W work in Gulfport, Mississippi, was home for the occasion. Our pastor was among those who attended and read a paper at the Study Conference in Chicago, August 23-25. Sunday evening, August 28, the King's Co-Workers Mission Society sponsored a missionary service, featuring pictures and messages on migrant work in the United States. Rev. Ben Nickel showed pictures of work in Alaska at a special missionary service at the weekly Wednesday evening family night service on August 31.—Mrs. Waldo Stoesz, Corr.

First Church, Philadelphia, Pa.: One hundred and four children were reached through our daily vacation Bible school, which was held in August. Men-O-Lan Retreats, which were under the direction of Pastor Bedsworth, attracted many of our city folks. Our congregation is celebrating its 90th anniversary from October 16th to 23rd, with a week of special services, starting with Homecoming Sunday and ending with a banquet, Saturday night, and the following day, dedication of the major renovations, which include new rest room, new pews and carpet. Andrew Neuenschwander, former pastor of the church, will be the guest speaker. Friends and former members are invited to join in this week of fellowship and praise to God for His faithfulness. "Opportunities of Working Among the Colored People," was the topic discussed by Erwin Wedel and Pastor Bedsworth at the Quarterly Conference of our district. The city of Philadelphia alone has 200,000 negroes, many living in the area of our church community. —E. Bedsworth, Corr.

—**Bethel Church, Inman, Kan.:** Mr. and Mrs. Vern Jantz and son left Aug. 19, for Oraibi, Ariz., where Mr. Jantz will teach in our mission school for the Indians. Henry H. Harder died Aug. 11, at the age of 86 years; a funeral service was held here Aug. 13, then the body was taken to Meade, Kan., for burial. Menno Ediger was ordained as a minister and elder on Aug. 28. Brother and sister Ediger and little daughter are serving the Mennonite church at Hanston, Kan. Elma Ediger and Doris Lee Enns spent two weeks, Aug. 8-19, in Topeka, Kan., teaching vacation Bible school, under the VS unit, at the Forbes Air Base. Visiting ministers recently were: Reuben Wedel from Grulla, Texas, Aug. 7; Marvin Ewert, chaplain of Bethel Hospital at Newton, Aug. 21; John Frank Enns from Kansas City also on Aug. 21; Corney Wall, was on his way to California to shepherd a church there, and Peter Ediger, minister at Fresno, Calif., Aug. 28; and Walter Neufeld, student at the Seminary in Chicago, Sept. 4. Verna Neufeld from here, and Richard Stratton of the Hesston Methodist Church were married Aug. 19.—Corr.

—**Grace Church, Pandora, Ohio:** Laurence Burkhalter, our minister of music, will leave this month for Ohio State University. We will miss him but our best wishes are with him for larger work. Ralph Balmer is our new minister of music, he is also teacher in our public school. Laurence Burkhalter and Miss Ruth Bixel gave us a violin and organ recital in the St John church in behalf of the Mennonite Memorial Home. Dr. Walter Schutz preached for us Aug. 14. Aug. 27, 28, the YPU of Middle District had an Ohio-Indiana Retreat at Bluffton College campus. Theme: "Jesus Calls Youth." Attendance was good. Harry M. Detwiler gave us a talk and showed pictures of his trip to Japan and Formosa. Born to Mr. and Mrs. Lyle Crow, a daughter, Shiela Kay; to Mr. and Mrs. Donald Basinger a daughter, Debra Jean, and to Mr. and Mrs. Gene Suter, a daughter, Alice Jean. Andrew Shelly solicited our church for the Seminary. In August we had guest teachers for the adult and young people's Sunday school classes. Twenty-five of our young people attended retreat at Friedenswald. During July our church had weekly Bible study at the Mennonite Memorial Home. July 10 our church attended farewell services for Vernon Sprungers at the Ebenezer Church. Our pastor and Mrs. Bohn took their vacation trip in August to Kansas. We were well taken care of but are glad to see them back again.—Corr.

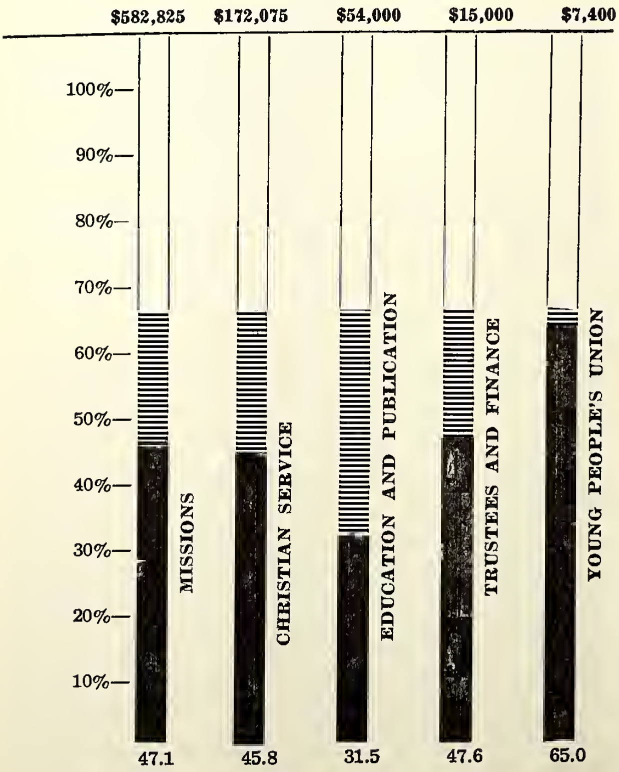
(Continued on next page)

—**First Church, Madrid, Neb.:** On May 22, Mr. and Mrs. P. F. Huebert from the Mennonite Community Church, Fresno, California, were with us in our Sunday morning worship services. They were visiting with their children and close relatives and friends of this community. They speak most highly of the work of Peter J. Ediger who helped organize the church in Fresno, and is now their pastor. P. E. Janzens from Caldwell, Idaho, still members of this church, stopped over on May 22 to visit with her mother and friends of Madrid, enroute to Bethel College, North Newton, Kan., where their daughter Janice was graduating last spring. Daily vacation Bible school was held in our church from May 20 to June 3, and we were using Scripture Press material. The Methodist Church joined our group in the work and we had 65 pupils, divided into 4 classes. The teachers were Pastor Norman Dalke, Mrs. Marian Doerksen, Mrs. Connie Michels, and Richard Henderson. Rev. and Mrs. John Esau and son Johnny surprised us with a visit July 29 on their way to Omaha, where they are making their home now. They stayed with us over the week end visiting all the families of this church and had charge of the Sunday morning worship service. In the evening we have joint services with the M. B. church where Rev. Esau then served with an evangelistic message. Brother Jakob Duerksen of Paraguay, South America, was with us Friday, August 12, and in an evening service he told us about the work and condition of the Mennonite people in South America.—P. A. Regier, Corr.

Investment in religion never impoverishes anyone.
Warren H. Denison

Conference Stewardship Chart

August 31, 1955



(Percentage of budgets met as of August 31, 1955)

■ Receipts to August 31; ▥ Short of Budget

☐ Remaining 4 Months of year (fiscal year ends Dec. 31)

An Old Story— With a Brand New Ending

Gladys J. Peterson

New York police, called by neighbors, broke into a dreary tenement a few months ago to find a sad and sordid spectacle—one that is no longer news in slum-infested regions. A dilapidated stove stood in the single room with its jets dispensing death. Empty whisky bottles cluttered a dirty table. And on the rumpled bed slumped two motionless figures.

The woman, Virginia Morton, 42, was already dead, but police were able to revive Francis R. Noble, 39, who told them a story of two lives slipping toward destitution. They had lost their jobs, were unable to find new ones, had spent all their money, and were about to be put out of the drab tenement room. They had no place to go, no money, no hope, nothing to live for.

They drank themselves into a semi-stupor before making a suicide pact. He was to strangle her and then turn on the gas jets. He remembered that she agreed to this and told him to hurry and get it over with. When he awakened he found her dead and turned on the gas.

However, when he was brought to court amazing new edidence was introduced. An autopsy had revealed that Miss Morton had died of a heart attack. The body bore no signs of strangulation. Evidently Noble had never brought himself to commit the deed he thought he had done. He was released . . . a free man.

"I'm free! I'm free!" he wept as he made his way out of the courtroom and into the crowded street.

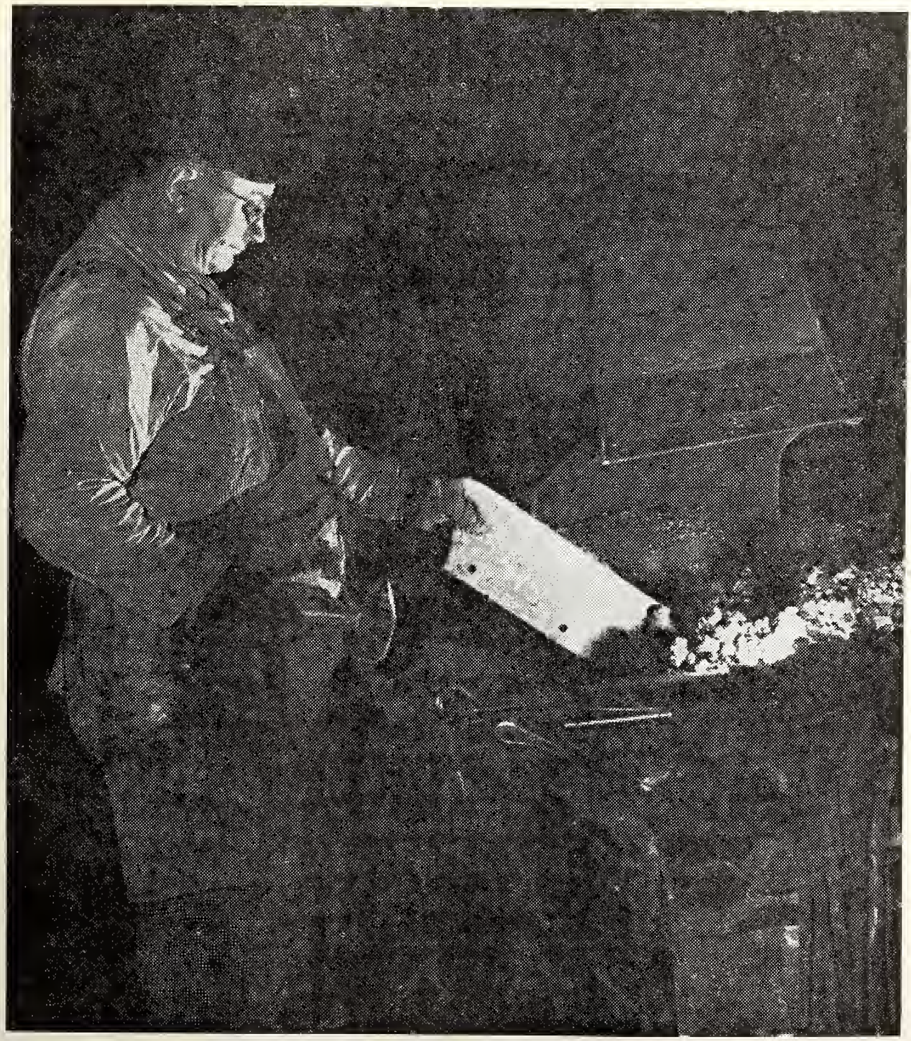
It was a new and unexpected ending to an old story. After thinking himself a murderer bound for prison, Francis Noble was now free. But WAS he free? The Bible tells us that "the ways of man are before the eyes of the Lord . . . and he shall be holden with the cords of his sins," Proverbs 5:21-22. This means that no man is really free, for "all have sinned, and come short of the glory of God," Romans 3:23.

However, the sinner is held by sin's cords only for as long as he wishes; for the moment he genuinely repents and receives Christ as Savior, the God Who sees all and knows all is ready to break the shackles and set him free. And if He "therefore shall make you free, ye shall be free indeed," John 8:36!

Francis Noble's drink-blurred memory was defective. God's memory is never defective; but to those who place their faith in the atoning sacrifices offered by His beloved Son He had promised "their sins and iniquities will I remember no more," Hebrews 10:17.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



(See Editorial Page)

Photo by Waltner

Do Right by Your Speakers

Roland E. Wolseley

The First Uraon Church

Puran Banwar

Volume 70 Number 38 September 27, 1955

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Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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The Reader Says—

A PLEA FOR FREEDOM OF INTERPRETATION

I am one who believes in a strange doctrine. Not so long ago I was told that it was dangerous. Does it mean that some of our church leaders want to dictate to me what I shall not believe?

God's Spirit dwells in me as He does in other Christians. Why can't some spiritual leaders trust me and others to be taught the meaning of the Bible by the indwelling Spirit?

I am one of those who holds to the doctrine called "Eternal Security." Before God I can say that there is no malice in my heart toward those who disagree or call it strange, dangerous, or something to be dropped.

My background, affiliation, and present place of service is all Mennonite. Please, may I continue to hold this view and still be a Mennonite? May I continue to draw comfort and incentive to holy living and service from Jesus' words that "No man can pluck them out of My Father's hands"?

Please, may I interpret the Bible as the Spirit teaches me without someone saying, "You shouldn't believe this"?

—Paul Friesen, I-W serving in Coalinga, Calif., Migrant Unit.

Western District Conference Women's Missionary Organization Condensed Program

October 18, 1955, 9:30 a.m.

First Church, Beatrice, Neb.

Song Service, Devotionals; special music;
'Bearing Precious Seed'
Mrs. Harold Graber
"Fields Are White Unto Harvest"
Mrs. Andrew Shelly
Offering

Afternoon Session

Business Meeting
"South American Experiences"
Mrs. Walter Dyck
Offering, and closing devotional service

Evening Session, 8 o'clock

Song Service, Devotionals, Special Music
"Our Paint Rock Mission"
Rev. Willard Schrag
Offering, and closing

Of Things to Come

Sept. 30 to Oct. 2—Oklahoma Convention, Hydro, Oklahoma

Oct. 14-16—2nd annual Missionary Conference of Eastern District, Zion Mennonite Church, Souderton

Oct. 19-21—Western District Conference, Beatrice, Neb.

MILLIONS WILL READ THE BIBLE TOGETHER

Led by citizens of the United States, people in over forty countries will follow the 12th annual observance of World-wide Bible Reading, sponsored each year by the American Bible Society.

Starting Thanksgiving Day, November 24, and continuing through Christmas, thousands of families will be reading identical passages of Scripture from the greatest chapters in the Bible. Lists of the passages, in convenient bookmark form, are provided by the American Bible Society, free of charge, to all who will use them. Again this year the Society has prepared the passages in Braille so that sightless people may join with others in following the readings.

President Dwight D. Eisenhower, who is honorary chairman of a national sponsoring committee of laymen, has issued a strong endorsement of the observance, as follows:

"Please accept my best wishes for the greatest possible success for this year's World-wide Bible Reading Campaign, to take place between Thanksgiving and Christmas. In this period between the two holidays, when Americans give thanks for their blessings and renew their hopes for a just and lasting peace in the world, all of us, of whatever religious belief, may well turn to the *Bible* for guidance and inspiration for the tasks which lie ahead. I hope that many individuals and many families will do so, and that they will continue this practice in the New Year, joined by men and women of faith and good will in other lands."

Editorials

FORGE AND ANVIL EXPERIENCES

As the blacksmith plunges his irons into the fire in order that he may shape them into instruments of usefulness on the anvil, so many a life comes in contact with the fires of discipline and the anvil of correction that it may become a better instrument in the hands of the Master-craftsman.

Could the iron speak when experiencing the forge and anvil, it no doubt would remonstrate seriously about this rigid treatment—at least if it were something like humans. For it is so easy to cry out "why" in the fires of testing and discipline, and so easy to complain at the treatment of the hammer and anvil. Yet without some such occasional experiences, we might easily become dulled, useless instruments, not equal to the world's needs and tasks.

If, when subjected to such forge and anvil experiences, we can but trust the Master-craftsman and have faith that He knows what He wishes to make of us, we would submit to these crucial molding processes with better grace. For if we resist and rebel against the difficult or tragic experiences of life, we may not only thwart the Master's plan for stronger characters which He is able to forge from such experiences, but we make ourselves miserable and useless in His hand. The tragedy masters us instead of we mastering the tragic experience. Herein is grave danger.

The forge and anvil have their place in developing stronger, better-tempered, more useful characters. When they do come, may we yield to the Master-designer and pray that we might be submissive in the severe process of becoming more serviceable instruments in His hands. Thank God that life is not all "flowery beds of ease."

UNDERLOADED LAYMEN

We hear much about overloaded ministers, or perhaps overloaded leaders, but we should give more serious thought to the underloaded laymen—to those individuals who, for one reason or another, are given no share at all in the active work of the church. Doubtless in any church there are such and in some churches certainly a large number.

If the church is to function properly, every member should have an active part and responsibility. There are diversities of gifts, but one body. Sometimes inactive members absolutely refuse to have any part in the activities of a church, but in far more cases the average layman would be glad for some part if along the line of his ability. There are certainly many abilities and undiscovered talents which could be put to good use. A good slogan for any church might well be "Some definite assignment for every member, old and young."

This takes time and careful planning. The minister with his council or board should study each individual member and consider his talents and abilities. Then, also, a list should be made of all the things the church might and should be doing. Then the person should be matched to the task best suited.

This may be over-simplification. Some may not care to accept assignments made. Perhaps the minister needs first a series of sermons on such themes as "to every man his work," "co-workers together with God," etc. The various possibilities of the church's activities could be outlined and interest created in trying to meet those needs. When the leader can inspire in the people a "mind to work" he has taken a great step toward supplying every member with an appropriate task and responsibility.

What about the older people who are no longer equal to strenuous work? Since they have much time on their hands, could they not be given a definite prayer list from time to time and asked to pray for such projects or persons and for the work of the church in general? Many have had much experience in living; perhaps they could share this with others. Some could still do visiting with the sick and shut-ins. Surely some use should be made of their many years of living.

The young people and even the children will usually be quick to respond to some challenging assignment. Most of them are eager to be a useful part of the church fellowship.

If the possibilities of a church in a community are carefully reviewed and outlined, there should easily be enough tasks to go around for every member to have a definite assignment, even in our larger churches. When the load is more evenly distributed it can be borne much more easily and more work can be accomplished. Ministers, to put new life into your church, work out some plan for every member to have a definite responsibility in the work of God.

STUDY THE STORY

Beginning with October the International Sunday School Lessons for the next six months will be a study of Luke's story of our Lord. Here is a splendid opportunity for all of us to make a thorough, detailed study of Luke's gospel as he records the Life of Christ. A daily reading from this interesting gospel; selecting choice passages; memorizing large portions; learning the contents of each of the twenty-four chapters—all this will be of real value to the Christian.

Reading from as many different versions as may be available may throw new light on many passages. Reading from different languages, where one is able to do so, is also a great help. For those who are able, reading from the original Greek will be rewarding.

May we not miss this chance for a devotional study of the gospel according to St. Luke. Pastors, Sunday school superintendents, and teachers can urge the careful reading and study, and at the end of six months our spiritual lives should be richer for having become better acquainted with our Lord.

Do Right by Your Speakers

ROLAND E. WOLSELEY*

A theological schoolteacher was invited, one day last summer, to preach two months later in a city 300 miles away. He accepted, proposed two possible subjects, marked the date on his calendar, and awaited further instructions.

The weeks passed but all he heard from the other city was a letter from a friend whom he had told of the invitation. The friend suggested that he stay at the friend's home if the church did not insist upon another arrangement. The church didn't; in fact it remained completely silent. So the theolog, trusting that he was still wanted, made the journey. He would be content merely to visit the friend, but it was an expense he did not plan to make at the time.

When he arrived he learned that one of his subjects had been announced locally and that he was expected by the church. His exact part in the service he did not know until a few minutes before he joined the processional. No attention was paid to him by the people who had invited him either before or after the service.

Furthermore, there were errors in the bulletin in the paragraph referring to his career. These had to be corrected verbally by the pastor during the service. Casually the host preacher apologized for not having sent the promised follow-up letter giving further instructions, although he had a private secretary. Had it not been for the friend this would have been a dull and lonely experience for the teacher, whose lodging and meals were evidently of no concern to his ministerial host.

This incident is an example of how to do wrong by a speaker. It did not happen to me, but in two decades of speaking before various church groups similar experiences have been mine. Therefore, I want to suggest a check-list of points for program chairmen and other church people responsible for speakers.

No one denomination is more of a transgressor than any other. Unsystematic, careless folk are to be found in all churches, just as methodical and considerate ones usually are around. Nor are church people any more in need of such a check-list than other humans.

Let us say that you are the program chairman of the Women's Guild, the Men's Club, or whatever group it is you serve. Do you usually do your best especially for the speaker who may be one of those good people who want to do their bits for the cause by speaking without making a charge? To make sure, examine this list.

1. *Be certain to clarify in writing* just what you expect of him or her (and let's use *him* from now on for brevity's sake). This memorandum should indicate which group he is to address, exactly what time he is to speak, precisely how long he may have and whether there will be time for questions. Also ask for a subject title and then use it. If you made the date months in advance, and get out a yearbook that lists his and other programs, send him a copy.

2. *Find out about your speaker.* If you don't see him listed in a national, regional, or professional *Who's Who,* ask him to send you a brief biographical sketch, emphasizing those points in his career which are pertinent to his appearance before your group (if he's speaking about Africa and has written a book about that country, get the facts on that; get the book, if you can, for display). If the local press or your own parish publications can use it, also get a glossy photograph of him.

3. *See if he has some special needs as a speaker.* Maybe he wants to mount a map, use a blackboard, or exhibit materials on a table. In your first letter or a subsequent one inquire about this. The older the speaker the more problems he may have. He may wear bifocals and require a podium or stand on which to rest notes. He may need a glass of water. Be sure the microphone or recorder is in good working order.

4. *Make the financial arrangements clear.* You can't do this if your group has no policy. Most church organizations do not and cannot pay fees except on extraordinary occasions. There ought to be a policy, something like this: 1. Pay speakers their expenses and at least a moderate fee if they make their living mainly from public speaking or if such earnings are clearly important as supplementary income to a salary that is far too small. 2. Pay expenses to those who do not need a fee but should not be expected to make long trips at their own expense. 3. Pay nothing to persons who are being sent by other organizations to publicize them or who have a duty to do the speaking and are not in need of either expenses or fee. With speakers from the local community this situation offers few problems; it applies chiefly to out-of-town speakers. Always let the speaker know your policy in advance. And then live up to it. Pay him promptly; if possible before he returns home. I know several ministers who were promised fees (and they deserved them) and had heavy expenses for the trips but the committees concerned forgot to send the checks; in two instances these men were fearful of being considered mercenary if they called attention to the slip, so they never were paid even for their outlay.

5. *Don't overlook the speaker's wife or husband.* Whatever you intend to do about the other member of the family, do it; leave no mystery. Be clear about whether he or she is expected, especially if the speaker is from your own community. Some-

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*School of Journalism, Syracuse University, Syracuse, N. Y.

times the program chairman doesn't know if the speaker is married, but an inquiry about his desire to bring some other member of the family will soon get the answer.

6. *Publicize the event properly.* If you have obtained the advance information accurately such publicizing consists primarily of sending news stories to the local papers, radio stations, and your own church publications (to the latter especially about events of considerable importance). Try to interest the journalistic media not only in announcing the event but also in covering (i.e., reporting) it afterwards. If there is hope of this, ask your speaker for a 300-word abstract of his speech and make enough copies for all publications and stations.

7. *Meet the speaker* at the station, airport, or bus terminal. If he's coming by car, be sure he knows where to go. Greet him with a car at the terminal and take him where he is to stay. Be sure to tell him in advance that he is to be met and how to identify you.

8. *Leave him alone* for awhile before his duties begin. Give him a chance to change clothes, rest, go over his notes, or assemble his exhibits. Don't sandwich in other duties without consulting him well in advance.

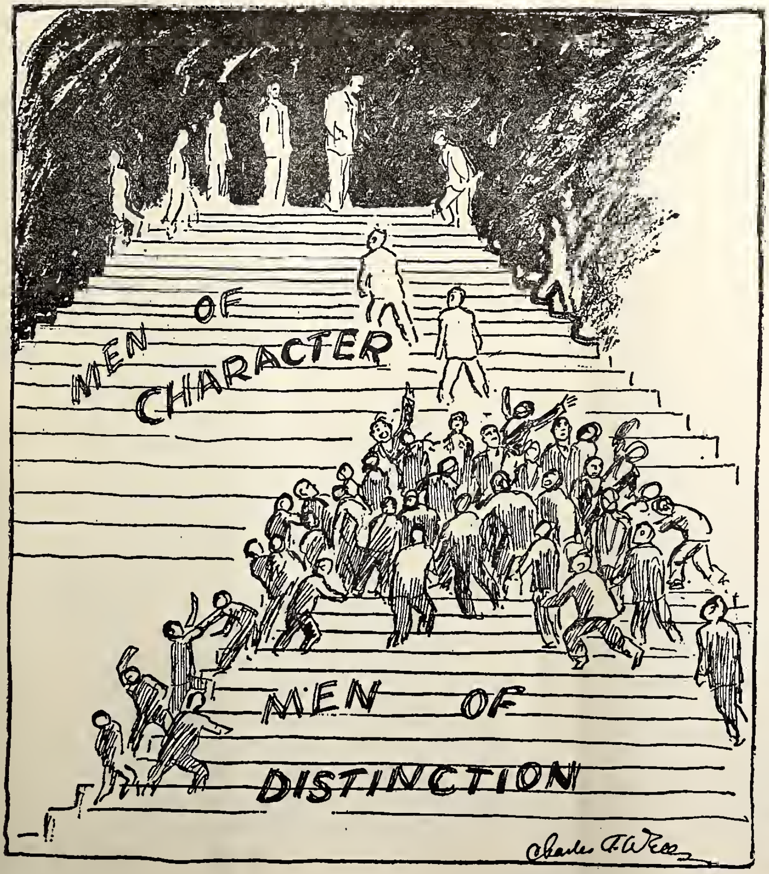
9. *Make sure he gets his meals.* Don't expect him to rush from the terminal to someone's house to have a hurried lunch or dinner before speaking. He may wish to eat lightly or not at all before giving his talk. Consult him; if he prefers to eat at his hotel let him.

10. *Check the day of his arrival if all is in readiness* at the hotel or some member's home where he is to stay. Make certain that the hotel provides adequate and clean facilities. Church speakers sometimes are put in hostels or dormitories; these can be seriously lacking in bathroom and toilet facilities and should be checked for the presence of linens, soap, towels, and other items.

11. *Introduce him properly.* The time has come for him to speak. Whoever is to introduce him should have a copy of his biographical sketch and should abstract the main points that will interest the audience and show the speaker's authority to deal with his subject. This step in treating speakers right is one of the most badly handled, in my experience. It hardly need be said, that the too wordy introducer is just as bad. The stock example of the introducer who takes almost as much time as the speaker is no exaggeration.

(Continued on page 607)

Distinction Without Character



Charles A. Wells

Everybody wants to be "somebody," get a bigger car, bigger house, belong to the right social set or club. We have put the accent on "distinction"—and forgotten character. Little men—who have neglected character—have then failed miserably because they achieved distinction without character. This is not only true in government circles. In the next ten years, as the big boom ends, we may see many business failures because management built an impressive profit structure and forgot integrity. When survival becomes the issue, integrity and character are deciding factors for men or institutions. There can be no real distinction without character, and character is the fruit of spiritual growth.

Mine Eyes Have Seen

GARY STENSON*

Since living in the big city of Chicago, my eyes have been opened to many things that I never knew existed. I have seen these things and they prove problems with which the Christian should cope. I do not have a solution, but perhaps you can form a solution of your own. I shall tell you some of the things I have seen and some of my thoughts concerning them.

I have seen children playing in the streets and on the sidewalks because of lack of playgrounds. I've seen children throwing a tennis ball against a building and calling that a ball game. One will stand on the sidewalk and throw the ball against the building and another will try to catch it without fumbling it. Three good catches and they change places. The girls play hopscotch and sometimes they, too, play this ball game. Some children had nothing else to do one evening, so they wrecked a wooden crate in which perhaps a stove or wash-machine had been shipped. Is this the way children should be brought up? Is this the reason for the teen-age gangs in the big cities? Why do parents allow this sort of thing to happen? I feel it is neglect on the parents' part. They are worried about making a good living and not on raising children. Sure, some parents do all in their power to raise their children, and do a very good job of it, but the average for these is very low.

I've seen young girls, perhaps nineteen to twenty-nine years old, walking the the streets with men who could well be old enough to be their fathers, yet they were clinging to them not as fathers. Their faces were painted up so much that their own fathers would hardly know them. Their hair had tints of gray in it to make them look older. It usually made me think of a secretary and her boss on a dinner date. Then, you can also see girls that seem nothing more than a hard shell. They have no softness that you usually see in a girl. Would you want to see your girl like these? Would you, young man, want to date one of these? Why do they become this way?

I noticed soon after coming to Chicago that manners and small courtesies do not exist except in few instances. Men don't get up to let a lady sit down on the buses, the "L," or subways. It is everyone for himself. No one seems to worry about another, just me and mine. You speak only to those who know you because others will think you are either crazy or trying to rob them, if you speak to them. Everyone distrusts everyone else. In the big city there is a lack of faith of all kinds. There is a tremendous lack of faith in God, and also a lack of faith in our fellow man. Would you enjoy living in this atmosphere?

There is a lack of a moral code in many parts of the big city. Murders, robberies, rapes, sluggings, swindling, embezzeling, and adultery are some of the most frequent headlines to hit the daily papers. It seems like it is not safe to go out after eight o'clock in the evening without a bodyguard. With these things happening, God must surely be left out. If people had faith in God and tried to abide by His word to us, there would be less of these crimes committed.

I have seen alcoholics lie in the gutter from being so drunk that they could not stand any longer. Men have fallen to these depths, maybe from having that first social drink with their boss or friend. To go down "Skid Row" and see all the men loitering around is a very sad sight. Ask them why they drink, their answer will be, as one fellow told me, he had to drink to live. To drink to him was the same as breathing to me. When man goes this far, it is not something to be amused at.

I've seen men, that, to me, have hit rock bottom as far as morals are concerned. These men are sex perverts. They have no concern for women but love another man as the normal man would love a woman. They act as "girls," and they hang around together. They often wear women's perfume. I've had to work with many of them, and it makes me sick to watch their actions and to listen to their talk. To think that men can act as these do, is disgusting and yet bewildering. Why do they act this way? What causes them to be like this? Is there something that can be done for them?

How can a Christian cope with these problems? These many questions are difficult for me to answer. I've worked with them and have tried to find an answer. As yet I have no sure answer. I look to the verse, Matthew 19:26. "But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible."

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*1-W Unit Leader, Alexian Bros. Hospital, Chicago.

Why Are Ye Fearful?

Matthew 8:26

Our fear is like a breeze that blows,
Disturbance first is small;
But soon the wind much fiercer grows
And tempests lash and fall!
How often fear possesses us,
Then even comes despair;
Till life becomes tempestuous
And more than we can bear!
Have we forgotten or ignored
The message at Christ's birth?
Fear not! Rejoice! for Christ the Lord
Brings peace (not fear) on earth!
To Mary too the angel said:
Fear not! He shall appear—
That Holy One, the Son of God—
Dispelling mortal fear.
When confidence is placed in Him
He makes the fears to cease;
'Tis sin and unbelief bring fear,
But His love brings us peace!

—Marie L. Olson in NOW

The Soul's Sincere Desire

This is my soul's sincere
Desire: eyes to see and ears
To hear, and a heart to
Understand; eyes to see
Earth's wondrous beauty and
Sordid ugliness; ears to
Hear exquisite harmonies and
The groans of the anguished;
A heart to rejoice in the
Good and the true, and to
Suffer with the sorrowing;
Faith to see light in
Hours of darkness; hope to
Expect triumph in the
Moment of defeat; love to
Appreciate those who would
Do me harm, and concern to
Persist in good will;
Conscience to register what
Is right and steel-ribbed
Will to do it: a penitent
Spirit and pure habits;
Courage to struggle on and
Daring to attempt the
Needful; buoyant anticipation
Of vistas over the hill;
Contentment of being, and
Peace of mind and soul
Passing all understanding.
This is my soul's sincere
Desire: to hunger for God
As a deer longs for water in
A thirsty land; to open every
Window of my soul that He may
Give guidance, bestow power,
And make of my life a
Benediction; to yield myself
Utterly to the living Christ
And follow wherever He leads
At whatever cost; to be His
Voice in proclaiming the
Gospel of good news; his
Hands in serving tables of
The needy; His feet in
Running errands of mercy;
To live with quiet trust in
Him which cannot be shaken;
To face death unafraid,
Sustained by confidence in
The character of God to
Insure man's resurrection.
This is my soul's sincere
Desire—at least there are
Hours when I wish that I were
Possessed by this yearning.
Help thou me, O God, until
I want this more than
All else that I desire.

—Kirby Page

Flashes of Thought

Planted as Seed

Walter Gering

Like a flash it dawned upon me as I sat and listened. It could not be done; it was utterly impossible. To be sure it could be done on the machine. But to do the same in everyday life—that could never be. Pilate was right!

For years we had been doing it. The inventive genius of man in this present age is almost beyond description. That which only a few years ago was considered as utterly fantastic—the imagination of an idle dreamer—today has become reality. There seems to be no end to the possibilities in the field of man's endeavor to produce new products. The use to which these products can be put is likewise unbounded.

So it is with the device known as the tape recorder. A few years ago it would have been considered a dream; today it is common possession in schools, churches and institutions. One twist of the dial controls and that which has been spoken in the past suddenly comes to life, repeating itself word for word just as it was originally given. This device is one of the marvels of our modern age.

Another twist of the dial and suddenly everything disappears beyond recall. Never again can these words be recalled; they are gone forever. It is this feature of the recorder which has made it such a popular device from the standpoint of economy. One single operation and all previous recordings can be erased and a new message transcribed. What matters is whether the messages agree or contradict each other. One by one they are erased to make room for a new declaration.

It was this which suddenly flashed the thought. The Sunday's message as delivered had been played back; the tape came to the end. There was silence. Next Sunday it would be erased and a new message recorded. This procedure has been going on for years.

There in the silence of the study, in retrospect thinking over the message it came—"what I have written I have written." Those memorable words of Pilate gripped the mind. It was true! To be sure the words—the message recorded on the tape—could be erased, never again to be repeated. But the words lodged in the hearts of the congregation could never be erased that easily. They had been planted as seed and would bear their fruit for good or evil. Humbly I knelt in prayer.

Let the words of my mouth
And the meditations of my heart
be acceptable in Thy sight
O Lord, my Strength, and my Redeemer.

The First Uraon Church

Here is what to me is a very important report from our Indian brother, Rev. P. A. Banwar. Let us remember that Surguja is only a part of our entire mission field in India. It used to be an independent state under British rule, until 1947. *When independent, the state permitted no gospel preaching. With the independence of "the whole" of India in* 1947 *a new constitution came into effect in the whole of India: and this constitution provides for religious freedom. Any religion can be preached and accepted in India. The gospel of Christ, too. But many people in India, and very specially in Surguja, would like to maintain the old closed doors. To know and accept the Father, as Jesus revealed Him, is not welcome to many in the orient as well as to the occident. Yet, those who accept, overflow with joy so that they dance. Now please do not think of American immoral dancing when you read this. "Dancing" as the word is used here, is like shouting "hallelujah," and it is expressed in India by men and women absolutely separate. It is their way of expressing "joy in the Lord."* (*II Samuel* 6:14)

John Thiessen
Executive Secretary
Board of Missions

Many of us were greatly concerned about the work in Surguja, because it lacked proper supervision. It had to be done, either from Champa or from Korba, by foreign missionaries. The state of affairs in Surguja continues to be such that foreign missionaries are not welcome. For this reason, mission representatives in Surguja are nationals. The challenge of Surguja came to us when Brother Stephen and Brother D. Ram approached us. Since Mrs. Banwar is of Uraon background and is well versed in the customs and traditions of the tribe, we could not help but accept the challenge. When we were married in 1936, it never occurred to me that my wife would prove to be my passport to enter the Uraon tribes in Surguja. We praise the Lord for this opportunity, and believing in the words of Paul in 2 Cor. 3:5, "Our sufficiency is of God," we moved to Surguja and we have made Ambikapur our headquarters.

The Uraon Tribe

Being a tribe, the Uraons isolate themselves from the rest of the Indians. Hindus and Mohammedans look down upon them because they have some traits which are characteristic of the lowest castes of India. Liquor, polygamy and hog raising are their hobbies. They have a rich cultural heritage which they have jealously guarded throughout the ages. They have their own folk dances, folk lore, and methods of merrymaking. Unfortunately, for centuries their legitimate individual rights and privileges were denied them, hence civilization and education is lacking. At present the Government is concerned in improving their social status and economic condition. Uraons are poor. Their income is dependent upon the harvest. They do not follow any of the prevailing religions in India. They believe in evil spirits which are invoked especially at times of great distress.

The Mission Work

There are at present five mission groups working in the Surguja district and all of them have concentrated their work among the Uraons. Since this particular tribe is open to the gospel, the Word of God, in a way, is restricted only to this community. The Lutheran National Missionary Society claim over 2,000 members in this area. In most cases, the spread of Christianity is not a matter of a personal spiritual satisfaction, but rather following the village leader or family group.

Our work is comparatively small. We have 15 evangelists as compared to 120 in the Lutheran National Missionary Society. Travel is very difficult, since the country is hilly and full of jungles. Although we are trying to provide the workers with bicycles, nevertheless, it will not always be easy to use them. We have ten out-stations and twenty-seven converts in five of them. One village with 22 families has expressed its desire to accept Christ and we are looking forward to that day when they will openly confess Christ, through baptism.

There are strong movements against proselyting in Surguja. The agitation set afoot by the Maharajah of Surguja, and other hostile groups, has greatly hampered the cause of Christ. In many places they have tried to drive away the evangelists by bringing false charges against them and by making their lives difficult, but praise God, they have failed.

Our First Church Building

Fourteen miles from Ambikapur live three of our convert families. They expressed their desire for a place of worship and one of them was willing to donate a piece of land. The workers decided to build a church with mud walls. They financed it through church offerings and free manual labor. The work started in great earnest and in two months the building was ready. Haste was required on two accounts, opposition from the non-Christians and the coming monsoon season. It was a pleasure to see our young evangelists carrying logs on their shoulders, making tiles, and working in mud during the hottest season of the year.

The First Mennonite Church in Surguja was dedicated on June 17. My wife, my daughter, and myself, all rode to this occasion on my bicycle. On the way we discovered that the river was in flood, so we had to wait on its banks for two hours. When the waters subsided we waded through waist deep water and arrived tired and hungry at Charpara.

From a distance we saw two big bamboo poles with white flags on them, which proclaimed a festival in that particular house. The house was decorated with leaves, flowers, and colored paper. After a formal welcome, which consisted of feet washing and the receiving of garlands, we went through the village in a procession. Since all of the evangelists, converts, and some prominent figures from the Uraon tribe were present, the procession looked pretty long. We marched through the village singing, drumming, and at places halting to give a short message. The non-Christian Uraons joined us in the procession. Arriving at the place of worship we formally opened it. Upon entering, every one went straight to the pulpit and gave his offering. The church building was then dedicated for its use as a place of worship. The dedication was followed by the observance of the Lord's Supper. The tribal dance, which was accompanied by Christian songs, started after dinner and lasted until the morning. What surprised me most was the fact that other Uraon non-Christians participated in the entire program, which gave us hope that at some future date this church will be filled to capacity. This is our first Mennonite church building in Surguja. We solicit your prayers that many such buildings will be erected in the near future to proclaim the truth of the gospel of Jesus Christ.

A Clear Conscience

Elaine Sommers Rich

A good conscience is not lost overnight. It slips away subtly in small ways.

For example, a woman writes advertising copy for a publisher. At first, it bothers her a bit to write, "You can't afford to miss reading this book," when she really believes, "This book isn't worth the paper it's printed on." But the job is her bread and butter; she does it, and next time it's easier.

Or a student reports that he has read five more pages of outside reading than he has. Only five measly pages. The prof will never know (true enough, no doubt!).

Or a man sells a secondhand motor for a few more dollars more than he knows it's worth. Business. Everybody does it.

A girl by the tone of her voice casts unfair suspicion on another, feels it's not quite right, but conveniently forgets it.

To such a person there may come a day when a Big Event shocks his fellows, who have not seen the gradual inner process. "How could it have happened to him!" But whether this occurs or not, there will come a day when he no longer possesses that priceless treasure, the inner peace of a clear conscience. Then the only hope is forgiveness in Christ and a new uncompromising beginning.

—Youth's Christian Companion

A Visit to the Leper-Mission Station

The Mennonite Mission Station to the lepers lies 81 kilometers from the Paraguayan capitol. It is built on a large land-holding owned by the MCC voluntary workers under the direction of Dr. and Mrs. Schmidt who carry on a farming program there.

These folks mostly serve a term of either three or six months and then return to their respective churches with a greater understanding and appreciation for that which Mennonites are able to do for their Paraguayan neighbors.

My wife and I received an invitation from Mrs. Dr. Schmidt to come over for the evening to their closing school program, which we gladly did. It is a one-and-one-half hour drive along the best Paraguyan highway. Few cars and fewer police patrols added to our pleasure. Somehow I have seldom gone that stretch, without being stopped and questioned by police.

We arrived there just a little before sundown, just in time to quickly look over their gardens and dig a few young shrubs and plants for our home here at Asuncion. They have a variety of plantings such as oranges, grapefruit, bananas, mulberries, peaches, pears, plums, grapes, and many native trees and shrubs. Many of the above mentioned plantings are in the experimental stages only. A great lot of damage was done recently by night frosts. We had supper at the Schmidts' and then went on to the newly finished dining room hall, where the school program was to be held. As a surprise to parents and guests, the teacher with her flock (nine pupils) had decorated the hall very nicely with green boughs. The children were highly excited in their joy and anticipation of the evening. The teacher, a voluntary worker from Neuland, a Miss Martens, led the children in song, had several dialogues practiced with them and had them say several good poems. Besides the doctor's children and those of our Mennonite workers, there were two boys and two girls with darker skins. Their voices mingled nicely and one could not help but think of the One who loves them all. The sincerity of the teacher and the gratitude of parents and children impressed us all. We felt that here foundations were laid, for lives of service in the Kingdom in years to come. A serving of ice cream and cookies was enjoyed by all after the program.

The work with the lepers is growing. More and more those ailing from that dreaded disease, find confidence in the doctors and their helpers at "Kilometer 81." Some eighty patients are attended to and mostly in their own homes. This is one way in showing those poor folks that someone does care.

—Mary and Otto Giesbrecht

Formosa the Beautiful

Martha Boschman

The first missionaries to Formosa under our Board of Missions, the Hugh Sprungers, write of the "breath-taking natural beauty of Taiwan." This thought is repeated in almost every letter or article by relief worker or missionary. The high range of mountains that runs the whole center of the island, the incredible green of the vegetation, the brilliance of the flowers, all are framed by the background, sometimes distant, of the sea. Those who work in Formosa speak of the fact that sin is just as ugly there as elsewhere.

The MCC has had a widespread and varied program of relief work. We are working with them and rejoice in the reports from the Glen Grabers, Dr. Roland Brown, and others. 1954 marked the first year we sent missionaries to Formosa, and early this year the W. C. Voths moved to Formosa from Japan.

Now we are happy to announce that three more workers will be sailing from San Francisco on October 1, destination Keelung, the northernmost port on the island. Marie J. Regier, Whitewater, Kansas; Martha Boschman, R.N., Petaigan, Saskatchewan; and Lena Peters, R.N., Winnipegosis, Manitoba, make up the trio. Miss Regier has served in China and was interned for almost four years until V-J day brought that period to a close. After intensive itinerating in United States, she was asked to serve in Paraguay. Here her ministry was with the women in the colonies, in addition to some school teaching. She is happy to be going to the Far East again and to use the Chinese (Mandarin) which is now the national language taught in Formosan schools.

Martha Boschman comes from nurses' training with the addition of a Bachelor's degree in Christian Education, from the Canadian Mennonite Bible College in Winnipeg. She is a sister of missionary Paul Boschman in Kobayashi City, on Kyushu Island, Japan. She was ordained on July 31 in her home church at Petaigan.

Lena Peters has also had Bible college training after getting her R.N. She was ordained at her home church in Winnipegosis in connection with a mission festival on September 11. It does much for the home church when one of their number goes out to represent them on one of the world's mission fields, near or far. Language study will be one of the main activities of these nurses. The Board of Missions is sending two nurses because we hope to carry on the medical work begun under the MCC. Taichung on the west side of Formosa, a city of 200,000 population, has a home for babies which will need the services of one of the nurses. A home for schoolchildren functions here also. Evangelistic work, begun in a bamboo chapel under Glen Graber's direction, new is housed in a more permanent building. Earlier this year Brother Voth baptized the first believers won through this effort. A faithful Formosan evangelist has worked steadily in this area.

At Hwalien, population 20,000, on the east side of the island, is a 35-bed hospital, now located in a good building. This particular ministry has been largely to the aboriginal tribespeople. Since so little is done for them the government is sympathetic and on the whole helpful. From the beginning it has been a concern of Dr. Brown (son of China missionaries Rev. and Mrs. H. J. Brown) that the means of healing the soul be presented at the same time as bodily healing. He has had nationals help in this task. It is in evangelistic work in Hwalien that Miss Regier will probably find her place.

From this brief account it can be seen that much of the 'pioneering' stage of the work is over, but our task now is more in the nature of a taking over of what has been well begun, "In the name of Christ." For some time both MCC workers and missionaries under our Board will be working together on the big task that is ours.

Missionaries in Formosa have tended to settle in cities, and the government has increased this tendency by refusing to have missionaries live among the tribespeople who are neither Chinese nor Formosan. Some Christian work has been done among them, but the results of that work must be conserved. The mobile clinics and small local chapels all serve to this end. When one considers that some of these people are only fifteen years away from head hunting, it is easy to realize that there is much patient teaching to be done.

This seems like a strategic time to carry on this work in Formosa. Our missionaries, as well as the MCC personnel, need all the prayer backing an informed constituency can give them. The names of these new workers should be added to your prayer list. Formosa needs to be in our thinking, not as a small, beautiful remote island, but as one of the areas of the world for which we have a responsibility. The "beauty of holiness" needs to be added in the lives of many, to the natural beauty already there.

If you would like to write these missionaries enroute, address them (air mail)

Passenger enroute to Keelung,
M/S Maren Maersk Voyage No. 7 FEO
℅Compania General de Tabocos de Filipinas
212 Marques de Comillas
Manila,
Philippine Islands

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

They Went to the Farm

Three young people from Minnesota and Pennsylvania found six weeks of varied activity in their summer work at the Mennonite Youth Farm, Rosthern, Saskatchewan. Marilyn Fuller, a schoolteacher from Jackson, Minnesota; Esther Buller, a produce employee from Mountain Lake, Minnesota; and Elva Nase, a student from Blooming Glen, Pennsylvania; became interested in the work of the Rosthern organization through reports that they had heard from others who had spent their summers in Saskatchewan.

Cleaning and Cooking

Esther worked in one of the farm's two invalid homes attending the patients. This included sweeping and dusting, as well as bathing patients, combing hair, making beds, preparing trays, feeding, and assisting patients from one place to another. During the canning season she supervised patients who assisted in the preparations of shelling peas, cutting beans, or cleaning gooseberries.

Marilyn took a turn at helping in the kitchen with its many and varied operations not the least of which was peeling potatoes, washing dishes, cooking pudding, and preparing trays. One of her large tasks was baking bread.

One day it had to be white bread, and the next day brown, except Saturday when buns and rolls were the order of the day. The smallest container she dared use for mixing was a tub, because the farm has 85 patients, children, and workers to feed.

Besides this Marilyn worked in the children's home which has nine boys and three girls. Some of these are crippled children and others come from broken homes.

Teaching and Counseling

She also took part in the teaching and counseling program of a children's camp for 170 boys and girls which was held on the farm for four days during the summer. She also spent time at a camp at Pike Lake where a similar children's program was sponsored by the Mennonite churches of Saskatoon.

The laundry of the invalid home was the place where Elva busied herself. This meant washing, mangling, and ironing for the patients and staff of the invalid home. Besides this there was cleaning to be done, and help that needed to be given in the kitchen.

The Mennonite Youth Farm has always provided ample opportunity for service for men and women from spring to late fall each year. Volunteers have been coming to the farm for the past nine summers.

This farm was purchased by the Saskatchewan Mennonite Youth Organization in 1944. They had begun holding retreats on this former dominion experimental farm four years before.

For $20,000.00 the youth organization was able to purchase this large farm with its one section of land, two large barns, piggery, chicken house, milk house, storage bins, and four large houses. The

(Continued on next page)

Esther Buller assists one of the patients in the invalid home of the Mennonite Youth Farm. 2. Esther with Marilyn Fuller and Evelyn Nase, the other two members of the summer service unit at the youth farm, help in the kitchen when the regular workers have the week end off. 3. Visiting the milk pasteurization plant of the farm the unit sees P. J. Dyck bottling milk.

Elva's regular place was in the laundry.

largest house was put to immediate use as a home for invalids, and it now houses 53. The other residences later developed into two children's homes that provide room for more than a dozen children each and a smaller invalid home.

Besides their regular duties the Voluntary Service workers took part in the devotions for each ward, joined in the singing for the sick each week, helped to pick vegetables and berries, and cleaned the garden. These activities were times of fellowship as well as times of service.

The experience of these young people who worked on the youth farm this summer is summed up in the testimony of one of them, "I am very glad I came."

Two boys from the children's home "assisted" Marilyn in picking peas.

Serving on the staff of the children's camp Marilyn teaches a class of boys.

PENCIL POINTS

Traveling on the train the other day I found myself in a coach filled with high school students returning from a big city convention. It was my privilege and obligation to observe them. They had seats and I didn't.

Slumped against the luggage compartment in the rear of the coach I made some notations on what high school folks do, at least while traveling en masse on a public conveyance.

They talk. In fact, these kids talked quite a bit. They hadn't all come from the same high school, but a week on a big adventure made close acquaintances.

They bustle around. The degree of vigorous activity here was high. Traffic between diner, wash rooms, and water fountain was continual. And no one went alone, moving always in pairs or committees.

They spend money. The conversations I overheard indicated that they spent considerably more in the diner than I would have. But then again things in railroad diners cost a lot, and I seldom attend.

They sing. And even better than singing they seemed to like to hear someone else sing. They found a serviceman who could sing moderately well by my standards, and apparently exceedingly well by theirs. At least, they raptured to his crooning. Added to this impromtu jam session was an alto who apparently had some experience in singing in places where popular music is habitually sung. She sang with her eyes closed. She tried to interest the high schoolers in group singing. Here it seemed that they could applaud together more vigorously than they could sing together. Since they were journalism students, they may not have been good singers.

Perhaps it was because the professional singer was a Negro and they came from a racial-sensitive state. Perhaps they didn't know the songs.

They sit on floors. The girls especially seemed to enjoy the kind of informality that sitting in the carpeted aisles brought. And then, modern skirts seem to lend themselves well to this posture.

They read, even if only fitfully. There was much commotion and activity, but some read for short periods. The kind of literature they read was not the best, but, of course, they were seeking recreation and not education at this point. Perhaps it was their way of exploring the world.

They make notes. One girl over whose shoulder I couldn't avoid looking made notations of things she wanted to remember from the trip. It was a list of names and addresses and telephone numbers. After one boy's name she noted: "No telephone. Sob!"

They sleep, though somewhat reluctantly. The coach lights remained burning much longer than usual. And even when the lights were dimmed the tumult and the shouting receded only gradually.

What's the point? Well, I don't have a moral for this. When tempted to search for one, I prayed that I should never grow so old that I would find wringing my hands over the activities of the younger set to be my favorite indoor recreation.

In this connection, I might point out that I stood on the train for over six hours and no one offered me a seat. This may indicate that I don't look old enough to be given preferential treatment, or it may infer other things.

But I was interested in noting what young people are doing these days. It was educational and refreshing. It seems they act pretty much like people.

—Maynard Shelly

A medical missionary, captured by Chinese bandits, was taken to their leader's cave in the hills. There was no doubt in his mind that he would be executed at once, but on his arrival the bandit chieftain was found in the throes of appendicitis and the doctor was ordered to attend him. With cautious anxiety, the other members of the band permitted him to prepare for the operation but watched him carefully as they handed him the knife which had been designated for his execution. The missionary cleansed it, purified it over the flames of the camp fire, and proceeded to restore the dying bandit's life. Those desperate men could readily understand the doctor's ability to cure. They had no difficulty in accepting his willingness to do so as a bargain for his own life. The thing they could not comprehend, however, was that he could take the same knife dedicated to his own death, purify it and employ it as the instrument for giving life to his enemy.

So we can also turn evil into good and thus reenact the first word from the Cross of Christ.

From THE MIRACLE OF THE CROSS
By Robert R. Brown
(Fleming H. Revell Co.)

HORN HONKS ON THE MESA

Arizona is a beautiful country. The mesas, the rocks, the flowers, the cornfields, the Hopi villages, and many other things, including the delicious Hopi apricots help make this country interesting and inviting.

Sometimes I felt like I was living in a foreign country because the Hopi way of life is so much different than ours. I wondered how and why they lived in such a deserted country. They are a peace loving, intelligent, and friendly people. The Hopi women still grind corn like the people did in Bible times and they carry their babies on their backs in their shawls.

As we drove through the villages at sundown we could see many Hopi fathers and mothers sitting outside by their doorsteps enjoying the cool breeze and watching the children play. Some families gathered outside for their evening meal.

There is one sad picture and that is that most of these Hopis do not know Christ. It is hard for these people to break loose from their heathen customs and become Christians.

Mudholes and Leaking Roofs

I spent five weeks teaching Bible school among the Hopi children in Arizona; two weeks at Moencopi and three weeks at Hotevilla. It rained during the first few days at Hotevilla. We had a big mudhole in front of the mission building. This attracted the children and perhaps led them to Bible school.

It also rained inside the building. Suggestions were made that we should have our classes outside because there the roof wouldn't leak. It was interesting to see all the children in the village come from every direction at the honking of the horn or the ringing of the bell which signalled the time for Bible school to start.

After all the Bible schools were over we took the children to Flagstaff to a Bible camp. Flagstaff is a beautiful place with tall pines and mountains and the weather is perfect. All those who had good church attendance and had memorized 50 Bible verses were eligible to attend the Bible camp in Flagstaff It was a privilege to take these children up here and teach them more about Christ.

Thus ended my weeks in Hopi land, and I'll always remember them. I found that a summer of Voluntary Service in Arizona has been the most interesting and enjoyable that I have ever had. I hope that more volunteers will be able to come next summer. I am sure that they, too, will feel that their summer was well spent.

The best way to prove your religion is not to argue about its facts but to produce its proper results.

Our Schools

BETHEL COLLEGE

Dr. Frank C. Laubach, world apostle to the illiterates, comes to Bethel College, Oct. 12, as the speaker for the sixty-seventh Founders' Day observance of the college, as announced by Pres. D. C. Wedel.

Frank Laubach and his wife first went to the Philippines as missionaries for the American Board of Commissioners for Foreign Missions (Congregational) in 1915. After many years with the Moros and learning their still unwritten language he worked out the now famous picture-word-syllable literacy charts.

In 1935 a group of New York businessmen organized World Literacy, Inc., of which Dr. Laubach is honorary president. His literacy teams have prepared lessons in 24 countries of Asia, 29 countries of Africa, 4 countries of the South Pacific island area, 22 countries of South and Central America, and 4 European countries. A member of last year's graduating class of Bethel College Mina E. Mina, of Cairo, Egypt, is at present preparing to be a member of his personnel in Egypt and the Near East.

A traditional phase of the Founders' Day program has been a thank offering to supplement the current expense budget of the college. The chairman of the board of directors, Rev. S. J. Goering will speak concerning financial needs of the college.

The Mennonite Singers under the direction of Dr. W. H. Hohmann will sing, "Balm in Gilead" and Rev. Arnold Epp and Rev. John Thiessen will present the invocation and benediction.

Rosella Reimer Duerksen and Rupert Hohmann presented a vesper service in the Bethel College Chapel, Sunday, Sept. 18, as the program for the annual Bethel family picnic sponsored by the alumni association.

Rosella Duerksen is a graduate of Bethel College and the Westminster Choir School. She has also completed two years at Union Theological Seminary, New York City. As a vocal instructor at Bethel College she has made many friends in this area.

Rupert Hohmann, son of Dr. and Mrs. W. H. Hohmann of the Bethel faculty, has delighted Newton audiences for many years with his violin appearances. He has studied with James Caeser, Wichita University, and continued his violin work with Robert Quick at Northwestern University, and at Philadelphia where he worked with the concertmaster of the Philadelphia Symphony Orchestra. Mrs. Duerksen and Mr. Hohmann were accompanied by Mrs. Erwin C. Goering.

After the vesper service opportunity was provided for fellowship around a pot luck supper.

"Chapel Meditations" the half-hour weekly radio program given by the Mennonite Singers of Bethel College is again being heard over Station KFH on Sunday evening at 10:30 p.m.

Since the spring of 1952 this program has been presented as a Sunday public service feature. A group of the Mennonite Singers under the direction of Dr. W. H. Hohmann completed a very successful concert tour of Europe this past summer.

The spoken word on Chapel Meditations is again being given by Dr. Erland Waltner, head of the Bethel College Bible department.

BLUFFTON COLLEGE

Registration began on the Bluffton College campus Tuesday, Sept. 13, with indications showing a slightly larger student body than usual. Included among the freshmen and new students are two German students, one Dutch student, one Formosan, three Puerto Ricans, and one student from the Canal Zone. All new students were introduced to campus life by means of various orientation programs and with the help of upper class "big brothers and sisters."

Several new faculty and staff arrangements have been made for the coming year. Rev. Dale Dickey will return to the faculty as head of the speech department and will assume the task of dean of men formerly held by Dr. Paul Shelly. Dr. Shelly will continue as Professor of Bible and as instructor in argumentation and debate.

David Flanagan, instrumental music teacher at Findlay high school, will be the assistant professor of orchestral instruments to replace N. Laurence Burkhalter who will study and teach in the school of music at Ohio State University. Earl Lehman will direct the Vesper Choir and teach some classes in addition to his teaching position at the Bluffton high school. Another Bluffton high school teacher, Lorain Basinger, will teach a new course being offered at Bluffton, Introduction to Agriculture.

New arrangements on the staff include: Carol Whirledge of Goshen, as college nurse; Mary Ann Kooker, assistant to the registrar and Mrs. Kathryn Kolter of Rockford, Ohio, as the temporary house mother in Ropp Hall, the boy's dorm.

Many improvements in facilities were made this summer on the campus in preparation for the new school year. Among the most noticeable improvements are: the new furniture in Lincoln Hall, the girl's dorm; newly painted halls and stairways in both men and women's dorms, and a redecorated Hirschy House. Less noticeable, but important, was the refinishing of the gym floor in Founders Hall and the resealing and waxing of the floors of the locker rooms. The library floor also received the same treatment.

Camp Friedenswald was the site chosen again for the preschool retreats for two groups from Bluffton. From Sept. 3 to 5 the faculty held their annual retreat, and from Sept. 6 to 8 the Student Christian Association met to plan for the 1955-56 school year.

FREEMAN JUNIOR COLLEGE

The annual Faculty Retreat was held on the Northern District retreat grounds at Swan Lake the first two days of September. During this time committees met and plans were made for the coming year.

School practices and policies were evaluated and rethought.

Ample time was also devoted to meetings of a spiritual nature. Rev. Herbert Fretz, who served as retreat speaker addressed the group twice. In his first address he challenged teachers to meet the mental needs of students. He related an example of Christ doing this when he met Nathaniel. He dealt with his needs and sent him on to greater things. In his second address he emphasized the moral challenge teachers need to bring to students. Here he cited the example of Christ speaking to the Samaritan woman. Christ was not satisfied with imparting knowledge alone—he touched on the moral problems of people.

The lakeside prayer services held at sunset each evening were an inspiration and gave one a special awareness of the presence of God.

Periods of recreation and fellowship at mealtime were welcome additions. This year a special feature was added to the retreat program. Members of the Board of Directors and their families were guests of the faculty for the last evening.

The fall term of the 1955-1956 school year began the second week in September. Although enrollment statistics are not complete due to late enrollments preliminary surverys show an increase in both the College and the Academy. The largest increase over last year is in the second year college class. As might be expected, most of the students come from South Dakota, but five other states have made contributions. They are Montana, Minnesota, Nebraska, Kansas, and Iowa. Germany is the only foreign country represented on the campus this year.

MENNONITE BIBLICAL SEMINARY

The seminary opened its eleventh year with a joint chapel service on the Bethany Seminary campus. Dr. Robinson, president of Bethany Seminary, welcomed the students and gave the opening address. In the afternoon of the same day, Sept. 8, a special program of orientation was planned for the new students. Dr. Pannabecker gave a word of welcome to the students and gave the background history of the seminary. The students were also introduced to the Kenwood Community in which the seminary buildings are located. Library and Business procedures were explained by Miss Magdalen Friesen, librarian, and John T. Neufeld, business manager. Ramon Jantz presented the Woodlawn Mennonite Church.

In the evening of the first day of orientation Don Smucker gave a message on the "Role of the Seminary." The practical work program for the coming year was explained by Andrew Shelly who is the practical work director for the coming year.

On Friday morning the students and faculty of the seminary met for a chapel service at the Woodlawn Mennonite Church. In the evening of the same day an all-school reception was held at the Bethany campus where the faculty and staff of both institutions were introduced. A fellowship supper on Saturday evening was held in the church where students had an opportunity to get to know each other and to get better acquainted.

DO RIGHT BY YOUR SPEAKERS

(Continued from page 597)

12. *Arrange for the proper handling of questions,* if there is a period for them. Have someone prepared to handle them, especially in a very large auditorium, or arrange with the speaker to handle his own.

13. *Take the speaker in tow* after the speech. Don't let the poor fellow wander into the social part of the session or into the disappearing crowd unattended by someone from the group.

14. *Take the speaker home* or to his hotel or his train. That is, if he is going promptly and would appreciate transportation and did not come in his own car. At least get a taxicab for him. Now also is the time to pay him for his work or reimburse him for expenses or at least arrange details of disposition of the debt. A few groups have offered to send me a check in advance; this saves embarrassment about expenses.

15. *Send him a note of thanks.* It takes only a few minutes to write it, but such a note shows thoughtfulness, especially if your speaker has come out of the goodness of his heart and obviously has worked hard to give you a specially-prepared talk. He'll be more willing to come back some day. If program chairmen would see that the fifteen points listed here would be checked carefully, church speakers' lives would be made easier.

—From CHURCH MANAGEMENT, by special permission.

MCC *news & notes*

WORKCAMP IN MEXICO

Twelve Mennonite VS'ers painted the 30 bed regional hospital at Cuahtemoc, Mexico, during this summer's workcamp and tour. This hospital is located near the Old Colony Mennonites and serves them as well as the Mexican community.

The VS'ers found that life in such a hospital has excitement. In a country where some of the men are armed with revolvers, an argument can easily mean more patients for the hospital. And painting in the hospital made the VS group a part of the everyday happenings. Many of the group watched an appendectomy, the birth of a baby, or other minor operations.

The workcamp was climaxed by a community open house and a dinner given by the doctors of the hospital for the VS group.

The Cuahtemoc hospital staff includes three nurses and acting administrator sent by MCC. Since the poverty of the community is intensified following four years of drought, the hospital is conspicuous for its lack of facilities and equipment. There is no running water, electricity, X-ray machine, sterilizer, heating facilities, or adequate apparatus for administering gas.

(Continued on next page)

Willard Smith, director of MCC in Mexico during the past year and professor of history at Goshen College, led the VS group tour of historic sites in Mexico for two weeks before the workcamp.

TWO NURSES FOR KOREA

Margaret Wiens, Vancouver, B.C., and Bertha Kornelson, Abbotsford, B.C., have been appointed to serve as nurses in the MCC program in Korea. They will sail about the first of October. In Korea they will be assigned to children's hospitals at Pusan or Seoul.

Miss Wiens and Miss Kornelson are members of the Mennonite Brethren Churches at Frazerview Vancouver and Abbotsford, B.C., respectively. They have been working in the Vancouver General Hospital as night supervisor and operating room worker specializing in orthopedic work.

SOCIAL WORKER AT PRAIRIE VIEW

Mrs. Hans Regier of Whitewater, Kans., began as a part-time social worker at Prairie View Mental Hospital, Newton, Kans., on Sept. 9. Mrs. Regier is active in the Newton Council for Retarded Children, has done some social work and taught high school and college. She will handle contacts with patients' families, take social histories and other related activities at Prairie View.

Herb Wiebe, Abbotsford, B.C., and Joe Hoover, Goshen, Ind., also began work as psychiatric aides at Prairie View in September.

MEETING OF CONTINUATION COMMITTEE

Representatives of the Friends, Mennonites, and Brethren met as a Continuation Committee at Quaker Hill, Richmond, Ind., on Sept. 15. They discussed here mutual concerns growing out of the July, 1954, conference at Bluffton, Ohio. Orie O. Miller and William T. Snyder, Akron, Pa., represented the Mennonites; Errol Elliott and Lewis Hoskins the Friends; Ora Huston and Ralph Smeltzer the Brethren.

MCC HEADQUARTERS

Mrs. Edna Schroeder and her two children from Mt. Lake, Minn., joined the MCC staff at Akron, Pa., Sept. 7. Mrs. Schroeder will serve as cook at headquarters. The Schroeders come from the Bethel General Conference Mennonite Church at Mt. Lake where Mrs. Schroeder was an active member.

Since her husband died as the result of an accident in 1949, Mrs. Schroeder has worked at the Mt. Lake Cream Station and in the school lunch room.

Erma Miller and Emma Troyer, members of the Amish Church at Sugarcreek, Ohio, have been helping in the kitchen at MCC headquarters since the first of August. They returned to their homes on Sept. 16.

Junior Program and Lesson Material

Material for Midweek Bible Study Classes or C.E. Groups

THROUGH THE YEAR

The first unit in a series of program helps for use with junior age children. It includes ten complete programs for special occasions such as New Year's Day, Easter, Children's Day, Advent, and six other days. The unit has excellent poster suggestions, interesting stories, and project ideas.

WE WOULD SEE JESUS

This book represents a twelve lesson study of the life and teachings of Jesus. An inspiring worship service accompanies each lesson and there are well-chosen stories for each program. Picture lists and hymn suggestions are helpful aspects of this unit.

ADVENTURES FOR CHRIST IN COLOMBIA

A mission unit to acquaint the juniors with the work in Colombia. The six lessons tell of the boys and girls, the work, the missionaries, and many other things of interest about this mission work in South America. The stories in the worship service outlines are true stories from South America. The author is a missionary in Colombia.

LIGHT COMES TO THE CONGO

Another mission unit about the work in the Congo in Africa. The seven lessons present worship service outlines centered around stories or articles of actual happenings on the mission field. The author of this unit is a former missionary to the Congo.

Available at your Mennonite Book Stores:
Newton, Kansas; Berne, Indiana; Rosthern, Saskatchewan

LIBRARY
BIBLICAL SEMINARY

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

The Seminary Family Picture. (See page 610 for identification)

The Scope of Evangelism

Walter McDowell

Friedenswald—Woods of Peace

Christina Harder Duerksen

Reactions to the Study Conference

Volume 70 Number 39 October 4, 1955

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The everchanging seasons
In silence come and go;
But Thou, eternal Father,
No time or change canst know.

O pour Thy grace upon us,
That we may worthier be,
Each year that passes over,
To dwell in Heaven with Thee.
Mennonite Hymnary

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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The Reader Says—

Dear Editors:

Upon the article "Concerning Eternal Security," by Boyd E. Bonebrake, in *The Mennonite,* Number 35: I do not believe in "salvation by works," Eph. 2:9, but in the truth "By grace are ye saved through faith, it is the gift of God," Eph. 2:8.

I know that "who is born of God," John 1:13, and "whosoever believes in the Son of God, *shall not perish,* but have eternal life." (John 3:16.)

"My sheep hear my voice, and I know them, and they follow me, and I give them *eternal life;* and they shall *never perish,* neither shall any man pluck them out of my hand. My Father, who gave them me, is greater than all; and no man is able to pluck them out of my Father's hand," John 10: 27-29. Is that eternal security?

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. 8:35, 38, 39.

But "Ye must be born of God," John 3:7b.

F. F. Janzen
Paso Robles, Calif.

Dear Editor:

The article "The Hidden Treasure; The Precious Pearl," (September 13) was a real blessing to us. It was filled with rich scriptural truth from beginning to end, and, I believe, will be used for the glory and praise to the Lord Jesus Christ for all eternity.

We should like more of its kind.

Noel D. Sprunger
Berne, Indiana

Of Things to Come

Oct. 8—Eastern Dist. Conf. Brotherhood Annual Meeting, Hereford Church, Bally, Pa.
Oce. 9—Western District S. S. Convention at Lehigh, Kansas, Mennonite Church, 2:30 p.m. and 7:30 p.m.
Oct. 14-16—2nd annual Missionary Conference of Eastern District, Zion Mennonite Church, Souderton
Oct. 19-21—Western District Conference, Beatrice, Neb.
Oct. 23-30—Reformation Week
Nov. 24—Thanksgiving Day
Nov. 27—Advent Sunday
Nov. 30-Dec. 5—Council of Boards, Newton, Kansas

THE SEMINARY FAMILY 1955

(See cover picture)

Front row, left to right:
Daniel Graber, Goshen, Ind.
Waldemar Janzen, Waterloo, Ont.
Eleanor Wismer, Hilltown, Pa.
Betty J. Pannabecker, Peoria, Ill.
Margaret Salzman, Nappanee, Ind.
Leola Schultz, Bloomfield, Mont.
Max Miller, Freeman, S. D.
Arthur Dick, Waterloo, Ont.
Second and third row together by couples:
Mr. and Mrs. Menno Bergen, Aberdeen, Sask.
Mr. and Mrs. Arthur Isaak, Aberdeen, Idaho
Mr. and Mrs. Jakob Duerksen, Fernheim, Paraguay
Mr. and Mrs. Glen Boese, Springfield, S. D.
Mr. and Mrs. Walter Neufeld, Inman, Kan.
Mr. and Mrs. Ramon Jantz, Drake, Sask.
Mr. and Mrs. Merle Epp, Hampton, Neb.
Mr. and Mrs. Delton Franz, Buhler, Kan.
Mr. and Mrs. Ronald Krehbiel, Berne, Ind.
Mr. and Mrs. David Schroeder, Altona, Man.
Mr. and Mrs. Alden Bohn, Pandora, Ohio
Mr. and Mrs. Floyd Bartel, Hillsboro, Kan.
Fourth row:
Walter Eisenbeis, Waterloo, Ont
Roy Henry, Pekin, Ill.
Ernest Neufeld, Chicago, Ill.
Robert Coon, Dayton, Ohio
James Waltner, Marion, S. D.
Donald Wismer, Hilltown, Pa.
Raymond Reimer, Steinbach, Man.
Ernest Porzelius, Gridley, Ill.
Don Kaufman, Marion, S. D.

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

REQUIREMENTS FOR CHURCH MEMBERSHIP

That there is a great variation among churches in the manner which new members are received is well known. There is a general feeling that there should be more uniformity in admitting new members. Just what should be the requirements for membership? Obviously, more than just a brief course in catechetical instruction.

At the recent Study Conference on the Believers' Church in Chicago, the findings committee in their report mentioned a threefold requirement for church membership. These requirements follow:

1. The conscious acceptance of Christ as personal Savior and Lord, giving evidence of an intimate and vital relationship to the person of Christ in terms of His Saviorhood and lordship which issue in saintly conduct, and out of which the believer can speak with heartfelt conviction. The conversion experience or inner quiet decision must confront the individual with his own sins and his need of a Savior.
2. An informed willingness to participate in the fellowship of the church, to live a life of separation from the world, to witness openly of his experiences with Christ.
3. Accepting the authority of the Word of God and willingness to study it.

We note such phrases as "giving evidence of an intimate and vital relationship," "saintly conduct," "a life of separation from the world," "speak with heartfelt conviction," "to witness openly." Too often such phrases are not definitely tested in the lives of those seeking membership. In our eagerness to receive more people into the church fold, we may be inclined to make such membership too easy. The standards for becoming a Christian and member of the fellowship must be kept high.

YOUTH AND THE CHURCH

J. Edgar Hoover, of the FBI, states as his conviction that a child should definitely be required to attend Sunday school, whether he wants to or not. His reasoning is well worth pondering.

But there is a tremendous advantage in conditioning the child so that he really wants to go to Sunday school and church. The attitude of the parents should be so joyous and eager to attend that the same spirit lays hold of the child.

A study has recently been made of the youth work in our churches to determine the "state of the church in relation to youth as revealed through interviews with youth themselves." Among the many things revealed by this survey were such as, youth wants to feel that they are a part of the church, and that there is a place for them. They feel that more adult leaders with better training are needed. They feel the church is weak in providing opportunities for them to put into action the Christian convictions and attitudes they develop in church. They are interested in working together with other youth groups of other churches. Youth are often not challenged to give themselves to religious vocations.

It was also observed that, as a rule, small churches make less provisions for their youth; that more provision was made for the senior-high age than for older youth. When inactive youth and young adults were asked why they dropped out of church activities, 32 per cent of the youth and 25 per cent of young adults said they lost interest and were bored since the youth program did not meet their personal need.

The church's big job is to give every young person a living Christian faith, but they can be led to the Christian experience by various paths. Too often there is a wide gap between what a church is doing and what it might do for its young people. Perhaps we should **plan for a "study conference"** on "Youth and the Church."

TRIPS AND RETREATS

The retreat programs of the church have been steadily growing and enlarging in scope. Today, retreats are not planned only for the children, but for adults as well. There are ministers' retreat, missionary retreats, young family retreats, Sunday school groups, week-end church retreats, etc. The regular district retreat grounds are usually booked full for the summer.

The adults need retreat experienecs as well as the youth. In the quiet and peace of a retreat they should revalue their activities and life. Usually they think they are too busy to spend most of a week together as a family in some religious atmosphere. But the relaxed quiet and peace in the Christian setting may be just what is most needed.

Vacation trips are often too hurried in an attempt to see so much that we lose our sense of wonder. Often we return more worn out than rested. Such trips should be more leisurely, more restful, and more given to the spiritual reviving.

Whether next year's vacation be a retreat or a trip, there are certain values we should hope to receive from such: rested bodies and minds; revived spiritual awareness; greater appreciation for God and His works; more love for people; more thought to the spiritual things of life; and a deeper appreciation for our own homes and communities.

Evangelism, What Is It?

The Scope of Evangelism

WALTER MCDOWELL*

In the Believers' Church Conference in Chicago, one of the leading papers presented the thought that in the church today there seems to be a "confused sense of direction." If every scriptural issue were faced squarely and studied in the light of the Scripture, this condition would not be so prevalent. The "confusion of tongues" caused by many outside influences has caused some to misinterpret scriptural principles, and has caused others to seemingly ignore some principles given for our guidance. Especially, has this been true in regard to the nature of the church and the function of the various gifts to the church.

The Church of Christ, of which we are members, has been given a great task. Primarily, the task is to bring glory to Christ who is the Head of the Church. There are two phases of this task that are of special importance to us since these phases of church activity are our obligation fulfilled by the guidance and the empowering of the Holy Spirit. These two phases are, first; the presentation of the "Good News" in such a way that the sinner will accept the salvation which Christ offers freely by His Grace, Eph. 2:8-9; and then secondly; to bring that sinner (now saved by grace) to a life of willing consecration and service to the Savior.

The first phase of this task; that of proclaiming the gospel with the purpose only of bringing sinners to Christ, has been at times under severe criticism. Here we must raise the question which is before us: What is Evangelism? and What is its scope? Webster says that evangelism is "the preaching of the gospel with effort to convert hearers to a religious faith." Is there any other authoritative definition? I know of none. From this definition we can infer, that evangelism is limited to the process of being saved. The re-establishment of the relationship between a Holy God and a sinful human being is a crisis experience of sufficient importance that it should stand foremost in Christian experience. This crisis experience may have varied amounts of emotional accompaniments, and may be followed by other crises of a subordinate nature. Without this initial crisis experience, in which man is restored in fellowship with God, man is eternally lost, hence its importance. This experience which is the New Birth is the only means of entrance into Christ's kingdom. Since it is the beginning of a new life it is the prerequisite for growth and development of Christian life and character.

Granted that the new birth of the sinner is the objective for which the evangelist may strive. Are we going to be satisfied with this achievement only? Some are completely satisfied at this initial juncture and will suspend all activity as far as this individual is concerned. But the newly converted individual is only a "babe in Christ" at this point, and the church must use every effort to bring him into fullness of joy that comes when one lives a life that is pleasing to the Lord.

The Scripture points out a further task, in Eph. 4:11-12, the important function of gifts to church; for the *perfecting* of the saints and for the *edifying* of the body of Christ. After an individual has accepted the gift of salvation, he needs the counsel of pastors and the instruction in the Word from teachers. Some feel that this phase of his experience is still in the realm of evangelism. It is comparatively easy to convince an individual to accept the gift of salvation, but it is an entirely different matter for that individual to give his talents over to Christ to fully obey His demands. Too many accept the "Saviorhood" of Christ but have not accepted His "Lordship" over their lives. This second phase of his experience calls for dedication of self; and is far beyond the realm of evangelism that leads him to accept the gift of salvation.

Undue importance is often placed on certain phases of Christian life and experience. In modern religious circles there seems to be a continuous conflict between those emphasizing Christian culture and those who stress Christian redemption. This variation of emphasis need not lead us to an "either-or" decision, but should drive us to our knees as we search the Word of God which is our only guide in spiritual things. The gifts to the church as enumerated in 1 Cor. 12 are not centered in one individual, but in many persons. It would be presumptuous for any one individual to say that he possessed all of the gifts, or, that the gifts which he possessed were more important than the others. Each gift has a particular realm wherein it functions. It is indeed a sad state of affairs when Christians criticize some part of church activity just because their talents are not in that particular field. "Are all apostles? are all prophets? are all teachers? . . " 1 Cor. 12:29-30. Let's not be guilty of encroachment in the matter of gifts, just because our talents are limited to one certain field of Christian activity.

"We are laborers together with God." As we faithfully serve with our gifts in their particular realm of action, we support each other in the great work of glorifying Christ our Head. We will then rejoice together, in seeing lost souls come to the Savior, and also, we will praise God together as they willfully step into a life of sacrificial obedience as they are led by the Holy Spirit of God.

***Pastor, Immanuel Church, Delft, Minnesota**

Friedenswald -- Woods of Peace

CHRISTINA HARDER DUERKSEN*

Was this to be just one more place to go to? Or was there a deeper meaning to the name Friedenswald. Due to the train being delayed for more than six hours because of an obstruction on the main line, a carload of us arrived at our destination after lights were out and early comers were sound asleep. A deep peace seemed to brood over the place. Only the airplanes droned their song along highways of the sky. Shown to our cabins, we were soon settled for the night.

Peace at Dawn—As day dawned, we looked out at our surroundings. Tree covered knolls were on all sides and some distance away at the foot of the hillside lay the lake from which the mist was slowly rising. Robed figures could be seen hurrying to the shower house. Breakfast was to be served at 7:30, daylight saving time.

Peace at Mealtime—Meals were served in the fine new building erected by the Central Conference churches. But could there be peace with all the chatter and clatter that accompanied our mealtimes? Yes, there was the peace that came from a well-organized routine: cheerful cooks in the kitchen, wholesome food on the tables and informal seating arrangements so that conversations started outside could be continued or old friends could choose to sit together. Board members, mission candidates, and furloughed missionaries rubbed elbows—even washed dishes together and thus really got acquainted.

Peace in meetings—Daytime meetings were out under the trees. Evening gatherings were in the dining hall. No street noises crowded in, no roar of motor vehicles rushing by, no outside duties called. Devotional periods, prayer times, discussion groups, and missionary messages filled the allotted time with both challenging and inspirational moments. There was peace of heart—not from hearing of the great need everywhere nor from the messages through film and slides. Peace of heart came from realizing afresh that the Lord of the harvest knew the needs of each country and that it was He alone who could thrust forth laborers into his harvest.

Boating at Friedenswald Mission Conference; l. to r.: W. Shelly, L. Troyer, Mr. and Mrs. G. G. Epp.

To one whose chief interest in three decades had been the land of India and its needs, it was a great experience to meet missionaries from the Congo, from Formosa, Paraguay, the American Indians, and Mexico. How very much alike the problems in all the fields are.

Group fellowship—Between sessions small groups could be seen visiting, counseling, praying, or just getting acquainted. Older workers were an encouragement to those about to go into new work. The recounting of God's marvelous dealings with individuals as well as with the needs of various fields was a source of strength and joy.

(Continued on page 624)

Members of Board of Missions: seated, l. to r.: Pannabecker, Thiessen, Wedel, Suderman, Goering; standing: Troyer, Epp, Wiebe, Thiessen, A. Shelly, W. Shelly, King.

Outdoor meeting, Friedenswald Mission Conference

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*Returned missionary from India

Reactions to the Study Conference

In the following excerpts from letters received, some of the delegates to the Study Conference on the Believers' Church give their impressions of the conference and its value for our churches. May these statements encourage us to continue in our diligence to bring home to our District Conferences and individual congregations the blessings obtained.

P. K. Regier
Executive Secretary

"WHAT THE STUDY CONFERENCE ON THE BELIEVERS' CHURCH MEANT TO ME"

It was important to me that brethren from the various congregations often geographically removed from each other and ethnically not of the same background, met on common ground. We sensed a feeling of belonging together, based on a higher level than that of blood kinship. Conferences of this nature, I believe, will help us to weld our General Conference Churches more closely together, such union being necessary for a more effective witnessing in many fields.

G. Lohrentz
Winnipeg, Manitoba, Canada

The Study Conference in Chicago to me was an open confession on the part of General Conference, that we have missed "the high calling of God in Christ Jesus." This Conference gave me great encouragement, as there were strong indications that many pastors and leaders have a deep understanding of the scriptural standards required of His people and His church; and earnestly desire to have our churches become strong spiritual churches carrying out faithfully God's Divine program.

Walter McDowell
Delft, Minnesota

My reaction to the conference is that it was an outstanding event in General Conference experience and history. It is significant for any group to go back to try to get a vivified concept of how the church in general and itself in particular got started, and for what purpose. The tendency as a rule is to veer away from those original moorings and never go back to assess them to see what inherent values they had and then weigh the existing order in the light thereof. It was noteworthy that General Conference should do so.

R. L. Hartzler
Bloomington, Illinois

This conference rates as the best I have been in thus far. Indeed, an historic General Conference achievement. We must learn to think together.

Don. Smucker
Mennonite Biblical Seminary
Chicago, Illinois

The study conference on the Believers' Church held in Chicago is, I believe, the most significant conference I ever attended during all my years of work as a minister of the General Conference Mennonite Church. It helped me to obtain a clearer insight as to what the Christian Church should be from the standpoint of being a "Brotherhood" type of a church in contrast to a "Peoples' Church."

Ernest J. Bohn
Pandora, Ohio

The conference gave me a feeling of growing unity in the General Conference on this important subject. It will have implications for Conference unity for years to come. It was a mountain top experience for me.

William T. Snyder
Akron, Pennsylvania

This conference to me represented a serious search by consecrated men from our Conference for a clear understanding of what is the meaning and character of a congregation of believers in Jesus Christ in the twentieth century. This conference called us back to a careful examination of what Jesus and the Scriptures, as well as our Anabaptist-Mennonite forefathers, had to say about this matter. As a result, there should be a leavening process set in motion throughout the General Conference to develop a new and clearer appreciation of what the Mennonite Church is; what its distinctive ideals are; to what extent it agrees with other Christian Churches and where and why it differs from them.

J. W. Fretz
North Newton, Kansas

I was deeply moved by the unmistakable working of the Holy Spirit as demonstrated:

a. In the genuine Christian fellowship that knit together minds and hearts in presentations, discussions, and personal visiting.
b. In the freedom of inquiry that made possible frank and open statement of convictions and concerns with the perfect confidence that love within the "gathered" would remain strong.
c. In the persistent reminder that the Bible is the Word of God and therefore speaks the decisive word.
d. In the perfect agreement that Christ be central in the faith and life of every individual believer as well as in the "gathered together" community.

Jacob T. Friesen
Beatrice, Nebraska

Timothy Coop, an American farmer, was noted for his generosity. When asked how he could afford to give so much, he replied, "I shovel out as God shovels in, and the Lord's shovel is larger than mine."

Bookmarks

TEN OF A KIND, by Edna Beiler, 106 *pp., Scottdale. Herald Press,* $1.50.

The art of living together as Christians is one of the achievements of life seldom attained over night. Yet it's a problem which every gang of boys must learn if it's to survive. "Ten of a Kind" is a moving account of the experiences of such a group as they share a series of normal gang activities under the wise counsel of their respected leader, Uncle Al. After weeks of attending church together, playing ball on Saturdays, working on missionary projects, hiking, and rubbing shoulders in numerous ways, a growing comradeship is established; the spirit of Christ begins to shine through the life of each boy.

In this circle of ten boys, the author has included a gang of normal, everyday fellows easily found in any community. As in every group so in this, personalities clash and difficulties arise. It is but natural that Eddie, coming from a home where father is a drunkard and mother is an untidy, careless housekeeper, should reflect traits not acceptable to those coming from the upper strata of life. Stewart is like a clam, closemouthed and reserved. In direct contrast, Dave is always speaking, never recognizing that others ought to be given opportunity. Stan is the hot tempered member of the gang, always casting gloom over the group with his grumbling and complaining. So it is that each emerges in the story as a distinct personality, in need of the moulding influence of the preacher friend, Uncle Al.

Edna Beiler has learned the nature of boys in this age through her wide contact both in her youth and later in her travels. Born in Indiana she found herself living in five different communities during her childhood. Having been interested in people from her childhood, she became a part of them wherever she went as is reflected in her writings. Her words take on life as the characters move about in an interesting manner.

The book *Ten of a Kind* should be of value to those interested in teaching Christian living to boys and girls. While it is in story form, it has a definite teaching aspect, which will appeal to children. The experience in which the tramp of Turtle Creek played a trick upon them becomes a fine occasion to teach the value of refraining from the taking of revenge. The story is well planned in that each chapter becomes almost a unit in itself. The incidents of each chapter are centered about some one specific problem. In this manner the book becomes effective not only for ordinary reading but can also be adapted as a weekly reading for a number of consecutive periods.

—Mrs. Walter Gering

Flashes of Thought

Costly Moments

Walter Gering

It was just another one of those countless circulars which floods the mails today. Of the mailing of advertising circulars to box holders there seems to be no end. Some of them, of course, are a legitimate part of good business and convey a message of real interest to the reader. Countless others never receive more than a casual glance, then are consigned to the waste paper basket.

So it was with this folder. The address "Post Office Box Holder, Local" was enuogh to indicate the nature of the correspondence. With only passing interest it was tossed aside in favor of other correspondence.

Then it was that my attention was suddenly caught. Spattered across the folder, in large blue letters were the words: "The Most Expensive Minute of Your Life." Most expensive minute—what could that be? Almost instinctively the hand reached out to retrieve the folder. Maybe it did have something worthy of attention. More than once I had tossed away innocent looking papers only to discover later that they were really valuable. Could it be that I was doing the same again?

It was a disappointment. I could have known from the very start that it would be that. The words were only a means of creating interest in the contents of the folder. The contents themselves were hardly comparable in interest to that of the caption. To be sure an accident upon the highway or in the home can become a most expensive moment. Thousands have discovered how costly illness and misfortune can become. But to say that such experiences are life's most expensive moments—that can hardly be accepted as the final answer. There are moments far more expensive than that. The insurance company was wrong!

I thought of the rich young ruler who sadly turned and went away from the Son of God. There was Esau who sold his birthright for a mess of pottage; Judas who betrayed his Lord for a few silver coins. Pilate washed his hands, consigning the Savior to the Cross. These are the most expensive moments in life—those moments in which we reject the Eternal Son of God, our Lord and Savior. There are none more costly than these.

WHAT DOTH IT PROFIT IF A MAN GAIN THE WHOLE WORLD AND LOSE HIS OWN SOUL?

God must not be expected to do for us what we can do for ourselves.

Toward Mental Health

Ten years ago mental hospitals meant many-storied, dingy brick buildings with barred windows and locked doors; working in a mental hospital meant living in danger—a constant tension between patient and attendant as to who would be in control.

Brook Lane Farm doesn't meet any of these conditions! The hospital is a one-floor building with open windows and unlocked doors. The key—most coveted item in most mental hospitals—plays little importance here, for the patients are free to enter the linen and cleaning closets at will. Kitchen, laundry, recreation hall, and chapel are always open, and patients are encouraged to take advantage of this freedom.

Yet, since its beginning in January, 1949, Brook Lane Farm has helped overd 1000 patients to return to their homes.

Modern psychiatric theory points out that the secret of returning to mental health is not necessarily found in the construction of larger and more modern buildings in which to hospitalize those who are ill. The social environment of the patient is more important. The right to be an individual, to be accepted and loved for himself, to make a contribution to the group, to know that people respect and trust him helps the patient to grow stronger emotionally. This accentuates the possibilities for a Christian mental hospital.

With this background, the staff at Brook Lane Farm spends its entire working day—and often some of its off-duty time—with the patients; not as "authority," but as a friend who is interested in helping the patient to enjoy human relationships again and regain self-respect. Attitudes of inferiority and social incompetence which are so devastating to the self-esteem of a patient are slowly broken down as they accept the love and concern of these staff members.

Patients and staff work together on different projects in the morning and early afternoon. The women assist in the kitchen, laundry, craft shop, garden, or wherever activity is carried on. The men help with construction projects, carpentry, gardening—wherever he has interest and skill. Often before leaving the hospital the patient can completely assume some responsibility in one of these areas. And the staff shares with the patients the thrill of learning that work and working together can be fun and satisfying.

The craft shop is an important part of the treatment program at Brook Lane Farm. Basket weaving, painting, making mats, all offer the patient an opportunity to use his own creative abilities to make something that is attractive and useful. It is an important step forward to learn to master new materials in a satisfactory manner.

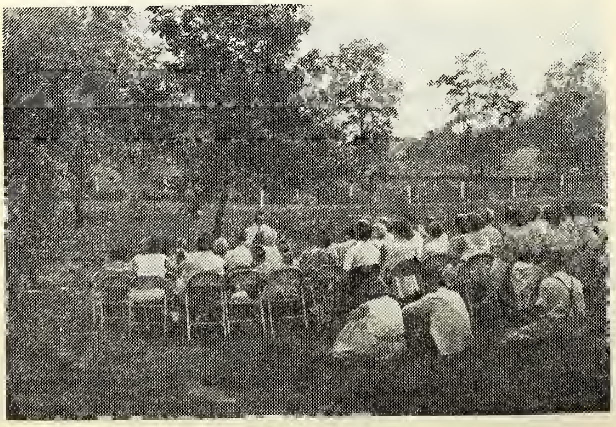
Meals at Brook Lane Farm are served family style in the old stone farmhouse. The staff members —seated with patients—help to stimulate and guide conversation. Add attractive and colorful surroundings, plus good food, and mealtime is a happy occasion.

The staff also joins the patients in recreation periods. Concerts, plays, and tours through the rock-dotted hills of Maryland often highlight a week. The large farm has a couple of trails for hiking which entice most of the patients.

Activities for the patients stimulate the feelings of worthiness and well-being and self-acceptance. For example, volley ball, a game in which group co-operation is necessary, helps in gaining appreciation of the values of team work. On several occasions the patients at Brook Lane Farm have not only played baseball but officiated as well. To be able to settle a dispute successfully on the ball field enhances one's self-assurance.

The medical director here is a fully qualified psychiatrist; he is medically responsible for the entire schedule of treatment and activity of each patient.

Brook Lane is planned so that required protection can be given to staff and patients. The one-story buildings help to reduce accidents and make it possible for many patients to enjoy the outdoors. There



Glenn Musselman, missionary under appointment to Brazil, conducts an outdoor church service at Brook Lane Farm. A trio from the Bethel congregation, Mummasburg, Pa., accompanied him. Church and chapel services are conducted regularly by visiting ministers and staff members at Brook Lane.

Supper served on the back lawn by the pond is a welcome summertime occasion at Brook Lane Farm.

Mennonites Aid Eastern Flood Victims

Another opportunity to express our belief in love as the way of daily Christian living was accepted by the hundreds of men from Mennonite churches in the East who helped to "dig out" the flooded areas of northeastern Pennsylvania.

On Monday, following the fateful Friday night and Saturday, 120 men left the Franconia conference district by busloads for the flood scenes. In the following two weeks until Labor Day, between 200 and 300 men per day from Franconia, Lancaster, southwestern Pennsylvania, and eastern Ohio, continued this mission of love and concern.

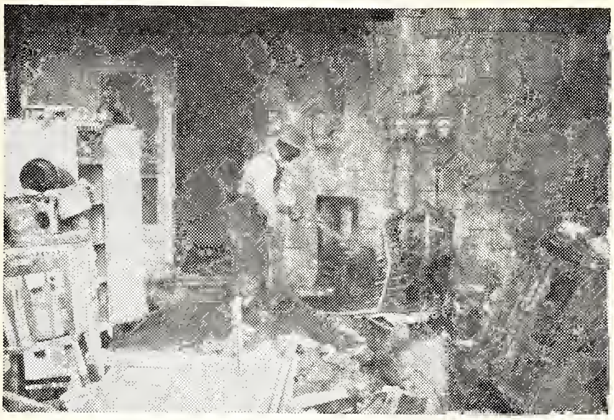
The men worked first at Riegelsville, Pa., the southern end of the flooded area, then further north at East Stroudsburg, Pa. Forty-four homes were reported completely destroyed and 67 with major damages in this one community. Since the water rose above the second floor level, the men shoveled mud from the basement and first and second floors. In one home, ten men worked four days to clean out the debris and dirt which was then hauled away by dump trucks.

David Derstine, pastor of the Blooming Glen, Pa., congregagtion, was co-ordinator of the effort which included the General Conference, Mennonite Brethren in Christ, and Mennonite Churches. Norman Good of Franconia Conference directed the work at the disaster scene.

Although the Red Cross met the first major needs for clothing for the flood victims, the Mennonite Churches made one distribution of new bedding—comforters, spreads, sheets, blankets, and pillowcases, new shoes for children and men and new clothing for school children and men. These were items which the Red Cross did not have.

Working in co-operation with the Red Cross, the Mennonites contributed this labor very effectively. There were many appreciative comments on the good organization and thorough work.

Mennonite groups from the West Coast and across the U. S. also gave money to aid the sufferers. The French Mennonites expressed sympathy and offered to send a gift.



The Mennonites helped the flood victims to clean, salvage and repair furniture which has possibilities for reuse.

Labor Day marked the last effort of the large organized groups, but the churches are standing by if more specific help in rebuilding is needed.

Representatives of MCC and the disaster workers planned to meet Sept. 21 to discuss the long term needs and the final disposition of funds.

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is one wing in the hospital where the overactive or aggressive patient can be segregated. Here he will not disturb the other patients beginning to reconstruct behavior in productive channels. Additional protection is given to the acutely psychotic patient by surrounding him with kind and understanding staff.

This continuous constructive activity program, accompanied by the Christian love and acceptance of the staff, brings a surprisingly quick response from the patient. He learns to accept himself again. Within a short period of time, the patient is eager to return home. He is willing to share this love and understanding which he has found at Brook Lane from a staff who in turn have known and shared the love of Christ.

Should I Insist My Child Attend Sunday School?

J. Edgar Hoover of the FBI

Shall I make my child go to Sunday school and church? Yes! And with no further discussion about the matter. Startled? Why? How do you answer Junior when He comes to breakfast on Monday morning and announces to you that he is not going to school any more? You know! Junior goes. How do you answer when Junior comes in very much besmudged and says "I'm not going to take a bath." Junior bathes doesn't he?

Why all this timidity then, in the realm of his spiritual guidance and growth? Going to let him wait and decide what church he'll go to when he's old enough? Quit your kidding! You didn't wait until you were old enough! You don't wait until he's old enough to decide whether he wants to go to school or not—to start his education. You don't wait until he's old enough to decide whether he wishes to be clean or dirty do you? Do you wait until he's old enough to decide if he wants to take his medicine when he is sick? Do you?

What shall we say when Junior announces he doesn't like to go to Sunday school and church? That's an easy one to answer. Just be consistent. Tell him "Junior, in our house we all go to church and Sunday school and that includes you." Your firmness and example will furnish a bridge over which youthful rebellion may travel into rich and satisfying experience in personal religious living.

The parents of America can strike a telling blow against the forces which contribute to our juvenile delinquency, if our mothers and fathers take their children to Sunday school and church regularly.

—*NOW*

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

We Filled Our Notebooks

MARY LOU DUERKSEN*

Second fiddle is the hardest instrument to learn to play. But this ability a missionary must learn if he is to be successful.

Another important must for new missionaries is personal devotions. The servant of God who is too busy to have devotions and time for God is busier than God intended him to be.

"Dope" also is important. This comes in handy when learning a new language. It means:

Divest yourself of preconceived ideas so you can start from the beginning;

Observe although you will not always understand after seeing;

Practice;

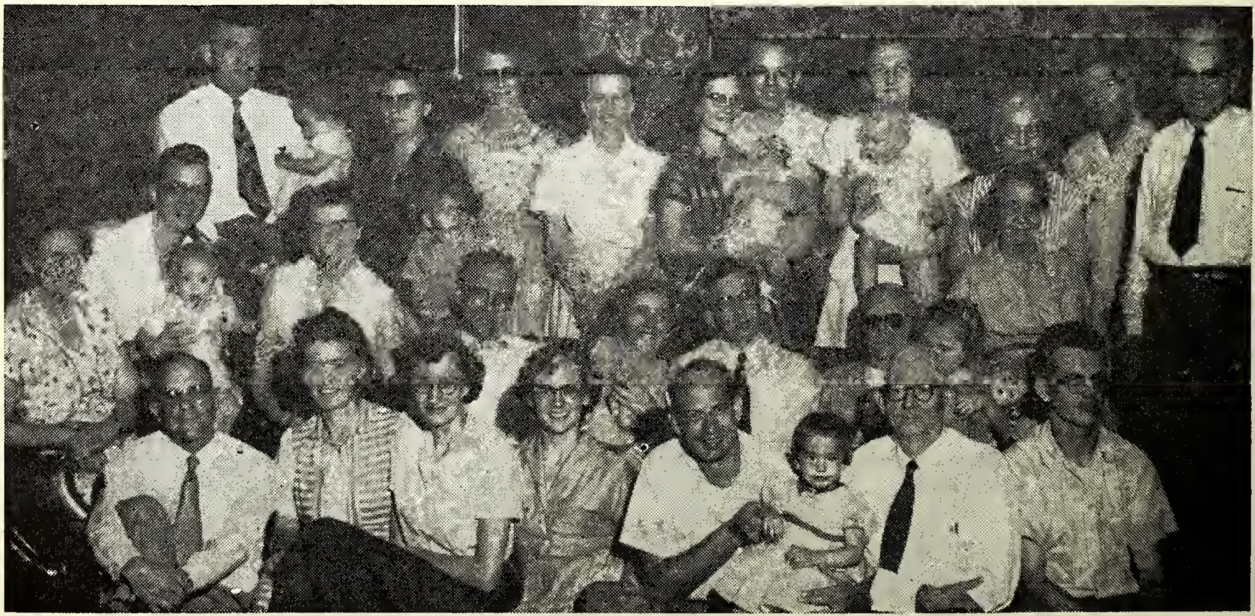
Express yourself, remembering what the words mean to the nationals as you say them.

These were some of the things that our group of thirteen missionary candidates were told at the recent orientation course for new missionaries which was held in Chicago from August 7 to 14. Arizona, Belgian Congo, Formosa, and India will be our future fields of service for the Board of Missions of the General Conference Mennonite Church.

Letters, History, and Music

Our days were busy with three courses in the morning and speakers in the afternoon and evening. John T. Neufeld, Chicago home mission worker, began our morning with devotions and a study of the Epistles of Peter. He brought to us precious truths from these letters.

During the second period, S. F. Pannabecker, president of Mennonite Biblical Seminary and a former missionary to China, presented Mennonite mission history showing us its application to our present mission work. Following this, Andrew R. Shelly, director of public relations for Mennonite Biblical



Missionary candidates and others who took part in the Missionary Orientation Course of the Board of Missions held in Chicago are: FRONT ROW, left to right: S. F. Pannabecker, Chicago, president of Mennonite Biblical Seminary and member of the Board of Missions; Elsie Heppner, Waldheim, Saskatchewan, candidate for migrant mission work in Arizona; Sarah Dyck, Calgary, Alberta, candidate for the Belgian Congo; Mrs. and Dr. John Zook and Rebecca Claire, Portland, Oregon, Belgian Congo candidates; John Thiessen, Board of Missions executive secretary; and Heinz Janzen, Ritzville, Washington, place of service not designated.

SECOND ROW: Marie Regier, Whitewater, Kansas, Formosa candidate; Dr. and Mrs. Joe Duerksen and Philip Keith, India candidates; H. A. Driver, Wauseon, Ohio, Congo Inland Mission secretary-treasurer; Viola and Andrew Shelly and David, Board member; John J. Esau and wife with Carolyn Neufeld.

Third row: Mr. and Mrs. Glen Graber, Winifred and Daniel, Wayland, Iowa, Formosa candidates; Eldora Rempel, Chicago, Congo Inland Mission office secretary; Martha Boschman, Petaigan, Saskatchewan, Formosa candidate; Mr. and Mrs. Elmer Regier and Darel, Mountain Lake, Minnesota, Belgian Congo candidates; Mrs. Elmer Neufeld and Cynthia; Adah and Paul Wenger, Mennonite Mission Center hosts; and John T. Neufeld, pastor of Grace Mennonite Church, Chicago.

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*Missionary candidate for India.

Seminary and a member of the Board of Missions, and his wife shared observations and experiences from their recent trip to our mission fields. We will never forget Andrew's testimony as he sang, "To the east, to the west, to the north, and the south; we must go, we must go with the Gospel of Love."

Our notebooks were filled with helpful "do's and don'ts," qualifications, and problems by the time we had heard all the speakers. These speakers included John Thiessen, executive secretary of the Board of Missions; H. A. Driver, secretary-treasurer of the Congo Inland Mission; Mr. and Mrs. Marvin Ewert; Jitsuo Morikawa; Mrs. Anna B. Mow, a teacher at Bethany Biblical Seminary and former missionary to India; Mrs. S. F. Pannabecker; Mrs. Paul Wenger; Dr. Hamlin, a Chicago surgeon; Marvin Dirks; and Glen Graber, former MCC worker in the orient.

Cookbooks and Vacuum Cleaners

Our school for new missionaries was held in the Chicago mission home at 4609 Woodlawn Avenue. It was our home for the week, and we all helped in the cooking, cleaning, dishwashing, and many other chores. But we continued our discussions on our future work while looking for recipes in the "Mennonite Community Cookbook," while we pushed the vacuum cleaner across the living room floor, and while we put clean paper on the tables for the next meal.

A farewell dinner was given on Thursday evening for Dr. and Mrs. John Zook who were members of our group. They left the following day for Belgium for further study before going on to their field of service in the Belgian Congo. Farewell letters to be opened by them during their sea voyage were given to them.

We all felt grateful for the privilege of attending this course and having the chance to study each of our different mission fields with their own unique work, problems, achievements, and country. It was helpful to have guidance on the many things a missionary needs to know, such as keeping accounts and records, caring for one's health, and how to get along with fellow missionaries.

"THE GREATEST BATTLE in the world is the battle for the hearts and minds of little children, and the church isn't winning it. In East Germany Russians have sensed the futility of trying to win adults and even older youth to the standards and ideals of their so-called 'communist' order. Prohibitions and restrictions against religious teaching among youth and adults have had the opposite effect from that which Stalin's agents desired. Today there is a vigor in the life of the persecuted German church which is one of the heartening signs of our times.

"The Russians, sensing this awakening, are concentrating their attention on little children. It is their expectation that in ten years there will rise a generation of youth—Eastern Germany, to whom 'God' is a strange word. This is what it takes to make communism stick, and they know it."

—Paul Calvin Payne

PENCIL POINTS

Do you want to be an ordinary bookkeeper, an ordinary farmer, an ordinary teacher, an ordinary secretary, or an ordinary lawyer?

I'm not sure what vocation you want to follow, but I'm sure that your desire is to be extraordinary in your chosen field. While you may realize in your serious moments that you may never be the best, you have good reason to hope that you will be next to the best.

No, no one wants to be ordinary. This is true, at least, when it comes to working, earning a living, or enjoying life. Ordinariness is never our standard.

But there is one area in which the push to become or stay ordinary is making a dent on our attitudes. For when it comes to being a Christian this is what too many folks are trying to be.

I'm not sure where all of this began but we can see it happening to other people easiest of all. This is the impression that many folks get of the Roman Catholic church. There are people who are extraordinary in their religious service. These are the priests. But it seems that the rest of the members of the church have an obligation to be ordinary. They, of course, are expected to attend church services and support the church, but beyond that their greatest obligation seems to be an obligation to be harmless.

Of course, this may be a slight overstatement, but it is a trend noticeable in the bulk of Protestant churches. The very fact that the terms "ministry" and "laity" are so frequently used suggests that there are two classes of people in the church. And often two different standards apply to each group.

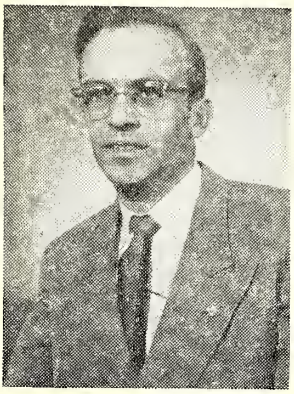
The people called "laymen" are not expected to know much about the Bible or be able to explain his faith. All of this is for the minister to worry about.

In too many ways we have absorbed this spirit into our Mennonite churches. While no Mennonite farmer would want to be known as an ordinary farmer, yet members of our churches have been satisfied to be ordinary Christians. If we feel that our farming is distinctive because of our records of productivity and good management, so also ought to be our expression of the Christian faith.

Our church's program of voluntary and second-mile service has done much to help us see that each Christian is a special messenger. It has made us all discontent to be just ordinary Christians who do nothing for Christ. And it is helping to make the second-class Christian a candidate for the position of the "vanishing Christian."

Maynard Shelly

Meet the Presidents



Joe Neufeld, Alberta Mennonite Youth Organization

President of the Alberta Mennonite Youth Organization is Joe Neufeld, a graduate of the Canadian Mennonite Bible College.

Previous to attending college Joe spent two years in the school of education at the University of Alberta where he received his teacher training, after which he taught school for two years. This fall he is planning to resume his studies in education at the University. Joe was recently married to Jeanette M. Janzen of Waldheim, Saskatchewan, and they are making their home in Calgary, Alberta.

Henry Koop of Glenwood is vice-president of the Alberta youth group. Henry teaches in the Menno Bible Institute at Didsbury. During the spring and summer months he farms in the Alberta foothills.

Serving as secretary is Evelyn Baergen of Tofield who has attended Menno Bible Institute and taught public school. She has been active in Sunday school, summer Bible school, and retreat work and is planning to attend Canadian Mennonite Bible College.

Cornie Dick, Allen Hiebert, and Cornie Klassen are the chairmen of the three areas. For Faith and Life it is Cornie Dick of Rosemary who received his degree this spring and who will teach in the Lathbridge High School. Fellowship chairman is a Calgary carpenter, Allen Hiebert, a graduate of Menno Bible Institute. A farmer, Sunday school teacher, summer Bible school instructor; and a former Voluntary Service worker in Montana is Cornie Klassen of Rosemary, who is the Service area chairman.

The Alberta organization has operated under the "three-area-emphasis" program since August, 1954. Advisor for the group is David P. Neufeld of Rosemary who was appointed by the Alberta conference.

Composed of young people from seven Alberta Mennonite churches this group focuses most of its activities on the summer months. Features of this program are a youth retreat, a children's camp, and a summer Bible school program.

This year their retreat was held on the campus of Menno Bible Institute at Didsbury, July 28 to 31. Approximately 200 young people participated in this retreat which was planned by the three area committees.

Following on the heels of this retreat was the children's camp. The last discussion period of the retreat was not completed when the children began to arrive. This was the first time they had attempted such a program. Eighty-nine boys and girls came to spend a week, learning to sing, pray, worship, play, and live in a Christian spirit and atmosphere.

A summer Bible school program was conducted in four districts where church and Sunday school programs are not regularly held.

This youth organization attempts to aid local church groups in establishing youth fellowships and to act as a guiding and advisory body to help realize a united Mennonite youth in Christ.

GOING WITH GERING

Washington and Oregon
Are neighbors of degree.
Their west is green
Their east is less—
Still, they put up
With even me!

My first destination after leaving Alberta in the beginning of August was Monroe, Washington. This was my first contact with our two churches there and I experienced a fine time of Christian fellowship. I was pleasantly surprised in finding some distant cousins there, and discovered that some of the older folks could also speak Die Schoenste Lengevitch.

Clair Bartel, Pacific District youth president, made the necessary arrangements for my visits in the six Oregon churches. It is always a challenge to meet with young and old who are willing to take time out during a busy season (at this stage it was picking beans) to hear what God has wrought among our young people, but I think the Lord would have it so, don't you?

One evening the young people of the six churches gathered at the Dallas City Park for a swimming party sponsored by the Grace youth group. The half-empty pool kept the danger of drowning to a minimum because most anyone can swim if they have their feet on the ground and their heads above the water. The party concluded with a devotional and the "slurping" of watermelons.

The youth groups in that vicinity are struggling to adapt their activities to the three-area-emphasis-fellowship plan. I see great potential in the groups and trust they will find a good balance in working out this plan. It is something which takes much effort and work. I believe the "workshop" technique used in other Mennonite youth groups would also be a great help in this situation.

I continue to rejoice in what our young people are doing, and as we work toward being a "united Mennonite youth in Christ" we will accomplish even greater things for Him.

William Gering

Our Schools

BETHEL COLLEGE

Dr. W. H. Hohmann, director of the Bethel College a cappella choir has announced his selections of members of this collegiate choral organization.

Members chosen from Kansas are: Eldine Franz, Beverly Nachtigal, Donna Regier, Buhler; Harold Regier, Burrton; Homer Andres, Elbing; Verlin Bartel and Donavon Schmidt, Goessel; Marilyn Miller and Virginia Jordon, Hanston; Lois Unruh, Marvin Bartel, Carolee Balzer, Dorothy Ewert, Hillsboro; Elma Ediger, Inman; Kathryn Ratzlaff, Lehigh; Neva Stenzel, Marion; Katherine Lohrentz, Helen Zerger, Clyde Goering, Moundridge; Gary Warkentin, Zona Platt, Bruce Loganbill, John Janzen, Newton; Florine Flickner and Marlene Voran, Pretty Prairie; Omer Galle, Valley Center; and Marian Regier and Eldred Thierstein, Whitewater.

Members from California are: Sharon Boshart, Cucamonga; Rupert Penner, Dinuba; and Pearlmarie Regier, King City, California. Members from Nebraska include: Harold Friesen, Bradshaw; Rudy Siebert and Edna Thieszen, Henderson; and Dan Hirschler, Janzen. Others are: John Bertsche, Pontiac, Illinois; Elaine Teichroew and Stanley Pankratz, Mt. Lake, Minn.; Marion Deckert, Richey, Montana; Jim Lehman, Castorland, N. Y.; Joann Funk, Inola, Okla.; Larry Graber, Salem, Ore.; Lois Franz, Lind, Wash.; Ruth Klassen, Leamington, Ontario; and Albert Braun, Altona, Manitoba, Canada.

The choir has begun rehearsals for its first public appearance at the Founders' Day of the college, October 12, and for its weekly radio program, "Chapel Meditations," heard each Sunday at 10:30 p.m., on station KFH.

BLUFFTON COLLEGE

Bluffton's annual homecoming is scheduled for October 15, with October 16, designated as Parents' Day. Homecoming plans include: the traditional tug-o-war between freshmen and sophomore men, the afternoon game with Ohio Northern University, the homecoming banquet, and a play following the banquet sponsored by the Booster Committee.

Highlight of this year's Parents' Day will be a vesper service featuring Dr. Maurice Troyer, '23, as the speaker. Dr. Troyer has served for several years as vice-president of the International Christian University of Japan. Other features of Parents' Day include open house in the dormitories and a reception for students and their parents following the service.

The Men's and Women's Gospel Team executive committee met for a planning and inspirational retreat at Camp Berry, Findlay, Ohio, on Sunday, September 18. Members of the Gospel Team executive committee which were present at this retreat are: Bill Simmons, Helen Neufeld, Marion Keeney, Paul Selman, Eloise Gerig, Roydon Nyce, Jane Nyce, Ronald Ropp, Bill and Mary Ramseyer, John Melchior, Wilma Chivington, Romaine Clemens, Doneta Amstutz, Barbara Streid, Jim Steele, and Bill Schantz. Dr. Paul Shelly and Mrs. Lloyd Ramseyer, advisors for the Gospel Teams, also attended the retreat.

This semester a proctor system has been instituted among the men students on the campus. Each of the outside houses and each floor of Ropp Hall will be under the care of a proctor appointed by the dean of men, Dale Dickey. The proctors will be concerned with the living problems in the dorms and will be available to help students with any problems that may arise.

FREEMAN JUNIOR COLLEGE

Officers of the Northern District Conference held a meeting at Freeman this week. Arnold Nickel of Henderson, Nebraska, Edward Duerksen of Butterfield, Minnesota, H. M. Harder also of Butterfield, and Orlando Schmidt of Mountain Lake, Minnesota, visited in chapel on Thursday. Rev. Nickel, who is president of the Northern District Conference spoke. He spoke of the "Undying Light of God." Many times the light has grown dim but it has never gone out, he stated. Before the lamp went out the voice of God would speak. In its perfect form the light was revealed in Jesus Christ. But we are not only to see the light but we are in turn challenged to be a light which reveals God to the world. We are to let our lights shine—that is our commission. The world may be dark at times, but with faith in God there is no need to despair. The greater the darkness the brighter the light.

The Mennonite Ministerium, which includes all the Mennonite ministers in the area holds all its meeting in the College Library. They met for their first monthly meeting of the year on September 13. Herbert Fretz is the chairman of the group and Lester Hostetler serves as secretary.

Many of the important meetings sponsored by the churches in South Dakota are held on the campus of Freeman College. The Beadle, Hutchinson, Spink, McCook County Sunday School Convention to which the Hutterthal Mennonite Church near Freeman was host this year met September 10 and 11. All Sunday sessions were held at Pioneer Hall.

Dr. Marcus Bach, Professor of Christianity at the University of Iowa, stopped on the campus last week to visit friends on the college staff.

Two students—Annette Kaufman and Joanne Kleinsasser described their summer experience in Voluntary Service during a chapel program last week. They had both worked with children. One had worked at Moses Lake, Washington—a modern boom town. Here the work was done in co-operation with the churches. Unit workers helped these churches make a survey of the trailer court population to discover the area in which each denomination might serve these people. The second girl had worked with a unit in Chicago where they worked with children in Bible school and day camp. The sincere feeling of devotion to their work and the sense of mission which they expressed was inspiring.

(Continued on page 624)

MCC news & notes

MEDICAL PROGRAM IN VIETNAM

Dr. Willard and Grace Krabill, Louisville, Ohio, sailed for Europe abroad the "S.S. Ryndam" on Sept. 22. From Rome they will go to Saigon, Indochina, Oct. 10 to begin a program of medical assistance in Vietnam under the Mennonite Central Committee.

There has been about one doctor to 35,000 people in Vietnam, and most of these doctors are in the cities. With the General French exodus from Vietnam during the past months including many doctors, and with the population increased by over 200,000 refugees from North Veitnam, this need is becoming even greater. Many of the hospitals and clinics are left without either doctors or nurses.

Upon arrival in Vietnam the Krabills will locate in the area around Dalat, at a place where they find adequate facilities to best serve some of these needy people. The Mennonite Central Committee will send nurses to help the Krabills as soon as the opportunity warrants it. Four workers have been distributing food and clothing among the refugees in this area since the latter part of 1954.

KANSAS ALL-MENNONITE WOMEN'S MEETING

The Kansas All-Mennonite Women's Meeting held on Sept. 15 at Eden Mennonite Church, Moundridge, Kan., featured the Mennonite Central Committee. The theme of the forenoon session was "Our Far Eastern Field" and featured an address by Ruth Fisher, former MCC worker in China and Formosa. In the afternoon Brother and Sister Cornelius Wall spoke on the theme, "Spiritual Outgrowth of Relief Work." This meeting is sponsored yearly by the Mennonite Brethren, General Conference, Krimmer Mennonite Brethren, Mennonite and Church of God in Christ Mennonite groups in Kansas.

FROST HITS CROPS IN PARAGUAY

Robert Unruhs, of Bloomfield, Mont., who are in charge of the experimental farm and nursery in Paraguay, report heavy frost damage in the last days of July. "The first part of August was spent in taking toll of the frost damage. We learned that the damage varied considerably over the three colonies. In some of the villages only the small branches of the trees were touched, while in others the trees were damaged severely. In some villages the trees leaf out again from the stubs that remain of what were beautiful young trees beginning to bear fruit. Our nursery stock is a complete loss. The wheat crop is also a total loss over all the colonies, and it had looked like a bumper crop.

In August we also began putting in operation a feed mill purchased from STICA. This machine was bought specifically for the promotion of the silo program here in the Chaco. However, since the feed supply is so short this year, we are now using it to chop up kaffir straw for farmers. It has worked in several villages and is being received enthusiastically by the farmers. It simplifies silo filling a good deal. If as many farmers follow through on making silos next year as have talked to me about it this year, we will have plenty of work to keep the machine going for a few weeks at least. I believe that silos are in the Chaco to stay, even though it may take a few years yet until they are in general use in all the colonies."

D. C. KAUFFMANS RETURN TO EUROPE

The D. Chauncey Kauffmans, West Liberty, Ohio, sailed for Europe on the "S.S. Ryndam" Sept. 22. He is returning for a three-year term as director of the European Area MCC work.

Brother and Sister Kauffman first sailed in 1953 as assistant director of European MCC; following the death of Brother C. F. Klassen, they assumed the directorship. They returned to America this summer for a furlough. While here Brother Kauffman presented the needs and program of MCC in Europe to many of the Eastern churches.

HOMEMAKERS NEEDED IN VS

At least four people are urgently needed to do cooking, cleaning, and laundry in MCC VS units now. Camp Landon, Gulfport, Miss.; Portland, Maine; Coalinga, Calif., Migrant unit; and Baptist Home for Children, Bethesda, Md., have openings now. There will be other openings later in the year. Workers in this area have opportunity to add the "plus" of congeniality and warmth to the VS units in which they serve.

Western District Conference Program

Municipal Auditorium, Beatrice, Nebraska

Conference Theme: "SENT . . . INTO THE WORLD"
John 17:18

Conference Hymn:
"O Master, Let Me Walk With Thee"
Conference Guest Speaker: Pres. Frank C. Peters, Tabor College, Hillsboro, Kansas
Guest Speaker's Theme: "The King and His Subjects" (Sermon on the Mount)

Wednesday Morning, October 19

Scripture and Prayer----------------William Unrau
Sermon by Conference President-------Arnold Epp
Music------------------Beatrice Mennonite Church
Reading of the Minutes
Appointment of Temporary Committees
Presentation of Delegate Certificates
Reports of the Executive Committee
  a. Report of the Officers
  b. Report of the Ordination Credentials Committee
  c. Report of the Statistician-----John F. Schmidt
Election of Conference Officers and Members of Program Committee

Wednesday Afternoon

Scripture and Prayer--------------Ralph K. Weber
Message: "The Character of the Subjects,"
Matthew 5:1-12—Frank C. Peters
Music------------------Beatrice Mennonite Church
Reports of the Executive Committee (continued)
  d. Report of the Central Treasurer--Otto Sommer
  e. Report of the Field Worker--------W. F. Unruh
Report of the Board of Trustees and Election
Report of the Historical Committee and Election
Message: "Crucial Issues in Our Foreign Mission Program"----------------------Andrew R. Shelly

Thursday Morning, October 20

Scripture and Prayer---------------L. R. Amstutz
Message: "The Mission of the Subjects," Matt. 5:13-16
Frank C. Peters

Music__________First Mennonite Church of Beatrice
Report of Peace Committee and Election
Report of Charity Committee and Election
"Highlights of General Conference Board Activities"
P. K. Regier

Thursday Afternoon

Memorial Service__________________Homer Sperling
Message: "The Subject's Public Worship" Matt. 6:1-23
Frank C. Peters
Music__________First Mennonite Church of Beatrice
Report of the Home Missions Committee and Election
Report of the Deaconess Committee and Election

Friday Morning, October 21

Scripture and Prayer______________Boyd Bonebrake
Message: "The Subject's Personal Life,"
Matt. 6:24—7:12—Frank C. Peters
Music__________________Beatrice Mennonite Church
Report of Education Committee and Election
Report of Bethel College and election of candidates for Board of Directors
Report of Mennonite Biblical Seminary and discussion on inter-Mennonite co-operation

Friday Afternoon

Scripture and Prayer___________________Dan Dalke
Message: "The Call to Discipleship," Matt. 7:13-29
Frank C. Peters
Music__________First Mennonite Church of Beatrice
Unfinished and new business
Report—"Crucial Issues Among Our South American Brethren"______________________Walter H. Dyck
Report of the Resolutions Committee
Formal close of Conference
Committees meet for reorganization and committee planning

Jottings

—**Woodland Church, Warroad, Minn.:** Rev. and Mrs. Paul Schillingsburg and children, Helen and Peter, missionaries of South America, were with us August 21. Mr. Schillingsburg was the guest speaker in the morning and they showed slides of their work as missionaries in the evening. Aug. 31, Mr. and Mrs. Joe Dick held an auction sale. They will move to Hasting, Minn. Sept. 2 Mr. and Mrs. Donald Heppner also held an auction sale. They are leaving for Oregon to make their future home. In the evening a student from our Mennonite school, Jakob Duerksen, was the guest speaker. He comes from Paraguay, South America. Sept. 4 Melvin Ortmann showed slides on relief work in Jordan and on Voluntary Service. After the slides a farewell program was given to both families who are leaving our community. Refreshments were served after the program. We will miss both families, but we wish them God's richest blessings wherever they make their home and new friends. The Sunday school teachers met at the home of Jake Unruhs, Sept. 7. Elmer Ortmann is a patient in the Warroad Hospital. We wish him speedy recovery.—Mrs. Nick Fast, Corr.

—**Springfield Church, Pleasant Valley, Pa.:** In April our Missionary Society had Violet Kaiser, who was in VS in Colombia, S. A., show slides and tell of her experiences. In May the group had "Family Fellowship Night," the topic being "Life's Highway." The ladies brought towels and washcloths for migrant work. In July the ladies rolled bandages for relief. On April 24 the C. E. Society had Miss Marie Duerksen, missionary to India, show slides and speak of her work. In May we had the film "Honor Thy Family." In June our topic was "Serving God and Man"; we had a group from the 1-W unit from Norristown State Hospital tell of their work. In July our topic was "Why Missions?" with Miss Wilhelmina Kuyf as the speaker. We had a "hymn sing" with the West Swamp society as our guests and bringing part of the program. Our DVBS was held from June 20 to July 1, with an enrollment of 98. The primary department of the Sunday school have given contributions to the "Alisa Craig Boys Farm" at Ontario, Canada, and to the American Indians. A number of boys and girls attended the retreat at Men-O-Lan.—Corr.

—**Menno Church, Ritzville, Wash.:** Summer Bible school was held June 8-15 with a good enrollment. A program was presented the last evening. Dr. and Mrs. John E. Zook were here for Sunday, June 12, Dr. Zook bringing the morning message and both speaking in the evening at the Junior and Senior C. E. program. Our Sunday school picnic was held at City Park, Ritzville, June 17. A Junior Retreat was held at the church and grounds for grades 3 to 8. In the evening of July 31 the Harvesters' Chorus presented a musical program. Our pastor, Willard Wiebe, has accepted a call to the First Church in Mountain Lake, Minn., so the church has given Lester E. Janzen a call to serve here, and he has accepted, starting in January, 1956. Rev. Janzen will be here as guest speaker for our annual Homecoming and Harvest Festival, Sept. 11.—Mrs. Davis Bauer, Corr.

—**Alexanderwohl Church, Goessel, Kan.:** Paul Barkman, Sterling, Kan., brought us the message Aug. 28, while our pastor attended the semiannual Mission Board meeting of the General Conference, Aug. 15-21. Along with the Board meeting was a retreat for furloughed and retired missionaries. The funeral of Jacob J. Quiring was held Aug. 7, and the funeral of Mrs. Jacob P. Janzen, Aug. 16. The wedding of Roland A. Duerksen from our church to Mary Ellen Moyer from Deer Creek, Okla., was Aug. 13. Also the wedding of Carl Klassen from our church to Martha Patzer of Ypsilanti, Mich., and John Henry Schmidt to Deloris Hildebrand, Aug. 6. The adult Christian Endeavor had a panel discussion on "The Influence of Radio in Our Church Life." The young people's Christian Endeavor had a musical program with the surrounding churches. Several young couples have finished their 1-W service and are home with us again. —Corr.

—**Walton Church, Walton, Kan.:** Abe Wiebe, manager of the Mennonite Publication Office and Bookstore in Newton, preached in our church on Sept. 4. Curt Boese, our pastor, was director of the senior adult retreat at Camp Mennoscah during the week of Aug. 14. On Aug. 28 our young people were host to the Interchurch Youth Fellowship which includes young people from our church and from neighboring churches. At our Sunday school election in September Orlan Buller was elected superintendent; Elmer Boese as assistant; James Wiebe was elected sec.-treas.; Loren Dean Reusser as assistant.
—Harold Peters, Corr.

—**Friedensfeld Church, Turpin, Okla.:** Sept. 4 Julia Isaacs and Kenneth Janzen were welcomed into our church fellowship through baptism. May God richly bless them is our prayer. Our Harvest Festival will possibly be October 30. We are looking forward to our fall services with Jacob T. Friesen as speaker. The first Sunday in September we had our Christian Endeavor program and election of officers. Our new Junior Chorus leader, Mrs. Johnny Schultz; Christian Endeavor sec.-treas., Franzie Lee Leopp. Our new program committee: Anna Franzen, Mrs. Henry Boese, and Mrs. Nolan Unruh. Sept. 5 the cemetery committee with the help of others had a "clean up" day at our church cemetery.
—Mrs. Chester Windsor, Corr.

—**Deep Run Church, Bedminster, Pa.:** The junior, intermediate and senior groups were the guests of the Springfield group for the August meeting. The marriage of Mary Moyer and Harry Myers took place in the church August 27. The former and present students of Bluffton College took part in the worship service on Christian Education Sunday and special offering was taken for the college. Our organist, Robert Swartz, is now serving as organist for the Sellersville Reformed Church. Nancy Wismer and Joanne Mill are taking his place. Seventy-four of our men and boys went to Stroudsburg to help the flood sufferers in their recent disaster.—Corr.

(Continued on next page)

—Salem Church, Dalton, Ohio: On Sunday, August 28, William Unrau, pastor of the Deer Creek Mennonite Church, Deer Creek, Oklahoma, brought the message at the morning service. A number of our members attended the Bluffton College reunion at the Oliver Diller cabin in Wooster in the evening. Mr. and Mrs. Harold Reusser of Williamsport, Pennsylvania, parents of our pastor, attended the morning worship service on September 4. Mr. Reusser led the singing during the service. In the evening, Miss Erma Birky, who has been a missionary in the Congo Inland Mission for many years, spoke and showed slides of the work being done there. Following the evening service, a farewell gathering was held at the parsonage honoring the following young people who will be leaving soon: Elizabeth Lehman, Caroline Lehman, Donford Nussbaum, and Homor Gerber to Bluffton and John Earl Sprunger to the U. S. Coast Guard. A hayride was enjoyed by the young people of the church on Wednesday evening, Sept. 7. Wilbur Gerber is recovering, following a gall bladder operation which he underwent several weeks ago. Born to Mr. and Mrs. Robert of Orrville, a daughter, Debra Kay, on July 26.—Mrs. Earl Hofstetter, Corr.

—First Church, Mountain Lake, Minn.: Cornerstone laying services were held Aug. 28, after the regular morning services. God has been gracious and blessed the work of our building program. Much labor has brought the walls up so that soon the roof will be started. Rev. Jantz has brought messages from the Sermon on the Mount. Sept. 4 the topic was "Do Not Be Anxious About Your Life"; Sept. 11, "The Two Ways." Rev. and Mrs. Robert Kampers left New York Aug. 25, for India for future service of presenting the gospel in the Dehra Dun area. Rev. and Mrs. Willard Wiebe from Ritzville, Wash., expect to be with us the latter part of September. We are looking forward to their coming. We pray that God may bless us as we labor together to further the kingdom.—K. Derksen, Corr.

Western District YPU Convention

The Young People's Fellowship of the Western District holds their annual convention at Deer Creek, Oklahoma, on Sunday, October 16, with meetings at 2:30 and 7:30 p.m. J. J. Esau will be the guest speaker. Each youth fellowship in the district is encouraged to send one delegate for each twenty members. Churches without youth fellowships are asked to send representatives of the Adult Christian Endeavor Society.

A separate meeting for Junior Christian Endeavor sponsors will be held during the afternoon session under the direction of Mrs. Joanna Andres.

The theme of the convention will be "Do the Work of an Evangelist."

Into the Beyond

CHARLES SPRING, was born July 1, 1879 near Farmdale, Illinois, and died at the home of his daughter, Mrs. M. E. Evans, Washington, Illinois, August 16, 1955. He was a member of the Calvary Mennonite Church of Washington.

ORPHA. O. ERB (Mrs. Effenger), of Boyertown, Pennsylvania, and member of the Hereford Mennonite Church, Bally, Pennsylvania, was born July 1, 1878, and died September 5, 1955.

FRIEDENSWALD—WOODS OF PEACE

(Continued from page 613)

Board meetings—As the Mission Board sat through session after session, struggling with the problems confronting them, we realized anew that the God of Peace was their strength in whom alone they could go forward.

Recreation—Swimming and boating for those so inclined, came after four o'clock. Even some of the board members found it possible to share a bit in this.

A wiener roast one evening was a happy occasion, especially for the children present. And there were no dishes to wash afterwards.

Friedenswald—Woods of peace? Yes, there was a deeper meaning in the name and many of us realized afresh that if we but trust the God of peace we will have the peace of God to steady our hearts. It was good for us to spend a week there.

OUR SCHOOLS

(Continued from page 621)

MENNONITE BIBLICAL SEMINARY

Students enrolling for seminary work during the first week of classes were: Floyd Bartel, Hillsboro, Kan., Walter Neufeld, Inman, Kan., Daniel Graber, Goshen, Ind., and Walter Eisenbeis, Waterloo, Ont. Student wives enrolling for part time seminary work were: Mrs. Floyd Bartel, Mrs. Arthur Isaak, and Mrs. David Schroeder. Still others enrolled for part time work in the Bible Training School, as follows: Mrs. Menno Bergen, Mrs. Jakob Duerksen, Mrs. Ronald Krehbiel, Mrs. Cornelius Dyck, and Phyllis Mueller. The total enrollment now stands at 33 full time and three part time seminary students and five Bible Training School students.

John T. Neufeld, business manager of the seminary has been suffering from a heart condition for some time. His condition recently got worse so that he is now on a complete rest treatment and so has not been taking care of the office work here for several weeks. Let us remember him in prayer.

Paul Edward, born to Menno and Esther Bergen on May 6th, underwent minor surgery on his lip on Sept. 12, at the Woodlawn Hospital, Chicago. Paul was born with a cleft-palate. The expenses of the operation were carried by the Ladies Auxiliary of the Woodlawn Hospital.

Miss Phyllis Mueller of Freeman, S. D., has joined our fellowship here and has taken over as dietitian of the seminary. By the number that eat at her table you can tell that the number of single students has increased considerably over last year.

THE Mennonite

MENNONITE LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.

The Social Need of the Church
E. J. Swalm

God's Word Stands Above Man's Opinion
Frank Epp

The Lordship of Christ Over Church and State
(From the Puidoux Conference)

Volume 70 Number 40 October 11, 1955

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THOUGHTS FROM PSALM 61

Hear my prayer, O God,
And listen to my supplication.

When my heart is overwhelmed,
I will call with humility;
Lead me to the rock
That is higher than I.
Then I will rejoice in Thee.

—Elizabeth Wiens Thiessen

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Second Annual Eastern District Missionary Conference

Zion Church, Souderton, Pa.
October 14-16, 1955

Friday evening—7:30
Missionary testimony
Miss Anna Baerg
"Listen to the Great Commission" Andrew Shelly

Saturday afternoon—2:30
Program in charge of District Women's Group
Speakers: Miss Anna Baerg and Andrew Shelly
(These talks will deal mainly with work among the women on the mission field)

Saturday evening—7:30
"Missions in the Congo"
Levi Keidel
"The Glorious Mission Opportunities in East Asia and Africa" ..... Andrew Shelly

Sunday afternoon—2:30
Panel on "The Nature and Future of the Indigenous Church"
Panel members: Rev. Keidel, Andrew Shelly and Lester Janzen. We hope to have A. J. Neuenschwander as moderator.
Message: "The Dynamic Challenge of Missions in Mid-Twentieth Century"
Andrew Shelly

Sunday evening—7:30
Home Missions
"A Ministry to Negroes in Philadelphia"
Curtis Bedsworth
"The Huntington Valley Mennonite Church"
Richard Ratzlaff
"The Smith Corner Mission"
Walter Fry
"Conewago Heights Chapel"
Earl Renninger
"The Landis Memorial Chapel"
Raymond Miller
"Work Among the Jewish People"......J. Ross Goodall

EUROPEAN YOUTH ARRIVE

Twenty European Mennonite youths from Holland, Germany, France, and Switzerland arrived in New York Sept. 17, to spend one year in the United States in the trainee program sponsored by the Mennonite Central Committee. After spending a weekend in orientation at the Akron, Pa., MCC headquarters, the trainees scattered out to farms and homes in Oklahoma, Ohio, Maryland, Pennsylvania, Kansas, Nebraska, Illinois, Indiana, and Colorado. Following a midyear evaluation conference each one will move to another community for the last six months to enjoy a broader fellowship and gain a more complete picture of life here.

Of Things to Come

Oct. 14-16—2nd annual Missionary Conference of Eastern District, Zion Mennonite Church, Souderton
Oct. 19-21—Western District Conference, Beatrice, Neb.
Oct. 23-30—Reformation Week
Nov. 24—Thanksgiving Day
Nov. 27—Advent Sunday
Nov. 30-Dec. 5—Council of Boards, Newton, Kansas

INSTALLATION SERVICE

Rev. W. J. Flickinger was installed as the new pastor of the Ebenezer Mennonite Church, (located two miles west of Bluffton, Ohio), during the morning worship service of the church on Sunday, September 18.

Dr. A. C. Schultz, a former pastor of the church and guest speaker for the day, gave the charge to the new pastor. Rev. Flickinger then gave his response to the charge. Following this Charles E. Sprunger, who served with Lyman K. Hofstetter as interim pastor of the church for the last three months, gave the charge to the congregation.

Mr. and Mrs. Flickinger are established in the church parsonage in Bluffton. Prior to their arrival in Bluffton, Rev. Flickinger served as pastor of the Saran Mennonite Church in Orienta, Oklahoma. Preceding his ministry in that church he was with the Go Ye Missions in Oklahoma. He is a graduate of Moody Bible Institute and also John Brown University, Siloam Spgs., Arkansas. He also attended Bethel College.

Rev. and Mrs. Flickinger have two sons. Their youngest son, Leland, is a senior in the Bluffton high school. Marvin is married and is attending Grace Bible Institute.

Editorials

MCC ENTERS NEW FIELD

In its beginning, the Mennonite Central Committee was organized to render relief to needy world sufferers. Gradually, as other needs were evident, it has added to its interests that of mental hospital work, Voluntary Service and PAX aid, mutual aid, and special peace witness. In September of this year it has entered still another avenue of service. With the dedication of the Ailsa Craig Boys Home in Ontario, we have the first Mennonite institution for juvenile delinquents. (The dedicatory address is printed in full in this issue of *The Mennonite.*

Just as the work in mental hospitals grew out of the interest of young people who had served in such institutions during CPS days, so the work among delinquents has been brought to the special attention of Mennonites through the enthusiasm of the young people who worked in various such homes in their Voluntary Service program. With this interest has also come an awareness in general of the need of Christian homes for boys from broken families. The juvenile delinquency problem has reached an alarming state. The conscience of the church has been touched by the need of unfortunate teen-agers who have never known, or have missed, the Way of Christ.

This new home for boys, a 138 acre fertile farm, was a gift of the Mennonite congregation at Ailsa Craig, Ontario. The Conference of Historic Peace Churches assured the MCC of the Ontario support. The MCC, after careful consideration, stepped into this new service in faith. The Home will provide for twenty boys from the ages of ten to fifteen.

The Mennonite Central Committee is to be highly commended for entering this new and needy type of service. This is but a beginning. This form of work may grow, we hope, into a very real type of Christian service to the youth who know little about the love of God, but who will be led to find their highest life in accepting such love through Jesus Christ.

THE SUNDAY SCHOOL TEACHER'S PREPARATION

A first step toward a Sunday school teacher's proper preparation is to have a deep sense of the tremendous responsibility and opportunity that is his. To bring the eternal Word of God to the eternal soul of the pupil is a heavy responsibility. It should not be undertaken lightly. Sensing one's spiritual obligation will make one strive to be better prepared to discharge that duty properly. The proper preparation of the teacher may be said to be threefold:

(1) The preparation of the lesson. This should be so thorough and accurate that the teacher is well familiar with far more than he can hope to teach in the time allotted. What he knows beyond what he can share gives background to that which is taught. Not only should he know the immediate circumstances of the lesson text, but also the scope and setting, the historical and surrounding ideas, so that he becomes an authority of anything connected with the lesson. This means work.

(2) The preparation of method. It is not enough to know the material. If it cannot be properly shared with the pupil the knowledge becomes ineffective. Teachers should learn the very best methods of teaching. This can be done by study of methods, in teacher-training classes, and by special courses. There is a right and a wrong way to present truth. The teacher should become an expert in the art of teaching. This means study.

(3) The preparation of the teacher himself. Perhaps this is most neglected. The lesson may be well in hand, the method may be correct, but if the teacher himself is not a living example of the truth he tries to teach he will not really be successful. Has he taken time to possess his soul in peace with God and man? Has he allowed the Great Teacher to cleanse and forgive him? Has he taken time and effort by prayer and devotions to come before his class as from the very presence of God? This means consecration.

ANOTHER HISTORIC PEACE MEETING

August 15-19, thirty-three participants from Denmark, England, France, Germany, The Netherlands, Switzerland, and the United States met in a peace meeting at Puidoux, Switzerland, for a four-day discussion on the general theme, "The Lordship of Christ over Church and State." Papers and discussions were arranged under two heads: (1) "The Relationship of the People of God to the World," and (2) "Is There a Christian Ethic for the State?" Not only were the Historic Peace Churches represented but there were also theologians from Lutheran and Reformed churches in Europe and members of the International Fellowship of Reconciliation. In a report of this conference it is stated that "it may well have been the first time in hundreds of years that leaders of the Mennonite and other peace churches grappled with leaders of the Continental state churches in days of discussion on the theological issues that separate them."

In consultation with leaders of the World Council it seemed agreed that a pacifist theological conference "could provide an important contribution to both pacifist and ecumenical thinking." It was the unanimous conviction at the close of the conference that discussions of this kind should continue and that all should seriously seek to grow in common confrontation with the Scripture. One present reports, "We felt our need and the need of the world and we truly felt the leading of the Holy Spirit."

Mennonites are repeatedly accused of "hiding their lights under a bushel." Perhaps by more such discussion meetings, both with the peace churches and others, our peace testimony can be made to shine more clearly in a seeking world. Some of the findings and a brief summary of this conference may be found in other pages of this issue. We believe this marks a significant historic event in Mennonite history.

The Social Need and the Church

E. J. SWALM

(Dedication address at the Ailsa Craig Boys Farm at Ailsa Craig, Ontario, the first Mennonite institution for juvenile delinquents. Bishop Swalm of Duntroon, Ont., is chairman of the Conference of the Historic Peace Churches in Ontario).

We are assembled today on a history making occasion. The Mennonite Central Committee is projecting her witness in a hitherto untried field, and we are very happy to be associated with this worthy movement.

We have been asked to speak to you on the subject, "The Social Need and the Church." May we first briefly define the terms, "society" and the "church."

By "society" we mean any number of people united in a common interest, or the entire group of persons who live in any region at a given time. Thus the term "social" is applied to those living in society.

It is not quite as easy to define the church because of its many references. "Church" suggests different things to different people. We have what is called the "empirical church" which is characterized by her devotees placing almost the entire emphasis on personal religious experience even to the subordination of the Bible or scientific discovery. Again we have the liturgical groups who are emphatic on the ritualistic approach. Broad terms are also often used, such as the nominal church, the true church, and others. We are using the term today in a very broad sense referring to the entire profession of Christianity in which there is a divinely recognized genuine number of which the Scriptures say "nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

THE SOCIAL NEED

The topic implies that there is a social need. We gravely admit that our society is depraved and has been ever since the tragedy in the Garden of Eden. This is a somewhat old-fashioned position, but it is forced upon us not only by a casual acquaintance with the Scriptures but by the press, radio, and T.V. Injustice, greed, and violence are rampant in our world. National and international tensions continually disturb us, and economic pressures attack our security until every unit of society feels the impact. It eventually reaches the home, the foundational unit of any permanent social structure. People are trying to be happy with gadgets rather than with each other. This forces everyone with an earning power into industry and our children, the greatest national asset, are carelessly and criminally neglected.

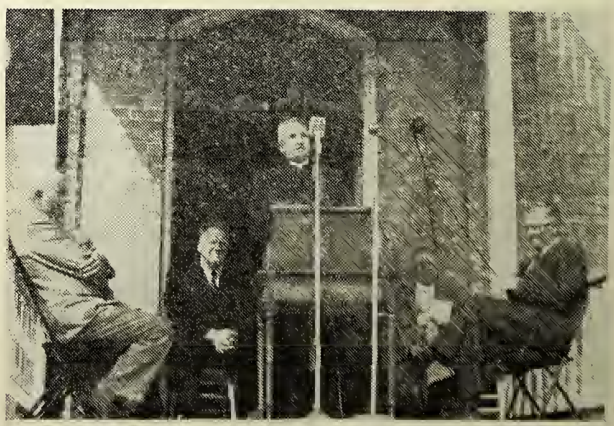
THE CHURCH'S ANSWER

What has the church to say in the face of this chronic illness which threatens our very existence? She could say nothing and confine her efforts solely to the preaching of the simple gospel; many sincere Christians feel that way. It would be easy to ignore the desperate need of our imperfect society and do nothing about it except offer a cure for our basic necessity, and forget the many closely related disorders.

However, when the great Head of the church, our Lord Jesus Christ, was on earth, He spoke loudly against the social evils of His day. In delivering the charter to the church in the Sermon on the Mount, He charged us to give two coats to him who takes the first one; if compelled to go a mile, volunteer the second. In principle we should control violence with love, greed with generosity, and injustice with equity.

When the people interrogated John the Baptist, he emphatically told them they should give fifty per cent of their goods to the destitute and hungry. He even went so far as to tell the army to disassociate itself with violence and avarice. He dared to invade the precincts of royalty and courageously warned Herod of the immorality of his domestic circle. True,

The Ailsa Craig farm house easily houses 20 boys.



E. J. Swalm delivering the dedicatory address at Ailsa Craig Boys Home.

it cost him his life, yet his method and purpose offer a twentieth century challenge.

While it is easy to say too little regarding the cancerous sores of our age, yet it is easier to say too much. The church has suffered from both errors during her history. She can become partisan to radical groups and abet national socialism which exists in some countries in Europe. The church can become meddlesome, oratorical, and inflammatory, creating disrespect for law and order. Between the extremes of a church that is silent and a church that is garrulous we should try to interpret the teachings of the Word of God on questions which rend society.

JUSTICE, MERCY AND GOD

One of the prophets appropriately set the standard for our day as well as his own by saying: "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God," Micah 6:8. In this great statement a threefold message is suggested.

First, "justice." We should be more concerned with conduct than property. Always endeavor to promote a square deal. Justice is the reign of law. Since the church is the conscience of the state, she, above every group, should teach people to behave themselves, to exercise restraint, to give and take—to plainly practice the Golden Rule. The church must stand for the dignity of law and the authority of the courts if we would have a respected order.

Second "mercy." Justice needs something additional. We need more than a square deal. We need mercy—that quality of spirit which cultivates good will, repudiates self and helps us to serve our fellow men impartially. This great virtue will have a fivefold effect:

(1) It will teach us the real truth about people and convince us that men, women, boys, and girls are precious, worth the noblest possible expenditure of our spiritual energy.

(2) It will create a new duty. We will imitate our Master of whom it is said, "He went about doing good." The church will become cognizant of 1 John 3:17. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

(3) It will give a new inspiration. It will make the Lord's people tireless workers in behalf of the unfortunate. That is what gave birth to this project.

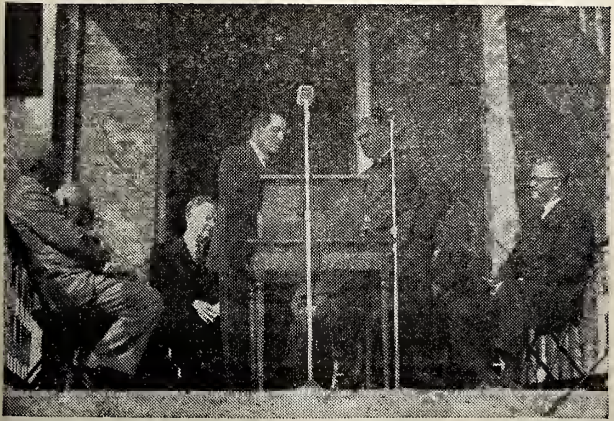
(4) It will give a new test of character. The basis of service is giving—not getting.

(5) It will supply a new and tender plea as the Apostle exhorted us to not love in word and in tongue but in deed and in truth. We will promulgate a practical religion, not be exercising philanthropy only, nor the indiscriminate use of alms, but by making people strong enough to do without them and by endeavoring to remove the stumbling blocks along life's rugged pathway.

Third "God." He is inestimably greater than either justice or mercy. We can never have right relations with each other until we have a right relationship with God. Capital and labor will never be on right terms until both are properly related to God. Our homes will never be as they ought until they are correctly related to God. He must be enthroned in every circle.

A widespread rebuilding of the old-fashioned family altar would make Ailsa Craig Boys Farm obsolete. Legislators as well as churchmen are saying this. A lawyer friend touchingly described to me his rescue from agnosticism and credited the major power to the influence of his godly mother's prayers so often heard in family devotions. He testified at her funeral saying, "The woman in this casket is my mother. To know her was to know Christ. I drifted far from her theology through the years but never became isolated from her prayers. I am serving notice on my friends today that I have returned to her religion." He has since joined his mother in Glory.

Since we will never have a perfect society, we will always need some of the social services such as this Farm provides, and we are very hopeful of its success. For that we pray.



Dedicatory service Ailsa Craig Home. Ed. G. Snyder, director of Waterloo MCC office accepts keys from Wilfred Schlegel, minister of the local congregation which gave the farm for MCC use.

Present Staff at Ailsa Craig: Abe Schmitt, acting director; Isabel Gingerich, cook; Elaine Brubaker, matron; Jack Wall, house father.

God's Word Stands Above Man's Opinion

FRANK EPP*

Christians, who sincerely aim to follow Christ all the way, even in the most difficult situations, will regret that various leaders at church council meetings have spoken un-Christian answers on war and the present international crisis.

An outstanding educational leader, Allan A. MacRae, president of Faith Theological Seminary, Philadelphia, told the third plenary congress of the International Council of Churches:

"... unless the Western nations stir themselves from their lethargy, and proceed to use the temporary industrial and scientific advantage that is theirs and destroy communism, there is nothing human to stop the communist world revolution ... with the atom bomb and the hydrogen bomb that the free world has in its hands now, it could probably put an end to the menace of the Kremlin, with the loss of a comparatively few thousand men. Wait ten years, and millions will be killed on both sides, with the balance of power having shifted to the side of the slaves of the communist autocrats."

Also advocating "preventive war" was an editorial in United Evangelical Action, organ of the National Association of Evangelicals. The article was entitled "While Asia Burns."

General Douglas MacArthur has been proven a major prophet by the happenings in the Far East during recent months. His declaration that the issues joined there are primarily spiritual was basic. Compromise with atheistic communism has had a terrible fruitage. His strategy for overwhelming victory would have resulted in Asian peace by this time."

Another voice of the National Association of Evangelicals, Harold John Ockenga, a past president of the association, and president of Fuller Theological Seminary, refuted the peace teaching of the Bible, when he addressed the twelfth annual convention of the association in Cleveland:

"In my way of interpretation, and I say it with due regard to all who may disagree, the lifting today of pacifism before a monster such as this communistic philosophy which is governing hundreds of millions of people of the world is suicide and we ought not even to consider it. Indeed, from my interpretation of the Scripture it is not biblical."

The report of International Affairs from the Second Assembly of the World Council of Churches gives some encouraging answers in its statement, but weakens to permit retaliation in self-defence:

"Lofty objectives so often invented to justify war cannot conceal the truth that its violence and destruction are inherently evil. Therefore, Christians in their respective countries, must not lend themselves to, but expose, this deceit.

"... we believe that any measure to deter or combat aggression should conform to the requirements of the United Nations Charter and Christians should urge that both the United Nations and their own governments limit military action strictly to the necessities of international security."

Christians will regret that leaders from these various church organizations, often classified as being fundamental, evangelical, and liberal in their turn, have compromised with the world and the state to utter such statements. It should be mentioned here, though, that Christian pacifists took exception to the statements of Dr. Ockenga, and also that other leaders at the World Council stood true to the Bible teaching on war. For this we are thankful.

Christians, who seek the Lord's will, in all things will not be confused by the opinions of men, whatever they may be. They will turn to the Bible for their guide to life. And as they do, they will come to the conclusion, that the Bible teaches the sinfulness of war, that where the commands of God and state conflict, men should obey God rather than men, and that Jesus taught His disciples by precept and example to become martyrs before they became murderers.

Editorial—*Canadian Mennonite*

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*Editor, "The Canadian Mennonite"

The Active Element

The Firestone Park Brethren Church was organized only six years ago. Eighteen charter members banded themselves together in order that a Brethren church should be located in Akron, Ohio. Of these charter members, 90 per cent of the wage earners were tithers. Others became tithers as they became adults or wage earners.

Because of this fact, finances have been no problem for this newly-organized Brethren church. All bills are met promptly, for most of the purchases are cash transactions. The church is paid for, and out of all debt except for a land contract on the parsonage held by the Missionary Board of the Brethren Church. This indebtedness is being liquidated at the rate of $50.00 a month.

Tithing is taught in the Women's Missionary Society, in the Laymen's Organization, in Sunday school classes and from the pulpit. Stewardship is considered as one of the cardinal teachings of the Scriptures. It is thus emphasized. Therefore, charter members and new members as they are added to the church are taught that stewardship is an active element in the Christian life.

It is evident that the exercise of Christian stewardship, which includes tithing, instigates zeal for Christian labor and promotes faithful and loyal church membership. Fruits of sincere Christian stewardship are visible in the lives of all who accept these principles.

Stewardship Facts

Bookmarks

FARTHER INTO THE NIGHT by Mrs. Gordon H. Smith, 247 *pp., Grand Rapids, Michigan, Zondervan,* $2.50.

In her earlier book *Gongs in the Night,* Mrs. Smith tells of the work she and her husband carried on as missionaries to the tribes-people of French Indo-China. *Farther into the Night* is an account of the work which was done during the five years following the period included in the former book.

Few authors have as much material for a captivating story ready-to-hand as lay before Mrs. Smith as she wrote this book. Living in a country which was in the state of civil war, being constantly in danger of attack by guerilla bands, and working with uncivilized tribes who lived in isolated, tiger infested jungles, provided all the material needed to produce a story that would keep the reader spellbound, and reading far into the night.

But, unfortunately, Mrs. Smith fails to make the best use of her material and the result is disappointing. Her account is too much like a statistical report. If instead of referring in a factual way to the many encounters they had with tigers, the many elephant-back trips they made into the interior, the many flights in their private plane, the numerous trips by convoy to Saigon, and the many meetings in the villages, she had selected only the outstanding and most exciting of these incidents, and given a moving account of the same, she would have produced a good story which would be widely read.

Victor Sawatzky

Calling All Shut-ins

Oh, all you shut-ins, sick abed,
Or helpless in a chair,
Who fear your lives are not worthwhile;
You have much time for prayer.
We who must spend our days in work
Wish for more time to pray;
For, oh so many need our prayers,
At home and far away.
The pastors, teachers, and pupils too,
And all who are distressed
By illness or by fears and cares,
Can through your prayers be blest.
Say not there's nothing you can do
While you are lying there;
The great vocation can be yours
Of intercessory prayer!

Gertrude E. Wartchow
in "NOW"

Flashes of Thought

Full Speed Ahead

Walter Gering

Those little footsteps—I recognized them immediately. Strange, is it not, how we learn to know people by their walk. Sitting in the church study with the doors closed, the sound of footsteps is often heard in the auditorium. Sometimes it is strangers who have stopped in to look at the building. At other times it is one of the workers or a frequent caller. Soon one begins to recognize people by the sound of their walk.

So too it is with this little fellow who frequently appears in the study. In his boyish glee, full of life, he makes his way about the building. Now he is in the choir loft with the organ which intrigues him so much; then again he is in the library paging through the books for children. Finally the sound of his steps nears the study and he appears at the door.

On this particular day it was the same. There was the sound of steps, a knock at the door and in he came, a welcome visitor bringing in a ray of sunshine. But I was hardly prepared for the lesson of the day. Placing a sheet of information into his hands I said: "Take this to your Daddy." With a grin brightening his face, he turned and literally ran full speed out of the door, around the corner to the library on the other side of the church. The sound of his barefoot feet across the auditorium was a thrill.

All was silent for a few moments. Then suddenly came the sound once again of rushing feet. Full steam ahead, he came dashing around the corner, bursting into the study. In his hand he held a letter. He had become our little messenger boy.

That same week we were engaged in a union community Missionary Conference. Day after day we had heard the appeal; mission fields around the world had been presented in word and film. And then came the thought: that is what missionaries are—they are God's messenger boys carrying the news to God's people. They have gone forth at His command, message in hand.

The same call comes to all of us, even though we never leave the home community. Each of us has been given the same message; the command is for all to obey. Would that we all could answer in the same spirit—full speed ahead with beaming face.

LORD, LET ME RUN FOR THEE

It is not so much the greatness of our trouble as the littleness of our spirit which makes us complain.

Jeremy Taylor

The Lordship of Christ Over Church and State

The following declaration was adopted by a theological conference held at Puidoux, Switzerland, in which a number of theologians from Lutheran and Reformed Churches in Europe met with representatives of the Historic Peace Churches (Brethren, Friends, and Mennonites) and the International Fellowship of Reconciliation. Denmark, England, France, Germany, Netherlands, Switzerland, and United States were among the countries represented.

(There has been virtually no discussion between theologians and pastors of the large Lutheran and Reformed bodies and the Historic Peace Churches since the first Anabaptist debates in the 1620's. The Puidoux meeting was thus an historic event of some importance, as is the fact that a considerable number of continental theologians have arrived at or are approaching a pacifist position. The fact that the Central Committee of the World Council of Churches at its recent meeting at Davos, Switzerland, directed a representative commission to study the implications of nuclear war for Christian faith adds timeliness to these developments.)

THE CHURCH AND PEACE

With thankfulness and rejoicing we report that we have discovered again in a concrete way that the unity of the Church of our Lord Jesus Christ takes form as we listen together to Scripture, in a fresh realization of our common responsibility for faithful witness to our Lord and for service in His name in the world.

In spite of the variety of our ecclesiastical traditions and theological conceptions, we have found ourselves unanimous in affirming that our Lord expects from us today an obedience to His gospel which expresses itself through a self-sacrificing love for all men.

This love constrains us to action for justice and peace among men with all our strength, by every means compatible with the gospel, and therefore without recourse to war.

We believe that the Church, as it accepts the constraint of this love, will be inspired and enabled to commend the gospel by manifesting the neighborliness which transcends differences of race and class, and by carrying out across all national boundaries the work of compassionate service and of Christian evangelism of which our world stands in such need.

We shall be glad to share the resume of our discussions with any who are interested. We intend to continue our study of the theological problems which have engaged us at this conference, and we cordially welcome the co-operation of our fellow Christians.

Resume of the Puidoux Theological Conference

I.

1. From the witness of Scripture we learn that Christ is really Lord over both the Church and the world. The goal toward which God is working through the kingdom of His Son is the building up of the body of Christ; the meaning of history is in the redemptive work of the Church.

2. The Church's witness to and in the world is the proclamation of the Lordship of Christ as Savior, Servant, and Judge. This proclamation is embodied in the call to reconciliation, in works of love, and in the expression of God's claims upon the world.

3. Since God respects the "no" with which sinful man may respond to His work of reconciliation, the Church as the obedient body of Christ is the community of those whose "yes" to God's work distinguished them from the world. Their unity is a precursory sign of God's eschatological victory over the world, and therefore, of the provisional character of the State.

II.

1. The Lordship of Christ signifies for Christian ethics that the "good" is one; there are not two separate and unrelated realm or criteria in the Church and in the world.

2. In the common confrontation with Scripture, we receive directions whose authority is not that of a legal prescription but that of a reliable exposition of the meaning of obedience.

3. The relevance of these directions for the world and thus for the State is conditioned by the "no" of the world to God and also by the "yes" of the Kingship of Christ to both the world and the Church. The tension existing between the Church and the world is thus the duality of human freedom and not a static dualism; it cannot mean that God's command is irrelevant, but only that its relevance is mediate.

III.

1. War is always sin. It can never be considered as an instrument of order and thus it cannot be justified even as a mediate expression of the Lordship of Christ over the world.

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*Readers of this statement in U.S. and Canada may address inquiries about the Puidoux Conference and similar work being done to Peace Section, MCC, Akron, Pa.

2. When the State wages war in spite of the witness of the Church against its use, the Church does not become silent, but rather continues to testify as to the way in which this violence is used. In its criticism of political events the Church will guide itself by criteria which translate into political terms the directives of the Word of God. These criteria ("middle axioms"), such as concepts of retributive and distributive justice, are valid measures for relative judgments, even though they fall short of the righteousness of God and therefore may not be determinative for Christian discipleship.

3. The Church's responsibility for peace and justice consists in her incarnation of God's reconciling initiative, in her own fellowship, in works of sacrificial service, in the promotion of understanding, in efforts to transform peacefully unjust social structures, and in the refusal of her members to participate in war.

With humility and repentance we recognize our past failure to obey our Lord faithfully; we seek to further study our responsibility for peace and commit ourselves to the witness and life of unmixed love.

Food Relief for Jordan

MCC worker John Horst of Los Angeles, Calif., is assigned to serve as a secretary and clerk to maintain records in connection with shipments of American Surplus Foods which are coming to Jordan to be distributed by the Christian Voluntary Agencies working in this area. In this article he explains some of the details in the planning which is necessary for such a program to effectively help the people who are poor.

A recent development in the material aid program for the poor and needy people of Jordan has been the availablitiy of certain U. S. surplus agricultural commodities. The governments of the U. S. and Jordan signed an agreement in July, 1954, providing for the duty-free entry and the payment by the Jordan government of all inland transportation and storage costs on three commodities—milk, butter, and cheese. The U. S. government would pay the cost of ocean freight and the voluntary agencies, to whom all the surplus foods were to be consigned would pay the costs of distribution.

It was agreed between the voluntary agencies concerned (Catholics, Lutherans, Church World Service, and Mennonites) that the planning and carrying out of the program should be a co-ordinated and unified effort to prevent overlapping of areas or inequalities of distribution. Consequently, a sub-committee was formed and a thorough survey of the country was made. It was concluded that approximately 25 per cent of the total nonrefugee population of Jordan should be included in this program. This amounts to about 285,000 persons. The entire country was divided into four areas which were assigned as the responsibility of the four participating agencies. On the basis of the needy population in each of these areas, the total amount of available food supplies have been allocated for distribution as follows: 20 per cent for the area covered by the Mennonites; and 26 2/3 per cent each for the areas covered by the Lutherans, Catholics, and Church World Service. The area assigned to the Mennonites includes Jericho, Shuneh, Dhiban, and the large desert area southeast of the Dead Sea.

Butter and cheese were the commodities decided upon for the Jordan area. The quantities involved would be 450 tons of butter and 900 tons of cheese each year, with distributions three times annually. It has more recently been decided that the surplus cheese is unsuitable for the Jordan program, and thus the shipments have been discontinued. Because of the severe drought conditions in many parts of Jordan this year, and the almost complete failure of the grain crops, the government requested that wheat and flour also be included in the surplus food program. The voluntary agencies agreed and placed orders for 12,000 tons of surplus wheat and flour annually, although this has not yet been released by the U. S. government for shipment to Jordan.

In addition to this program for the needy nonrefugees of Jordan, the voluntary agencies also agreed to supply UNRWA (United Nations Relief and Works Agency for Palestine Refugees) with quantities of fats (360 tons per year) and cheese (900 tons per year) to be used for supplementary feeding of refugees in Jordan.

The first quantities of surplus foods for refugees were received and distributed by UNRWA in January, 1955. It was hoped that the distribution program for nonrefugees could be initiated by early 1955, but for various reasons — prolonged negotiations with the Jordan government and the need for detailed and extensive surveys—the program has been delayed. However, the agencies are planning to conduct their first distribution within the near future.

It is felt that this program of sharing of the material abundance of America with the needy people of foreign countries can be, when properly administered, an extremely worthwhile and significant contribution to the over-all relief program. It is an excellent opportunity for the American voluntary agencies to supplement their material aid programs, to benefit the impoverished people of Jordan and to promote friendly relations between the people of America and those of the kingdom of Jordan.

BOUNDLESS LOVE

If God were half as small as man,
He would not heed the plea
Of those who only come to Him
When tossed on troubled sea.

But in His all forgiving Love
He answers even those
Who only stagger back to Him
When stunned by crushing blows.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

My Need for a Savior

PROGRAM HELPS FOR OCTOBER

My Need

PROGRAM NO. 1

A. Devotional Resources. Hymns from the *Mennonite Hymnary* which you can use in your program are "O for a Closer Walk With God," 197; "Alas! and Did My Savior Bleed," 108; and "In the Hour of Trial," 195.

Scripture passages illustrating the need of people for a Savior are Psalm 51 and Romans 1:14-25.

B. Leader's Introduction. Some of the basic questions we want to consider in these programs are: Why does the Church exist? Why do we have religion? Why did God need to send His Son from eternity into our world? What did God achieve through what seemed to the world as the death of a political offender on a hill outside a small city two thousand years ago? How does this event have any effect on me as I go to school or help on the farm or work in the factory?

Does God really love me? How can I know? If God loves me, can I love Him? And how can I show my love to God? Should I work with other people in serving God?

C. An Outline for a Talk on "The Effects of Sin." Sin brings *guilt*. This means we feel that there is something wrong with life. Often we don't know just what it is. We feel uncomfortable in the presence of good. In fact, it can trouble our body as well as our minds. Many physicians agree that 50 per cent or more of man's illness is mental or spiritual in origin.

Sin brings a *sense of separation*. We feel as though there is a wall that keeps us away from our friends and the rest of people. Somehow we never get to know them. But worse than this is the fact that we feel separated from God. At first we don't let this bother us. We think we can be happy without God. But then we find happiness and peace slipping away from us. We may not know why there is no harmony in our lives and why everything frustrates us. It is because we have shut ourselves off from God.

Sin brings *suffering*. Not all suffering is caused by sin; but all sin causes suffering. The individual sinner may suffer directly for his sin, or it may cause another person misery. Falling from a forty story building brings with it some direct consequences. Venereal diseases bring suffering to the lives of others as children feel the effects of the sins of their parents.

Sin brings *weakness of will.* Giving in to sin brings greater weakness. It is the reverse of "each victory will help you, some other to win." Drifting becomes easier once you are carried by the stream. No longer are we able to do the right thing as easily as before; we don't even have much desire to do good. "That which I would not, I do" becomes our experience because part of us really does want to do it.

D. Studying what the Bible says about "Sins of Omission." We may feel that we are fairly good because we have not committed any "big" sins like robbery, adultery, or murder. But pride also is a serious sin. And things left undone have the effect of sin on our lives.

Before the program you may write the following references on slips of paper and give them to various members of the group. Ask them to be prepared to read the verses at the meeting and tell what this passage has to say about sins of omission.

These are some of the references you should study: He passed by on the other side, Luke 10:31, 32; the buried talent, Matthew 25:14-30; no oil in the lamps (the foolish virgins), Matthew 25:1-13; "and ye fed me not," Matthew 25:41-46; hearing sayings and doing them not, Matthew 7:24-29; the rich young ruler, Mark 10:17-22; the rich man and Lazarus, Luke 16:19-31; Pilate washes his hands, Matthew 27:15-25; Simon's hospitality, Luke 7:36-50; nine lepers and one, Luke 17:12-19; what Jerusalem wouldn't do, Matthew 23:37-39; unfruitful branches, John 15:5-6; and Peter's denial, Luke 22:54-62.

After this study of some of the passages of the Bible you can discuss with the group some areas in which we sin by leaving things undone. Have we helped a friend when he was in trouble? Are we loving to those who are unlovely? Have we been as interested in other people's welfare as our own? Have we withdrawn from the "world" and closed our eyes to the needs of people? Have we been witnessing of Christ to people in every way we can? What are some other things we omit?

F. Report of a Conversion. It would be helpful to have someone report on the conversion experience of some well-known person like Dwight L. Moody, Augustine, or Francis of Assisi. Your church library may have books that can give you this information.

G. Time for Personal Decision. At the close of this meeting or the following program you may want to give time for individuals to review their relation to Christ. This can be a quiet time of meditation or silent prayer when members of the group have time to examine their lives and purpose to follow Christ.

ABOUT THE PROGRAM HELPS

These program helps on Salvation were prepared and distributed by the Young People's Union a number of years ago. Because these are now out of print we present part of them here in revised form. Edith Claassen Graber was the writer.

My Savior

PROGRAM NO. 2

A. Devotional Resources. Hymns from the *Mennonite Hymnary* to use in your worship service are "I Lay My Sins on Jesus," 444; "I Know Not How That Bethlehem's Babe," 99; and "When I Survey the Wondrous Cross," 106.

Scripture passages that speak about salvation are Galatians 2:15-21 and John 3:1-17.

B. Leader's Introduction. The leader should review some of the questions raised in the introduction in the first program. Review also some of the things learned at this meeting about the nature of sin and man's need.

C. An Outline of a talk, "God's Love and Holiness." God can best be described by two adjectives, holy and loving. Both are a part of His nature. Because He is holy, He cannot fellowship with sinful creatures. Evil is so completely foreign to His nature that He "cannot stand it."

But God is not content to sit by and watch His creatures ruin their lives. For His nature is love as well as holiness. He loves men so deeply that He spares nothing to win them back from their own erring and self-willed ways.

Because He cannot take sinful creatures to himself as such, there has to be some way in which to make men "right." The method God uses is to find some way in which sin can be paid for, and God and man reconciled.

Sometimes we emphasize love more than holiness. This seems to make sin not too serious and makes God a kind of Santa Claus who gives endlessly without requirements. Sometimes we overemphasize holiness and make God so stern and sin so black that there seems to be no hope. It helps to keep both emphases together. God is holy and cannot fellowship with sinful men. God is love and does all He can to rescue men from their fallen state.

D. An Outline of a Talk, "God's Method." At Christmastime we celebrate the truth that "God so loved the world that He gave. . . ." This is the Incarnation. It was the method that God used to save men. The word Incarnation means "becoming flesh," *menschwerdung*. It is astounding that God would become man, that He would leave His unlimited existence to "take on the likeness of sinful flesh."

But this is what happened when Jesus came to our world to show us what God is like. Jesus showed this throughout His life through His supreme concern for people and their needs. He showed it still more by His death. Calvary alone shows the lengths to which God was willing to go to bring His people to himself again.

That God, the living, eternal God who made heaven and earth, was willing to come to earth and die in the way that a common criminal dies may sound sacrilegious. But we can be eternally grateful that

(Continued on next page)

the love of God was great enough to go to these lengths.

The Old Testament teaches us that there must be suffering for sins. The New Testament tells us that this has been done. Through God's suffering for our sins in Jesus Christ (for "I and the Father are one") these sins have literally been paid for. No sin is beyond forgiveness if man will but accept the forgiveness which has already been achieved and is waiting.

The blood of Christ was shed. His life was given. We need to be restored into the fellowship with God. We have destroyed the fellowship, but cannot restore it. God has provided the means of restoration. But we are still with our God-given free will. We can accept or reject.

If we reject, all the work of God is for naught on our behalf. We are lost.

If we accept we are again in fellowship. We have been found by Him for whom we were made. And as we give ourselves to Him we find that we are in harmony with Him who is directing all things and who will finally bring all things to His victory.

E. A discussion on "What Is Faith?" The following points could be used by several people in a panel or group discussion. Each person might examine one or two of the points given below. In a discussion between two people, one might speak on what faith is and the other on what faith is not.

Faith is not the following four things, although faith is closely related to them.

It is not *church loyalty.* Does being born in a Mennonite family make me a Christian? Perhaps I am better morally than someone born in the slums or better than someone who has never known a church. But is this enough?

It is not *theological beliefs.* I may believe that Christ is the Son of the living God and yet be lost. What part does acceptance and discipleship have in Christian experience?

Faith is not *religious emotion.* Some people go through an emotional experience in a public service, but their lives remain unchanged. Does an emotional experience make a person a Christian? Is an emotional experience necessary?

Faith is not *moral earnestness.* In going to the medicine cabinet and drinking from a bottle I may be sure that I am taking cough syrup. Yet if I am really drinking poison, my sincerity does not stop me from suffering the consequences.

Faith is the acceptance of God's forgiveness in such a way that I put away sin. Faith means that I have set up a relationship with God in which I have contact with Him. I entrust my life to Him. I seek direction for life in prayer. Faith is giving myself to God for a life of discipleship. This has sometimes been called *nachfolge Christi.*

Faith is giving myself in repentance, prayer, and discipleship.

F. Personal Decision. If you did not take time at your last program for a period of personal decision you may wish to do so at the end of this meeting.

The 1955 Program Help Series

Does your youth fellowship have a complete file of the 1955 Program Helps? You may not have used all of them, and you ought to have them on hand for that extra program, or when you want a substitute program. During 1955 Program Helps have been printed in MENNONITE YOUTH, the youth section of *The Mennonite.*

So that you can collect the issues of *The Mennonite* in which these Program Holps appeared we give you the list (numbers are the issue numbers that appear on the front cover):

3. Alternative Service
6. Voluntary Service—A Witness
9. PAX Service
10. PAX Service
13. The Resurrection
18. Being a Christian in the Home
23. Mission Work in Japan
26. Mission Work in Japan
27. Consider Christian Writing
30. The Christian Teacher—A Desirable Vocation
36. Missions As a Vocation

OLD PROGRAM HELPS

Most every church in the General Conference should have a file of the YPU Program Helps which were published as separate booklets from about 1948 to 1954. Should they have been lost through change of officers or should there be a need for additional copies, a few numbers are still available. Following are the Program Help booklets which we have:

1949 series
Christmas Programs
Easter Programs
Vacations
Voluntary Service

1950 series
Voluntary Service
The General Conference
Evangelism
Harvest Home
Easter Programs
Christmas Programs

1951 series
Bible Study and Voluntary Service
Leadership and Membership in a Youth Fellowship
Faith of Our Fathers
Twentieth Century Discipleship
Tithing

1954 series
Outdoor Worship and Mission to Hopi Indians

Special series
Power of Love

If you have need for any of these Program Help booklets, write to: Board of Education and Publication, 722 Main Street, Newton, Kansas.

Our Schools

BETHEL COLLEGE

A new vocal organization has been created at Bethel College called the Bethel Chorale and directed by Dr. David H. Suderman.

The Bethel Chorale consists of fourteen voices (including accompanist) and will study a wide range of both sacred and secular choral literature. Invitations from church, civic, and school groups will be accepted and performances will include madrigals, folk songs, classical and sacred selections.

Personnel of the Chorale includes Barbara Funk, Hillsboro, and Frances Klassen, Leamington, Ontario, first soprano; Gwendolyn Entz, Newton, and Alana Graber, Kingman, alto; Gordon Eitzen, Mt. Lake, Minn., Edgar W. Epp, Rosthern, Sask., and Wilmer Sprunger, Bluffton, Ohio, tenor; and the bass section is carried by Junior Janzen and Maynard Janzen, Goessel, Dennis Graber, Freeman, S. D., and Dale Martin, Hesston. Accompanist for the group will be Joan Claassen, Newton.

BLUFFTON COLLEGE

Added to the regular highlights of Homecoming and Parents' Day on October 15 and 16, will be a play presented by the Booster Committee, entitled "The Apple of His Eye." Performances of this play will be given on Friday and Saturday nights, October 14 and 15, at 8:15 p.m. This light comedy will be directed by Paul Stauffer, former speech and dramatics instructor at Bluffton. Members of this year's Booster Committee are Mrs. Dean Niswander, chairman, Milt Edwards, and Arthur Schumacher.

Doris Diller, '29, will be the speaker at the Homecoming Banquet in Founders' Hall on October 15, at 6:00 p.m. Miss Diller has been engaged in cancer research at the Johns Hopkins University and has co-authored a textbook for nurses.

Four of Chicago's finest voices, blended into the Serenaders Male Quartet, will appear as the first concert series program of the season on Monday, October 17, at 8:00 p.m., in Bluffton's Ramseyer Chapel.

Fifty-four students were selected by director Earl Lehman to comprise this year's Vesper Choir. Sopranos include: Shirley Shelmadine, Emily Bertsche, Nancy Tritch, Sue Miller, Ruth Bosley, Marilyn Blomgren, Nancy Haberkamp, Ruth Ann Oglesbee, Barbara Streid, Romaine Clemens, Dorothy Garwood, Joanne Plank, Edith Yoder, Sue Montgomery, Jeannie Hughes, and Vera Lou Yoder.

Altos include: Sarita Schrock, Doneta Amstutz, Eloise Gerig, Jane Nyce, Carolyn Schnell, Helen Neufeld, Carol Shelly, Marilyn Griffith, Fyrne Miller Nancy Hostetler, Onalee Stuckey, Ingrid Schulz, Cynthia Conrad, Saundra Berry, Joan Reusser, and Anita Klassen.

Tenors are: John Basinger, John Rogers, Michael Ortas, Bill Simmons, Ronald Ropp, Jim Gundy, Bob Kauffman, Marvin Zehr, and Jim Bishop.

The baritone and bass sections include: Tom Reichenbach, Bill Schantz, Joe Smucker, Larry Conrad, Jim Liechty, Robert Steiner, Don Pannabecker, Jack Roberts, Earl Shutt, Norman Keller, James Musser, Edward Shultz, and Karl Klassen.

FREEMAN JUNIOR COLLEGE

The annual Bible week was held early in fall this year to avoid the conflicts of an overfilled spring activity schedule. Rev. Lotus Troyer, pastor of the Meadows, Illinois, Mennonite Church, served as Bible week speaker. The evening meetings were held in Pioneer Hall and were open to the public. He also spoke in chapel each morning. The morning series was based on the Book of Job and each day questions raised in that book were discussed, especially those concerning life, death, and immortality. During the evening sessions he spoke on the subjects: "Foundations for the Christian Life," "Specializing in the Impossible," "Christian Unselfishness," "Things Worth while," and "Anywhere with Christ."

September 22 Cornelius Wall spoke at a meeting sponsored by the MCC to which all the Mennonite churches in the area were invited. He spoke of the work of the European Bible School.

After a year's trial the Student Association adopted a new constitution last spring. This aims to meet the peculiar needs of a Junior College with a six year class spread. It had been felt that the academy students were not as free to express themselves in an organization whose officers were largely college students as was desirable. As a result the Student Association was divided into an academy and a college organization. For matters in which both have an equal interest they function together. John D. Unruh, Jr., is the new president of the College Student Association and Joseph Wipf is the president of the Academy Student Association.

"Strangers at Home" has been selected as the academy play for this year. It is a three-act drama by Charles Divine. Miss Katherine Kaufman directs the production which has tentatively been scheduled for October 13 and 14.

MENNONITE BIBLICAL SEMINARY

With the return of Marvin Dirks to the Seminary, after a year of leave of absence, he again took over the chapel choir. The choir is made up of students from Bethany and Mennonite Seminaries and serves at chapel services and other occasions.

Arrangements have been made this year so that it will be possible for student wives and staff members to take classes in the evenings. The Minister's Wife Class is held every Tuesday evening on the Bethany Campus, and is being taught by Dr. Paul Robinson. Rev. Marvin Dirks teaches a course in The Book of Acts on Thursday nights at the Mennonite Seminary.

On Monday night, Sept. 19, the students gathered for their first student-discussion period. The discussion centered around what activities we as students would like to engage in during our stay here at the Seminary. It was an effort to determine what activities would lead to a deepened fellowship with one another and would permit us to grow spiritually.

MCC news & notes

DIRECTOR OF HEEREWEGEN VISITS U.S.

Brother Alexander van Gilse, leader of the Dutch Peace Center at Heerewegen, Holland, arrived in New York aboard the "S.S. Mauretania," Oct. 3. He will visit various Canadian and U. S. Mennonite communities this fall to enlarge fellowship and understanding between Dutch and American brethren.

Brother van Gilse is a leader in the peace movement among the Dutch Mennonites. He is chairman of the "Peace Bureau" whose function in C. O. service parallels that of the National Service Board for Religious Objectors in the U. S. in giving counsel to C. O.'s subject to draft. He also edits the monthly paper of this group, "Doopsgezinde Vredesgroep," which brings the latest information on peace developments and activities to its members. Outside of the U. S. and Canada, the Dutch Peace Group represents the most active Mennonite group facing and struggling with the question of our historic nonresistant position.

At present Brother van Gilse is also pastor and leader of Heerewegen, the Dutch Conference Center sponsored jointly by Mennonite Central Committee and the Dutch Mennonites. Heerewegen offers individuals and groups the opportunity to vacation and rest at a home where there is spiritual counsel available. The Peace library is also located at Heerewegen and various conferences—for youth, for peace groups, for international meetings of German and Dutch Mennonites—are held here. This, plus having two MCC workers on the Heerewegen staff offers rare opportunity to strengthen the ties of genuine Christian fellowship between individuals and the church, between various churches, and between Dutch and American Mennonites.

Although he is one of the younger ministers in the Dutch Mennonite Church, Brother van Gilse has served as pastor at Joure, in Friesland, and Amersfort before becoming full time pastor and director of Heerewegen. He is married and the father of four children. His visit to America will end Dec. 13, allowing him to return to Holland in time to spend Christmas with his family.

TWENTY-SIX MEMBERS OF HOLY LAND TOUR

Twenty-six brethren and sisters from Canada and the U.S. will participate in the MTS tour of Europe and the Holy Land this fall.

Under the leadership of Tour Conductor Gideon Yoder, this group will visit Europe, historic home of the Mennonite Church, with its great scenic beauty and rich heritage. They will visit the MCC and PAX units in Europe. They will proceed through Italy and Egypt to the Holy Land, then back through Greece, Italy, and France.

Brother Gideon Yoder is professor of church history and religious education at Hesston College, Hesston, Kan. He will direct worship services and Bible study while on tour, help to point up historical significance as they visit Europe, and bring church and biblical history to enrich the experience of "walking where Jesus walked."

This is the fifth consecutive tour which Menno Travel Service has arranged specifically for Mennonites who would like to tour Europe and the Holy Land. The group sails from New York aboard the "Queen Elizabeth" Oct. 12, and are scheduled to return Dec. 14.

PAX MATRON FOR ENKENBACH

Anna Ewert, Bingham Lake, Minn., sailed Oct. 3, for Germany where she will serve two years as PAX matron at Enkenbach. Anna is the daughter of the D. H. Ewert's and she is the fourth member of the family to serve in the Mennonite Central Committee program overseas. Anna is a member of the Mennonite Brethren Church at Mt. Lake, Minn.

TWO WORKERS JOIN MCC IN JAVA

Wilbert Shenk, Sheridan, Ore., and Lena Miller, Rittman, Ohio, sailed Oct. 3 on the first lap of their journey to Java. The "S.S. Maasdam" will dock in Rotterdam about Oct. 12; they will await the arrival of their visas in Holland and then proceed to Java.

Wilbert will assist in the youth work among the Javanese and general work of the MCC unit and Lena, a registered nurse, will do nursing in the two mobile clinics and the hospital.

Wilbert has attended college at Hesston, Kan., and Goshen, Ind. He is the son of Kenneth Shenk's, Sheridan, Ore.

Lena, daughter of Solomon Miller's, Rittman, Ohio, is a member of the Crown Hill Mennonite Church, Rittman, Ohio. She took her nurse's training at Lancaster, Pa., General Hospital and has worked in the obstetrical department at the Wadsworth, Ohio, Municipal Hospital for the past two years.

MCC WORKERS SAIL FOR AUSTRIA

The "S.S. United States" carried two MCC workers to Austria when it sailed from New York Sept. 30. Irene Bishop, Perkasie, Pa., will serve as director of MCC in Austria, and Clarence Sakimura, Grantham, Pa., will help with the material aid distribution.

Irene is returning to Europe for her third term and seventh year. She first sailed for a two-year term in Europe in 1946. She sailed again in the fall of 1948, and this time she stayed until the fall of 1954. While on furlough this past year she has showed slide sets and presented the MCC work in Europe to many congregations in the East.

Clarence Sakimura goes to Europe with a peculiar understanding for the suffering of refugees. He and his family were one of the many Japanese families in California who lost their home and florist shop and most of their belongings when the government moved them to camps in Arizona following Dec. 7, 1941. After nearly two years in makeshift army barracks in the deserts of Arizona, the family moved to Michigan. Here this Buddhist family had their first contact with Christians when one family gave them a box of food for Christmas, and another family took them along to church every Sunday. After the Sakimura's became Christians the local Brethren in Christ minister told them of the need for a gardener at Messiah College in Grantham, and the Sakimura's moved there. Clarence attended the Messiah College and Wheaton College, and last year he taught part time at Messiah.

Into the Beyond

MRS. HENRY H. NICKEL, nee Agnes Pauls, Inman, Kansas, was born June 21, 1886, and passed away August 6, 1955. She was a charter member of the Inman Mennonite Church.

HENRY F. REIMER, Inman, Kansas, was born on April 28, 1891, and passed away August 8, 1955. He was a charter member of the Inman Mennonite Church, and church secretary for over 25 years.

Jottings

—**Bethel Church, Marion, S.D.:** On June 24, missionary H. J. Kliewer of Arizona gave us a report in word and slide of their work. The next day Mrs. Kliewer spoke to the W.M.S. We prepared and sent 33 Christmas bundles; also a goodly amount of new and used clothing for relief. On July 4, the Sunday school had its annual picnic with a program, lunch, and recreational activities. Mrs. Edwin Jantzen recently transferred her membership by letter from the Salem Church to our church. The reports of Missionaries Lubin Jantzens of India and Jakob Duerksen of Paraguay were shared with the Bethesda Church. Two of our members, Mrs. H. H. Ortmann and Ben Epp, are seriously ill; we pray that they may be submitted to the Lord's will. On July 24 the film, "The Call of the Cheyenne," was shown. On August 14 pastor Harold Thieszen was ordained as elder. On August 28 Marvin H. Ewert, a member of our church, was ordained as elder. He has now taken up his duties as chaplain at the Bethel Deaconess Hospital, Newton. Kansas. Arnold Nickel of Henderson, Neb., officiated at both of these ordinations. John Thiessen of Newton, Kansas, was a guest speaker August 28. On September 11, H. J. Brown brought the morning message, our pastor being on vacation.—Corr.

—**Eicher Church, Wayland, Iowa:** The annual Sunday school election was held Sept. 11. The following officers were elected: Robert Freyenberger, supt.; Elmer Graber, asst. supt.; George Unkrich, treas. Mrs. Marvin Widmer will continue to order the Sunday school supplies. Sept. 13, the Sunday School Workers' Conference was held. It was preceded by a fellowship supper. During the business meeting it was decided to start an adult mixed class. One of the men's Sunday school classes recently spent several evenings redecorating their classroom. The Women's Missionary Society canned 167 quarts of pears for the Biblical Seminary. The pears were donated by Elmer Grabers and were canned in the church basement in an afternoon work session. Mrs. Warren Schlatter and Mrs. Marvin Widmer were in charge of the work. Wilma Graber and Edward Roth were married in the church Sept. 11.—Mrs. Erwen Graber, Corr.

—**Grace Church, Enid, Okla.:** The Aron Jantzens spoke to us Sunday morning, July 23, relating their work in the Leper Home, Champa, India. Several of our young people attended the YPR at Hydro, Okla., and returned with a good report of time spent with speakers and sessions of fellowship. Leo Unruh and Gertie Koehn were united in marriage July 30, at Ringwood Church. Our pastor, Albert Unruh, and Rev. Wiebe officiating. School opened at OBA, Meno, Okla., the last week in August, with some of our young people enrolled. A program was given the following Sunday evening. Misses Friesen and Schultz gave us a pleasant and informative evening, Sunday, Aug. 14, acquainting us with their way of reaching the children with the gospel through the schools and other places in the Ozarks where they work. C. B. Schmidt of our church is in the hospital. We pray for his recovery and return home. Some of our sick are improving, thanks to the Great Physician. Our attendance is climbing again since reunions and vacations are diminishing. Jail services and YP programs have been regularly given.—Corr.

—**First Church, Aberdeen, Idaho:** Dr. G. A. Wiebe, a former member of our church, was guest speaker at our men's brotherhood meeting. Mr. Wiebe is now working with the U. S. Department of Agriculture in Washington, D. C. The vacant lot adjacent to our educational building was purchased by our church for a parking lot. Our missionaries from India, the Aron Jantzens, had charge of our services Aug. 28. Jake Kliewer and family visited with friends and relatives and worshiped with us recently. The Kliewers work with the Brethren Church in French Equatorial Africa. In the absence of our pastor, Otto Stadler of Pocatello, Idaho, brought us the morning message Sept. 4. The young people had charge of the evening service. The main feature of their program was a panel discussion on the subject of education. Alvin Funk, our church moderator, attended the conference on the Believers' Church held in Chicago recently.—F. J. Wenger, Corr.

—**West Zion Church, Moundridge, Kan.:** In July our pastor, Harris Waltner, attended a three-week's session of school at our Seminary. During his absence Abe Wiebe of North Newton, and Martin Schrag of McPherson, had charge of the services. During July and August our church took part in the union park services. In August our pastor and family took their vacation, visiting relatives in South Dakota. At that time, Erland Waltner and P. K. Regier brought us the messages. The junior choir contributed special music this summer with Mrs. Walter Gaeddert as director. Several of our young people attended the retreat at Camp Mennoscah. Our church supplied several men in the construction of the MCC Relief Center at North Newton. Junior Loganbill has finished his 1-W service. Mary Ann Neufeld spent the summer in Voluntary Service. A daughter was born to Mr. and Mrs. Waldean Wedel, July 28; also a daughter to Mr. and Mrs. Paul Banman, Aug. 5, and a son to Mr. and Mrs. Dwight Clements, Sept. 11. —Corr.

—**First Church, Bluffton, Ohio:** College students have returned and we are happy to have them at our church services. During the last meeting of the Faculty Retreat at Camp Friedenswald the group was shocked at the news of the sudden death of John Weaver, bookkeeper at Bluffton College. His son, Dr. Richard Weaver, was speaking when the message came by telephone. Memorial services were held at the First Mennonite Church Tuesday evening, Sept. 6. and funeral services the next day at Goshen, Ind., where he spent 30 years teaching in high school. The campaign for funds for enlarging and repairing our church came to a successful close last week. The four Mennonite churches in this area are preparing for a beef canning relief project to be held at the Amstutz cannery, Saturday, Oct. 1. Miss Anna Baerg, missionary to the Hopi Indians in Arizona, spoke to us Sunday evening, Sept. 11, on her work with the Indians. She also showed slides, many of them being of the groups of children who attended daily vacation Bible school.—Corr.

—**Eighth Street Church, Goshen, Ind.:** The annual Sunday school picnic was held July 3, at Camp Friedenswald. A. E. Kreider spoke at a campfire service in the evening. Guest ministers during the pastor's vacation were George Stoneback on July 31, Lawrence Burkholder on August 7, Carlton Mall on August 14, J. N. Smucker on August 21, and A. E. Kreider on August 28. John Ventura, who directed migrant work this summer for the St. Joseph County Council of Churches, was the speaker at the Sept. 11 evening service. Funeral services were held for Mrs. J. E. Hartzler on Aug. 5 and for John E. Weaver on Sept. 7. Miss Mary Anne Stemen and James Ryman were married on Aug. 14, and Miss Leota Schrock and LeVon Mann on Aug. 28. Mr. and Mrs. Ernest Yoder are the parents of Marie Ellen, born June 12, and Mr. and Mrs. Nelson Bushong are the parents of Garen Douglas, born Sept. 1. Young people from the church attending Bluffton College are Carolyn Schnell, Carol Whirledge, Richard Cripe, and David Speicher; Goshen College, Susanne Friesen and LaVon Mann; Indiana University, Mary Stahly. James Stemen is in PAX service in Germany.—Corr.

—**Hereford Church, Bally, Pa.:** A son was born to Roy and LaRue Stauffer. Some of our members gave time to help clean up the flood damage in the East Stroudsburg area. Our offering for flood relief amounted to $158.09. Mr. and Mrs. Francis Mauger, Mr. and Mrs. Roger Weinsteiger and Mr. and Mrs. Lloyd Latshaw had charge of the beautiful display of produce for the Harvest Home Services. The donations were taken to the Home for the Aged at Frederick. Gerald Yost, Lewis Curry, Carol Ann Shelly, have gone to Bluffton to continue their education. Jeanette Nyce to West Chester Teacher's College, Carol Ann Bechtel to Pennsylvania State University, and Richard Cressman returns to Bucknell for his second term. Mrs. Effenger (Moyer) Erb was buried in our cemetery. She was sick for about two months before her death. A class of instruction for our young people will start on Saturday morning, October 1.—Corr.

—**Salem-Zion Church, Freeman, S. D.:** Children's dedication services were held on June 5. There were 86 children enrolled in our Bible school this year. Six teachers were in charge. Quite a number of young people from this church as well as

(Continued on next page)

members of other local churches painted and repaired the buildings on the retreat grounds recently purchased at Swan Lake. The retreat was held from June 15 to 18, with a large group attending. Those who were in VS this summer were Betty Graber doing Bible school work at Moses Lake, Wash.; Jane Graber was in migrant work in New York State, and Vinette Graber was in Bible school work in Chicago. Arthur Friesen, who serves as a missionary to the N. A. Indians at Clinton, Okla., occupied our pulpit on August 7. The Women's Missionary Society is preparing bundles for the lepers in Java. The 75th anniversary of our church was observed on Sept. 4. There were morning, afternoon, and evening services. Lunch was served at noon. John J. A. Schrag and Alfred P. Waltner, who served as pastors of this church for 26 years, delivered addresses in the forenoon. Rev. Schrag on "The Coming of the Church," and Rev. Waltner spoke on "A Spring in the Valley of Baca." In the afternoon brief addresses were given by the various church organizations. There were reminiscences and German singing. In the evening the combined choirs of the church presented "The Elijah" under the direction of Elvera Voth. The fall Bible study series began in September and will continue for some time. They are based on Paul's letters to the Galatians.—Corr

—**Pulaski Church, Pulaski, Iowa:** Several special events highlighted the summer program in our church. Our two women's groups as well as the members of a Sunday school class helped prepare Christmas bundles, sending out a total of 27 from our church. A high point for our young people was the experience at Camp Friedenswald; with J. Augspurger, Evaleen Bachman, Glenn Baughman, Joy Baughman, and Karen and William Sherman attending the Intermediate and senior camps. Later pictures taken at camp were shown at a meeting of the Young People's Fellowship. Florence Hartzler, one of our members was one of the graduates from the Mennonite Hospital, Bloomington, Ill., in August. With the coming of fall, several of our young people are entering college: J. Augspurger going to Bluffton, Fred Bachman to Kirksville, and Darrell Payne to Iowa City. Several guest speakers visited in our church during the summer months, Dr. L. L. Ramseyer coming in behalf of Bluffton College, gave us a message on July 31; and Rev. William Bohi, visiting in the community, spoke to us on August 31st.—Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** The Men's Fellowship sponsored a watermelon feed, Aug. 28, to which the church was invited. A social hour followed. The Mission Workers had their annual outdoor meeting at Rudiger Park, Sept. 4. A basket supper was followed by the program at which time Mr. and Mrs. Elbert Esau showed pictures of their 1-W work in Greece. The Mission Workers met Sept. 7, for a program entitled "Foreign Missions." The topic, "Our New Work in Formosa," was given by Mrs. H. S. Kliewer. The Christian Endeavor program Sept. 11, featured Bill Gering, youth director for the General Conference. He also showed colored slides of youth work. Our church will be represented at the Western District Conference at Beatrice, Neb., by eight delegates and four alternates. Our fall Bible study classes have begun. We are studying the book of Romans. The Junior Choir has reorganized under the direction of Mrs. Paul Jantzen.—Mrs. LaVerne Unruh, Corr.

—**First Church Hillsboro, Kan.:** Our daily vacation Bible school had an enrollment of 76 children, with 9 teachers. On Sept. 11, we were happy to have the missionaries, Lubin Jantzens, bring us messages. The first weeks of July our pastor, Elbert Koontz, and family spent their vacation in Colorado and with Rev. Koontz's parents at Alton, Kan. On July 3, H. A. Fast brought us the morning message, and on July 10 our former pastor, H. T. Unruh, preached. Sept. 5, funeral services were held in our church for Arnold S. Hirschler, oldest son of the late Rev. and Mrs. John S. Hirschler, founder of our church. In November, J. E. Hartzler will be with us for a week of special services.—Mrs. Walter Gindteigen, Corr.

—**Johannestal Church, Hillsboro, Kan.:** Our church again took part in the union meetings during July and August, which were held on the Brudertal grounds. The YPU made a trip to Wichita on July 10. They visited a Catholic church, Protestant church, and a Lodge. Their trip was planned to give our young people a deeper insight into the religious faith of other groups. The pastor accompanied the young people on this trip. The Mennonite Men were in charge of the worship service July 17. Elmer Ediger brought the message. For our pulpit exchange Sunday we had with us Arnold Funk of the Brudertal Church. For our July relief project we had yard goods; in August, sewing supplies. The YMM had a "family night" picnic at the park in Hillsboro, on their August meeting. Our church sponsored the "Faith and Life" broadcast the week of August 14. Tyler Ray was born to Mr. and Mrs. Earl Ewert, Aug. 16. Mr. and Mrs. Raymond Brandt left for Evanston, Ill., where they will be serving in 1-W work in a general hospital. We observed our annual Harvest-Festival on Aug. 28. We had with us Orlo Kaufman and Ernst Harder as our speakers. Brother Kaufman has been directing Christian work among the Negroes of the south at Camp Landon, near Gulfport, Miss. Brother Harder has been serving as Chaplain of Bethel Deaconess Hospital at Newton. Mrs. Robert Penner and Mrs. Eldon Brandt were received into our fellowship the same day. Our Harvest-Festival collection amounted to $595.00. This truly was a day of inspiration, thanksgiving, and dedication. This Sunday also marked the farewell of our pastor, Delton and Marion Franz, who have been with us for the past year. A fellowship lunch was served in their home in their honor at the close of the afternoon meeting. The Franz's are attending Mennonite Biblical Seminary, Chicago. J. J. Voth is serving as interim pastor.—Mrs. Walter Bartel, Corr.

—**Eden Church, Moundridge, Kan.:** Thirteen young people were baptized and received as members of the church, May 29. Pastor Dyck participated in a mission conference in Saskatoon, Sask. He also attended a term of the inter-Mennonite seminary session in Chicago, during June, and as a delegate, attended the Conference on the Believers' Church, Aug. 23-25. Our church helped in the disaster service by assisting in clean-up and rebuilding in the tornado areas of Cheyenne and Blackwell, Okla., and Udall, Kan. Linen kits for Udall were assembled and delivered. The MCC-CROP drive again accepted wheat for relief. A total of 256 Christmas bundles were gathered and the chicken canning project yielded a total of 807 cans of meat and broth. Elvera Voth is directing our music program. The All-Kansas Mennonite women met at our church, Sept. 5, for an all-day meeting. In the evening Rev. and Mrs. Cornelius Wall spoke to a community-wide meeting on the new MCC Bible school venture. Dr. and Mrs. John Zook included our church in their itinerary, July 24. Liesel Widmer of Germany, left May 30, for another assignment after spending several months with the Pastor Dycks assisting in clerical work. Klaus Jansen, a farm trainee from Germany, is spending six months with the Philip Waltners. Golden wedding anniversaries recently observed were those of Mr. and Mrs. Ben P. Kaufman and Mr. and Mrs. Jacob S. Kaufman. Union services were held each Sunday evening during July and August in the Moundridge Park, closing with a musical program presented by a community chorus directed by Mrs. Weldon Rupp. —Victor R. Goering, Corr.

—**Geary Church, Geary, Okla.:** September 4, we surprised our pastor, Henry Hege, with a service in honor of his twenty-five years in the ministry. He began his ministry in 1930 with the Gotebo, Okla., Church and after some nine years there he moved to Corn, Okla., and served the Bergthal Church and also taught in the public school in Corn. Various numbers on the program were given by members from the Gotebo, Corn, and Hydro churches. Our ladies mission society has been busy making up towel bundles for Christmas distribution and also first aid kits for storm victims in western Oklahoma. Sept. 19, word was received of the death of Rev. Henry Funck in Memorial Hospital in Okarche, Okla. He had served the Mennonite Church north of El Reno and also the Bethel Church south of Hydro, Okla. On account of his health he had retired some years ago.—E. J. Lehman, Corr.

Discontent is the first step in the progress of a man or a nation. Oscar Wilde

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

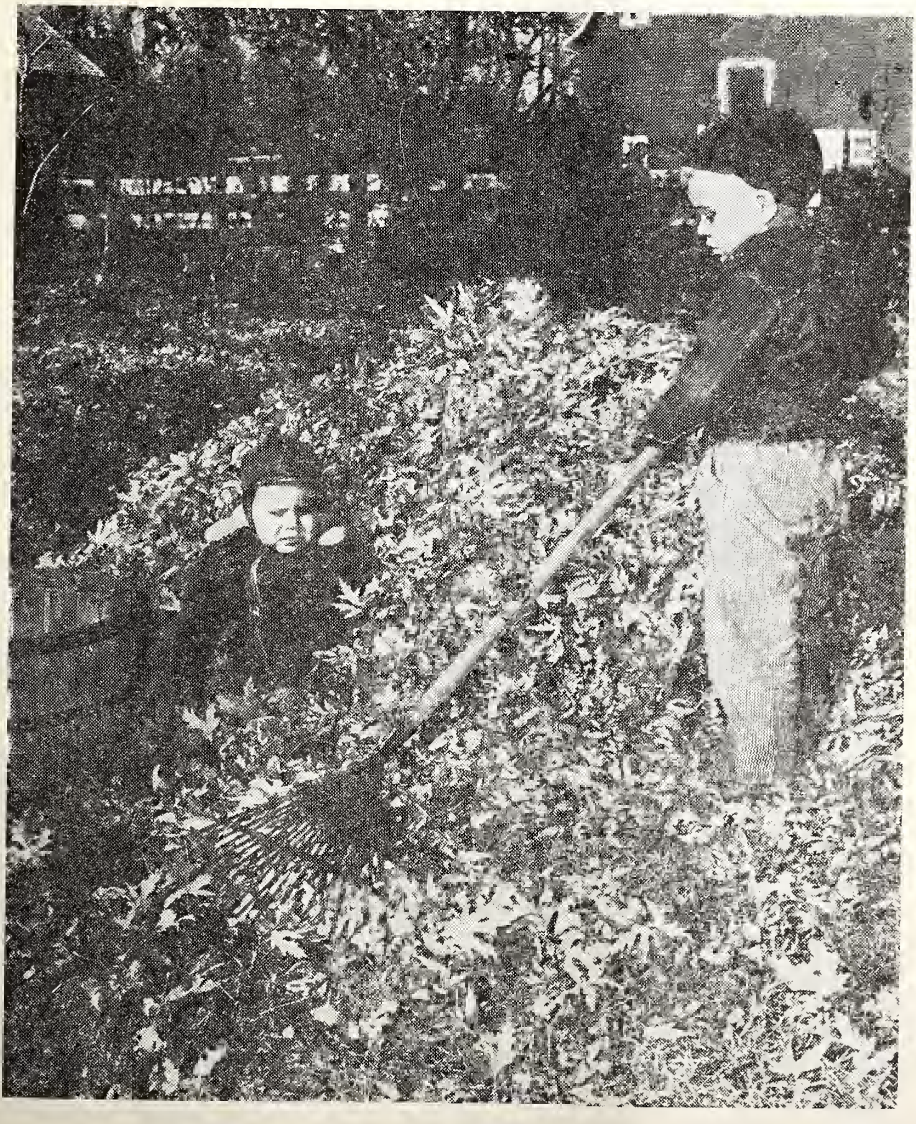

Photo by Waltner

The Church in India and Africa

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A PRAYER

Grant that I may rise this
morning
From the lethargy of sin;
So my soul, through Thy
adorning,
Shall be glorious within;
And I at close of day
Shall not shrink from Thee away.

—*Mennonite Hymnary*

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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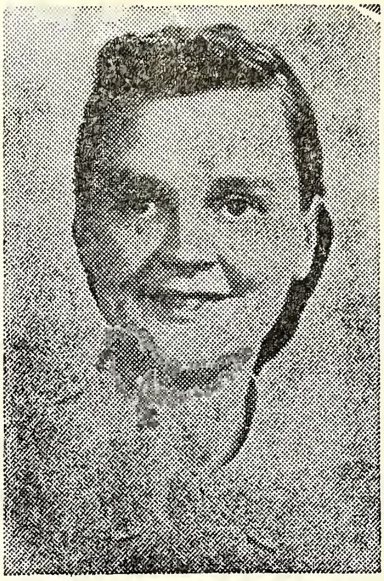
Writes Book About Mennonites



Barbara Claassen Smucker (Mrs. Don. E. Smucker), has just written a book for boys and girls, *Henry's Red Sea,* which is the thrilling story of experiences of the thousand refugees who were stranded in Berlin in 1946. This is the group which had the miraculous escape from Berlin, engineered by Peter and Elfrieda Dyck, whom we find in the story. Many of our churches have heard the Dycks relate this story in our churches. Here we have it graphically told for the younger readers.

But readers will not be limited to boys and girls, for this dramatic account will be read with much interest by the adults as well. Sunday schools and churches will want this account based on authentic Mennonite history for their libraries.

Mrs. Smucker, the mother of three children, is a graduate of the school of journalism of Kansas State College, and has had various experiences in writing. A more detailed review of the book will follow later.

A man in need is not a **bother** but a **brother.**

Brodhead

Of Things to Come

Oct. 19-21—Western District Conference, Beatrice, Neb.
Oct. 23-30—Reformation Week
Nov. 24—Thanksgiving Day
Nov. 27—Advent Sunday
Nov. 30-Dec. 5—Council of Boards, Newton, Kansas

ON THE WING

I watched a little group of birds
As they flew south today;
And wondered if I'd want to leave
My home each year that way.

They didn't seem a bit perturbed,
As heavenward they soared;
I guess they knew their journey
Was guided by the Lord.

And as I saw them winging by,
Somehow I seemed to know;
That where He chose to lead me
I, too, would want to go.

If only we will trust in Him,
Peace to our hearts He'll bring;
And troubles like a bird in flight
Will soon be on the wing.

—NOW

Ordination Service

The ordination of Daniel J. Graber to the gospel ministry will take place Sunday afternoon, Oct. 23, at 2:30 p.m., at the Silver Street Mennonite Church, Goshen, Indiana.

Mr. Graber is a graduate of Bluffton College and is now in his final year of study at Mennonite Biblical Seminary, from which he is to receive the B.D. degree next spring upon completion of his work. He is also serving as pastor of the Silver Street Mennonite Church. His home church is the Eicher Emmanuel, Wayland, Iowa.

An invitation is herewith extended to all to attend this service to fellowship together and with the Lord.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. Psalm 1:1, 2

Editorials

OUR WILDERNESS STRUGGLES

Jesus' acute struggle against the various temptations in the wilderness causes us to realize that perhaps we do not struggle against some of the common temptations as heroically as we ought. The great choices He made in the wilderness set the tone for His whole life. He would not merely feed hungry people material food and allow their souls to starve. He would not try to impress men with the merely spectacular or use miracles to save himself. He refused to compromise one iota with evil to make life more comfortable for himself.

Do we battle these temptations? Are we tempted to compromise a bit with our conscience so that we may have greater material success? Are we satisfied to meet only the material needs both of ourselves and others, and neglect the deeper hungers of the soul? Are we tempted to live a showy, popular life instead of turning our backs to selfish aims and give our best to the deeper claims of Christ?

It may be that these problems cause us no struggle. Perhaps we simply follow the path of least resistance and sense no vital conflict between the material and the spiritual. Where there is no wilderness struggle there may be little spiritual life. The Christian life is not free from sharp temptations, but it is free from the power of sin if we work through such temptations and come out on the Lord's side.

SCHOOL DISCIPLINE

The article in this issue on discipline in the schools may arouse some discussion. At least one former teacher met with this summer stated that he gave up the profession of teaching because he could not reconcile the idea of nonresistance and the apparent need of discipline in the schoolroom. To him, the theory of love and that of discipline did not match, so rather than compromise his conscience he decided to give up teaching.

Theories have a way of swinging from one extreme to another. Where formerly there had been rigid iron discipline with children, the idea swung to the other extreme of allowing full self-expression with no restraint lest we "frustrate" (that much over-worked word) them. But indications now are that we have gone too far in the direction of nondiscipline. No doubt somewhere between the two extremes lies the right solution. For surely discipline has a large place in life, as the undisciplined child will soon learn when he meets up against the world and the laws of nature. Discipline is a perennial problem in home, in school, and in church, and deserves thorough study.

WHAT DO WE FEAR?

To note how the military minded are trying to frighten us with the prospects of an enemy attack we might shudder with fear. But by taking a sane view of world events and attitudes, we might well ask whether much of such fear is not deliberately stirred up to carry through a heavy program of military power.

In listening to a world reporter commenting recently on the possibilities of a Third World War with its terrible consequences, it was heartening to have him say that, in his opinion, war is not in the picture. Every nation knows of the terrible consequences that might result from any attack. No nation is willing to risk starting such a catastrophy which might annihilate the inhabitants of the earth. We sincerely hope he is correct.

Is it too much to hope for that national leaders will finally come around to the truth that churches have been trying to state all along; that the way to world peace is not by increasing military power but by increasing the power of good will and unselfish sharing? Think what could be done with the price of one bomber or one mighty nuclear weapon! Think what could be accomplished for good with the money spent on machines of destruction that are obsolete before they are finished!

If a minority feels at times that it's hopeless to convince the majority of the ways of God, let us remember that any minority with God is a majority. We need to keep working and teaching and praying and witnessing to the truth of love in God. This is no time to hide our light, but to put it out where its beams may illuminate the truth of God.

WOMEN AND THE CHURCH BOARD

From the recent survey of churches in the General Conference one learns that the Church Board is an important part of the organization in 96 per cent of our churches. But there is a great deal of variation in the makeup of that Board. In one-fourth of the churches the deacons are not a part of the Board, and trustees are members in only slightly over half of the congregations. Sunday school superintendents are members in a little over a third of the churches. But the women's organizations are represented in only 11 per cent of the churches.

As important as is the work of the women in any church, would it not seem that they would be entitled to a much larger percentage of representation? Usually the women's missionary organization is the most active group in the church. Since mission work is one of the chief functions of a church it would seem that it should have fuller representation.

There may still be men who doubt the ability of the women to function on such a Board in spite of the fact that women are usually more enthusiastic about church work in general than men. Could it be that the men want the jobs for themselves, or that they still cling to the old idea that the women must be kept down? Would it not seem logical for at least the president of the women's organization to be represented on the official Board? Church meetings might well consider these questions.

Is There a Future in Material Aid?

The churches in West Berlin have found that the refugees who daily flee East Germany to crowd in temporary refugee quarters have great spiritual emptiness. The Evangelische Kirche (Protestant state church of Germany) has organized a ministry to refugees. In this ministry they use refugee laymen who have a strong and firm faith to contact other refugees with the gospel.

This is primarily a spiritual ministry, but the "lay-brothers," as they call themselves, have found that these refugees who live in hunger and great poverty will not listen to a gospel of "words without deeds."

While he was serving under PAX in Berlin, Marcus Smucker, Bird-in-Hand, Pa., gave some MCC supplies to this group to use in their project. The superintendent of these lay-brothers writes to us:

Dear unknown givers:

The Mennonite Central Committee has done a lot of good in all quietness through work projects, neighborhood centers and the distribution of relief goods. It gives us a deep feeling of gratitude that we too who are working for nonrecognized refugees have been helped by your organization.

But now I will have to explain first to our friends in America what nonrecognized refugees are. I am sure you know that since several years people from the Soviet Zone of Germany have been coming into the Federal Republic seeking shelter. Thus a continuous flow of people from the East to the West is to be registered. Most of them cannot flee to West Germany because they feel themselves under a special control. They seek refuge in West Berlin, "the isle in the Red Sea," which can be reached from the Soviet Zone rather easily. An average of 500 people register daily in West Berlin.

Here they have to prove that they have been in a special political calamity and danger. Then they are recognized and arrangements are made to bring them to one of the Laender of the Federal Republic, or they may remain in West Berlin. Often enough they have to wait for quite a while until they can find work and lodging in overpopulated West Germany. But still they have the hope to get a new start in life some day.

It is an altogether different matter, however, with those refugees who are not able to prove a special political oppression. They remain in West Berlin as nonrecognized refugees; have the right for asylum but not for work, lodging or voting. At the present time there are about 40,000 of these nonrecognized refugees living in West Berlin. A small portion is living in camps, but the greater part are in settlements which are built like apartment houses. Here each person is allowed a space of only 4 m. 2. Others live in a poorly furnished room, in basements, huts, or somewhere in the attic.

More than 80 per cent of all refugees are members of the Protestant church. They—more than other people in secure positions—need assistance and help from the Word of God. In the camps the camp pastors take care of the nonrecognized refugees. But it is difficult to reach those in the settlements and private lodgings. The nonrecognized refugees often feel bitter. They are as people without a country—outlaws, and only in a few cases do they themselves try to contact a church community.

Thus we have organized a group of lay-brothers who visit these people. Right now we have 30 lay-brothers who each take care of several church congregations. These lay-brothers are unemployed men, refugees, and pensioners themselves, but they are closely connected with their church and have a strong and firm faith. As representatives of the church they are often received with surprise and joy.

When leaving the East, the refugees could hardly save any of their property. Now if they live in private apartments they can only receive the very small amount of social security. Furniture, house equipment, underwear, and clothes—everything is missing. For quite a long time the refugees received their food from a central kitchen, and only a little pocket money was handed out to them monthly. They almost forgot how to handle money. Thus there is always a danger of spending too quickly the money they get. The lay-brothers find great material need among these refugees.

In all these cases the lay-brother cannot approach the people with Bible verses only. The treatment for soul and body cannot be separated. The people have to see and to feel that the Word of Christ's love and of charity is something real. Only then can the conversation about spiritual things be fruitful and credible. Only then can a real contact with the church congregation and with the gospel be possible.

Quite a large amount of clothing and food stuffs donated by the Mennonite Central Committee has enabled our lay-brothers to the most urgent needs.

(Continued on page 646)

People who are hungry and very poor have no use for a gospel of "words without deeds." The workers among refugees have found that gifts of food or clothing may open the way for spiritual ministry to these people without a country who face only a bleak future.

Biblical Discipline in Our Schools

LAURIE MITTON*

As teachers we are hearing constantly that we are being unchristian in our discipline. This is especially true in our Mennonite schools due no doubt to our biblical position on nonresistance and love. We hear such questions as these. How can a Christian teacher spank a child? How can a teacher be called Christian who sharply rebukes students? Is it right to punish students who are Christians and past the age of accountability? Should teachers not speak softly, smiling and try to lead children by example especially since children object to discipline? Is fear in the students a legitimate motivation to good behavior?

To answer these questions we will go to the Scriptures themselves, but in so doing we must watch one thing very closely. We must apply only verses that deal with the problem. Passages on nonresistance speak of our obligations as Christians to our society both Christian and non-Christian. Passages on discipline deal with an adult's relationship to children entrusted to his or her care. With this difference clearly in mind we can see that there is no conflict between biblical nonresistance and the biblical application of the rod of correction. It is necessary in this matter that we "rightly divide the Word of Truth." All quotations are from the Revised Standard Version.

Prov. 22:6, "Train up a child in the way he should go, and when he is old he will not depart from it." The world disagrees with this and teaches that the child should be permitted to develop along lines suited to his own personality. Any restraint placed on the child will lead to frustration. This position is completely contrary to the Word of God that places the responsibility of training a child upon his own parents or other adults to whom part of the training has been entrusted.

Should a child be spanked? Read Prov. 22:15, "Folly is bound up in the heart of a child, but the rod of discipline drives it far from him." Prov. 23:13-14, "Do not withhold discipline from a child; if you beat him with a rod, he will not die. If you beat him with the rod you will save his life from Sheol." Note this last point and consider it well. A good spanking has saved many children from the terrible destruction of hell. Woe to the parent or teacher who is guilty of neglecting the rod of discipline. Consider also Prov. 5:22-23 on this point. "The iniquities of the wicked ensnare him, and he is caught in the toils of his sin. *He dies for lack of discipline,* and because of his great folly he is lost."

Is it proper for a Christian teacher to speak sharply to a student? Read Prov. 19:15. "The rod and *reproof* give wisdom, but a child left to himself brings shame to his mother." The Bible teaches more methods of discipline than the rod. Some students need the rod, others need reproof, still others need both. Reproof means, "to rebuke with sharpness and often with abruptness." This dictionary definition is in agreement with the Hebrew word used here "towkachath" which means "sharp chastisement by words." Such biblical reproof is neglected by modern teachers. As a result our reform schools are full of young people who could have been saved if the teachers had been more firm in their speech. Many mothers have been brought to shame because teachers were afraid they might "frustrate" the child.

How then may we expect the child to accept the use of the rod and reproof? That depends to a large degree on the parents. Do the parents accept this biblical position? If not you cannot expect the child to. Such parents need to ponder the following two verses. Prov. 10:17, "He who heeds instruction is on the path of life, but he who rejects *reproof* goes astray." Prov. 12:1, "Whoever loves discipline loves knowledge, but he who *hates reproof* is stupid." If the parent will grasp this biblical truth and teach it to the child then we can expect the child to receive correction in the right spirit. To accomplish this desirable end parents and teachers must work without ceasing. The child's eternal welfare, not our own pet opinions, is at stake. May we not be weighed in the balance and found wanting.

Some no doubt still feel that to reprove a child or to whip a child is not consistent with love. Read Prov. 13:24, "He who spares the rod *hates* his son, but he who *loves* him is *diligent* to discipline him." We are in need of more *diligence* in this matter, for that proves our love. Also read in Rev. 3:19, "Those whom I love, I reprove and chasten; so be zealous and repent." It is true that discipline must be motivated by love but it is also true that if there is no discipline then according to God's Word there is no love. As teachers we do not like to discipline because we know the child and parent will often claim we do not love the child. We also know that in future years the child will return and thank us for the whipping he received. Pupils do not see love because they are primarily concerned with their own discomfort. Years later after Christian maturity sets in they will praise God for their former punishments.

So far I have been quoting mainly from Proverbs which contains the wisdom of the wisest man that ever lived, King Solomon. I would also like to point out several striking passages from the New Testament that have a bearing on our problem. 1 Tim. 5:20, "As for those who persist in sin *rebuke* them in the presence of all, so that the rest *may stand in fear.*" Fear is a legitimate motivation to good behavior. Titus 1:12-13,"One of themselves, a prophet

(Continued on page 654)

***Principal, Belleville Mennonite School, Belleville, Pa.**

Things As They Are

The past few months have witnessed a great change in the legal status of Protestantism in Colombia. Decrees restricting the free expression of the gospel have followed each other in rapid succession.

Under the former conservative regimes of Ospina and Gomez from 1946 to 1953 evangelical groups suffered few legal restrictions although violence was rampant and many government officials were guilty of arbitrary treatment of non-Roman Catholic Christians.

With the military coup d'etat of June, 1953, many observers predicted a new day for the evangelical cause since the religious hierarchy had supported so completely the former corrupt Gomez administration. But loyalty shifts were immediate. The dominant church experienced no difficulty in maintaining and even strengthening her position at the expense of minority groups.

Protestants began to forsee difficulties when the new military president told a group of visiting newsmen that Colombians, not being savages, hardly needed missionaries. Later Protestants were accused of creating a spiritual void by undermining confidence in the Roman Church, a void which Communistic ideology, according to the president, is quick to fill.

The first decree aimed at evangelical work, dated January 28, 1954, limited Protestant evangelistic activity to approximately one-third of the land area of Colombia. The remainder of the national territory, under an agreement with the Vatican, was to be the exclusive spiritual domain of the Roman Church despite the fact that Protestants, both nationals and foreigners, had been working these areas for years with numerous schools and churches. Since that date, even in the area not considered Roman Catholic mission territory, it has been illegal for evangelicals to distribute Christian literature or engage in personal evangelism outside of church buildings. Added to this, permits for the erection of Protestant chapels and churches are frequently refused.

The decree of June 3, 1954, stated that Protestant pastors must notify the local authorities of the time and place of their religious gatherings. This was followed by another executive order which makes it a serious crime to state anything which can be interpreted as insult calumny. This measure effectively silenced the voice of the oppressed.

More recent decrees have resulted in the curtailment of Protestant educational efforts in Colombia. Since February all private schools are required to have a government license. Despite a population which can boast only 49 per cent literacy the requirements for this license are of a nature that few if any private schools can meet them. Thus far no Protestant school has been granted a license. Many have been closed.

The most recent decree dated July 14 states that non-Catholic schools which accept within their student body children from Roman Catholic homes must employ a teacher of religion approved by the local priest. Without bowing to this infringement of freedom, no private school can continue to operate. Recognizing that for the Roman Catholic Church all children baptized in infancy, regardless of later convictions on the part of their parents or themselves, are considered Roman Catholics, the future of Protestant education in Colombia looks very dark indeed.

Despite these growing restrictions it is still possible to carry on a positive witness for Christ in many areas. This day may soon end!

—*Colombian News*

IS THERE A FUTURE IN MATERIAL AID?

(Continued from page 644)

If only all the unknown donors could see with how much joy and gratitude everything is accepted. The material gifts should never become the center of our work, but they can become a sign pointing out the possibility of starting life anew under God's order. Especially the nonrecognized refugees—who have lost everything they had owned and for whom the future is dark and uncertain—are looking for a firm and sound basis on which they can build a new life.

In past centuries Mennonites have quite often been refugees themselves because of religious oppression. Also, after the end of the second world war many Mennonites had to leave their German communities in Poland and Russia, East and West Prussia. If they have found again new homes and congregations in other parts of the world, they will certainly remember those people who are only at the beginning of a long and hard way, who do not yet know what the future will bring them. We wish that all the givers of the MCC could feel some of the deep gratitude and the good wishes with which the nonrecognized refugees of Berlin—whom we are able to serve here through your relief work—remember them. We wish that they too, could feel some of the happiness and consolation which comes from the assurance of belonging to the great congregation of the children of God.

Superintendent Ahme
Berlin—Zehlendorf
Teltower Damm 93

(Translated by Margot Stauffer)

Parables

I took a little child's hand in mine. He and I were to walk together for a while. I was to lead him to the Father. It was a task that overcame one, so awful was the responsibility. And I talked to the little child only of the Father, I painted the sternness of the Father's face, were the child to displease Him. We walked under tall trees. I said the Father had power to send them crashing down, struck by His thunderbolt. We walked in the sunshine. I told him of the greatness of the Father who made the burning, blazing sun.

In the twilight we met the Father. The child hid behind me, he was afraid; he would not look up at the face so loving, he remembered my picture; he would not put his hand in the Father's hand. I was between the child and the Father—I wondered. I had been so conscientious, so serious.

. . . . . .

I took a little child's hand in mine. I was to lead him to the Father. I felt burdened by the multitude of things I was to teach him. We did not ramble. We hastened on from spot to spot. At one moment we compared the leaves of the trees, in the next we were examining a bird's nest. While the child was questioning me about it, I hurried him away to chase a butterfly. Did he chance to fall asleep, I awakened him, lest he should miss something I wished him to see. We spoke of the Father often and rapidly. I poured into his ears all the stories he ought to know but we were interrupted often by the wind blowing, of which we must speak; by the coming out of the stars, which we must needs study; by the gurgling brook which we must trace to its source.

And then in the twilight we met the Father. The child merely glanced at Him. The Father stretched out His hand, but the child was not interested enough to take it. Feverish spots burned on his cheeks. He dropped exhausted to the ground and fell asleep; again I was between the child and the Father. I wondered. I had taught him so many, many things.

. . . . . .

I took a little child's hand in mine to lead him to the Father. My heart was full of gratitude for the glad privilege. We walked slowly. I suited my steps to the short steps of the child. We spoke of the things the child noticed.

Sometimes it was one of the Father's birds; we watched it build its nest, and we saw the eggs that were laid. We wondered later at the care it gave its young.

Sometimes we picked the Father's flowers, and stroked their soft petals, and loved their bright colors. Often we told stories of the Father. I told them to the child and the child told them to me. We told them, the child and I, over and over again.

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Flashes of Thought

Shattered Bells

Walter Gering

It was one of those lessons which all of us must learn sooner or later in life. At first the thought of the destruction of that beautiful glass bell seemed to be completely out of order. The children themselves objected and repeatedly questioned the procedure. That very morning as we met for the worship hour one of the boys anxiously asked: "Are we going to break that bell?" It was an audible expression of that which was in the heart of every child. For weeks they had been seeing the bell; it had become a very part of their affection. Why destroy it?

Yet it had to be done. In the presence of that anxious group the moment came. The hammer was raised high; a tense moment of silence followed and then it was all over. With one stroke of the hammer the bell was utterly destroyed. Nothing but shattered glass remained.

I was proud of those children. Surely they responded in a wonderful manner. You see—they had been bringing their coins for weeks. In far distant lands boys and girls had no opportunity to read the Bible; they had no Bibles. And these coins were to be used for the purchase of Testaments. It was a missionary expression on the part of these Sunday school children.

But that glass bell used as a bank—how they admired it! To be sure they wanted the children in distant lands to have a Testament. That was the reason for these coins which had been placed into the bell. But the beautiful bell; how they wanted to keep it. "Are we going to break the bell?"

The story of David and his offering to God in the presence of Araunah was recalled. The offer of Araunah was clear: take the field, the oxen, and the wood as a gift. Go sacrifice to thy God. What an opportunity for David to fulfill his obligation. Yet the words of the great King have been ringing down the corridors of time: "Nay; but I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

Challenged by the example of the man of God the boys and girls made their decision. Buying Testaments for the needy children meant destroying the beautiful bell which they loved. Like a flash the little hands were lifted high. Yes, they were willing to give the costly thing. The hammer descended, the bell was destroyed—the money was released.

LORD, HELP US TO UNDERSTAND—
ACCEPTABLE OFFERINGS COST

The Church i

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The purpose of this part of the paper certainly is not to give a detailed description of the organization of the church in these two areas. However, we do want to point to some general observations as related to our main purpose in writing this treatise—namely, to point to our concept of the church on our mission fields. Part of this will be done by way of observation.

The Church in India

The church is quite fully organized. The official name of the conference comprised of the eleven congregations on our mission field is "The Conference of the Hindustani General Conference Mennonite Churches."

The constitution of the conference is a lengthy document covering the usual items. Some aspects of the life of the church are more fully covered than is the case in most of our constitutions in the home land.

In Section Two, dealing with "Purpose," one finds this quotation: "Their purpose to help and encourage the congregations of this conference to become self-supporting, well-disciplined, evangelizing agencies so that ideal congregations may be established under the auspices of this conference. . . ."[1]

The constitution provides for conference ownership of property which, of course, is presbyterial polity.

The conference meets once a year and delegates are entitled to attend representing the slightly under 3,500 members at the rate of 1 to 50.

It should be pointed out that a congregation does not necessarily mean members living in the immediate vicinity of a church building. However, especially in the southern part of our field—Jagdeeshpur area—a congregation represents a large area. For example there are Christians in many villages in the Salem Congregation. It was our privilege while in India to visit some villages in each of the six congregational areas. Also, in the northern part of our field—Champa the center—we visited all congregational areas.

The control of the conference activity is in the hands of what is known as the Governing Body. Here are seventeen members — seven missionaries and ten Indians. This body has the responsibility to supervise the work of the committees, generally supervise the work of the conference and do the executive work of the conference. They have considerably more power than our conference executive committees in the United States.

During our stay in India we accepted an invitation to meet with the Executive Committee of the Governing Body. The secretary of the conference spent some time describing their organization. The main purpose of the sessions was to determine ways in which there might be a closer connection between the church in India and our churches in America and how they might become more autonomous.

The work of the conference is divided into committees. There are nine. A listing of them indicates the responsibilities which the Indians have assumed: Elders, finance, evangelistic, primary education, home mission, publication, management, nomination, auditing.

The Church Indigenous

The question is sometimes raised as to the speed with which the India church is becoming indigenous. There are mission groups which have taken a rather radical approach. They have, with suddenness, turned over the work to Indian Christians. In our mission a policy of gradualism has been pursued.

During our five weeks in India it was our privilege to visit many phases of the work of our churches. We saw small village groups gather for worship. We saw something of their inexperience, possibly veritable "babes in Christ." We saw their poverty. We also saw the larger churches. On several occasions we had the privilege to preach to over 500 persons.

One of the indices of a maturing local church situation was a meeting with the Champa church council. We met at their specific request. They had several items of concern to discuss. It was soon obvious that they had carefully thought through their problems—and they present very real ones. Just one problem was what to do with young people dismissed from the Leper Home. The Champa church is the one to which they come. How will they integrate these young people into their life? Since they are Christians, it is difficult for many of them to find farms or other employment. The Champa church council has only one missionary advisor on it.

The church is established in India. Pastors have been selected as shepherds of their flocks. Church councils have been elected to handle the many business and organizational matters arising. We participated in one ordination of an elder which was further evidence of the maturing church.

It is this writer's opinion that a policy of gradualism is the right one in turning over full responsibilities to the Indian church. That this raises problems is obvious. However, it seems normal. Step by step progress has been made. The decision of the Hindustani Conference is that by 1959 paid evangelism is to be eliminated. A detailed program has been worked out in cooperation with the missionary conference to help evangelists into places of self-support.

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[1] The constitution can be found in Harold Ratzlaff's Master of Theology thesis entitled "Planting a Church in India," p. 188ff. This thesis is a thorough presentation of the progress of the General Conference Mennonite Mission in India leading to the "planting" of the church.

***Staff, Mennonite Biblical Seminary; Board of Missions**

ia and Africa

NY*

A very significant development occurred in the fall of 1954. The Indian church has been granted the responsibility of call and recall of missionaries. They request the coming of a missionary with specific assignments. They make representations to the government of India.

The word we now use is "partnership." The missionary is not in India with a paternalistic attitude, but is assisting in the establishment of the church. In one sense it can be compared to U. S. Point 4. It is a spiritual Point 4.

If it will be possible to continue the step-by-step method of turning over the entire work to the Indian Christians as they are able to assume it, a very valuable chapter in modern missions will have been written.

This writer does not view with alarm the fact that the Indian church now is very much like our concept of presbyterial polity. In the future a swing might be made toward a modified congregational polity—which is probably what our General Conference Mennonite church now has.

The Church in Africa

The church is organized somewhat differently than in India. This section on Africa will be somewhat briefer than our treatment on India. There are some similarities which need not be repeated.

The process of turning over responsibility to the African has not gone as far as the process in India. One explanation given is that the church groups are generally "younger" and also that general educational standards in the Congo have not been on the level of India.

However, there is an African Church. The leaders of the churches are called assistant pastors. The missionary still has a strong hold on the church. The African assistant pastor does assume much responsibility and goes ahead with the leadership of the congregation.

The church in Africa is also organized in congregational areas. It appears in the earlier stages of mission work this is a strongly feasible method, although some do feel that in the future progress will be more rapid in the organization of village groups into congregations.

It was our privilege to attend a "regional" meeting in the Nyanga station area. The building in which this meeting was held was large enough to accommodate about 700 people. It was filled. People were present from many villages. They comprised a congregational area. They come together every three months for communion.

About fifteen evangelists brought in the offerings of the people during the past three months. This was counted and properly credited. Membership cards were examined.

The assistant pastor preached the sermon. Various groups sang. African hands distributed the elements of the Lord's Supper.

The African church has a busy program. They have midweek prayer meetings. As we discovered in prayer sessions, the Africans are "quick to be on their feet, brisk in their manner; earnest in their attitude. . . ."[2]

Rev. James Bertsche, missionary under Congo Inland Mission, in describing an African conference makes clear that the missionary is there "to guide and to suggest."[3] The process of increased responsibility being assumed by the native is being accelerated.

Discipline in the African church is rather rigid. In one year over 300 members were removed from the church rolls.

One of the distinctive aspects of church life in the Congo is a general agreement among members of the Congo Protestant Council, which includes most missions, that denominational names will not be transplanted in the Congo. Consequently our churches in the Congo do not have the word Mennonite in them. The official name of our mission is *Congo Inland Mission.* All churches are the Church of Christ in the Congo.

As might be suspected observers differ on the wisdom of this. Some with very strong denominational leanings feel it weakens their teaching program after conversion. However, our missionaries generally seem to feel that the policy is a good one. They feel that there is room for distinctive approaches. Actually, the attempt is not uniformity in church organization and program, but diversity bound together in unity. The purpose is to confront pagan Africa with the gospel under one name.

Also, it should be pointed out that the C.I.M. is unique in that it is composed of several Mennonite groups. On some questions of polity there would be some differences between these groups in the home land. Our impression was that whatever differences there are has not hindered a united witness in the Congo. We were deeply impressed in meeting missionaries from various Mennonite branches working in close harmony. Without previous knowledge of the groups to which missionaries belonged we could not have identified them.

One more point should be made regarding the Congo program. It is the amazing school program. The Congo church has a very great number of children and young people in it. This is a challenge and gives hope.

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[2] Rev. James E. Bertsche describes African life in his little book *Congo Wayside Glimpses.* This quotation is from his reference to the midweek prayer meeting, pp. 7-8.

[3] Bertsche, James E., *op. cit.*, p. 21.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

School of Talk

SARAH DYCK*

How can we tell good news to those who speak an unknown language? An unusual school gives God's ambassadors a key to unlock the puzzle for their speaking mission.

Americans laugh at the way the Canadians say "house," "out," and "hot." But Canadians are amused at the way the Americans say "hike" and "caught."

Although these differences aren't great, they can be noticed. I discovered that it is important to hear these things. And I also learned to produce these sounds and write them on paper accurately.

In preparation for my future work in Africa, the Congo Inland Mission asked me to attend the Summer Institute of Linguistics which meets every year in Norman, Oklahoma. It was an experience that I will never forget.

The studies are not easy. If you are looking for a holiday or an easy summer, don't go to the Summer Institute of Linguistics. But if you want to learn new and exciting things about the languages of the world, and along with all this technical information find a spiritual blessing, you will enjoy the work greatly, just as I did.

If you are allergic to tests as I am, you will find yourself under a constant tension. It seemed that we had tests for breakfast, dinner, and supper. You never knew how well you had done until your papers came back. Just because you made an "A plus" one day did not mean that you wouldn't get a "C minus" the next.

What did we study? Well, first of all, we learned the symbols for the sounds that have been found in the many different languages of the world. We had to know how to write the phonetic symbol and the technical name for new and familiar sounds. For example, the technical name for the letter "o" is "a voiced mid close back rounded vocoid with aggresive lung air."

Then we also had to draw face and sequence diagrams indicating what organs operate to make each sound.

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*Missionary to the Belgian Congo

In the production of new sounds we had more fun. Sometimes I thought we would sprain our tongues or our glottis but we can report no casualties. Many tone drills and dictions were also given to train our ears to the many differences within a language.

In phonetics we were given data from foreign or hypothetical languages in which we had to chart the various sounds. We worked with word and sentence structure in foreign languages. Many hours were spent in the analysis of given data and what a thrilling experience it was when at last we detected a pattern in what had seemed a hopeless confusion at first.

All of these things and many more we studied that we might be trained to bring the gospel to those whose languages are unstudied. Linguistics help us to learn the unknown languages of the tribes of Africa and so enable us to speak to them of God's great love in Jesus Christ.

No Snow

Some time was spent on the problems that come up in the translation of the Bible. What would you do if the language of the people to whom you had gone had no word for the word "snow"? And there are tribes who have never seen snow and probably never will. What would you do with the familiar passage, "Though your sins be as scarlet, they shall be as snow"? Would you coin a new word which would have no meaning for them or would you take the liberty to change the passage to read, "they shall be very white"?

Quite a bit of time was spent on the technique of teaching people to read. We were shown how to teach the tribesmen to read. This can be done in a short time by using members of the tribe to teach their own people.

Many problems were discussed in our field problems class. Dr. Swadish, a well-known linguist, spoke to us on one occasion on the necessity of speed, the use of your sense of humor, and the effect of interesting imitative abilities in learning a new language. He stressed the importance of learning new languages in such a way that you can speak them without the slightest accent. That should be our aim and we should not rest until this has been accomplished.

Culture and Courtesy

Much time was spent on the problems relating to culture and Christianity. Kenneth Pike impressed upon us again and again the importance of being able to discern what is relevant to Christianity and what is only part of our culture. He had many pertinent problems from the mission field which he brought up for discussion.

The founder of the Wycliff Bible Translators spoke to us a number of times on the same topic. He emphasized the importance of courtesy in a foreign country and culture.

"Don't offend," he would say. "And if you have caused offense, ask pardon."

Be helpful in the market place; everywhere! *Anything for love, and nothing by force.*

Another question that this man of faith introduced was, "How far should a missionary go?" Should a missionary go to a social gathering when he knows that drinks will be served. He was able to quote some startling incidents which he himself and others had experienced when they had refused that which the nationals had offered as a sign of hospitality and friendship.

An anthropologist spoke to us on the different types of societies, such as the competitive, the cooperative, and the individualistic type. He then described a few different cultures in detail and after he finished we were asked to write on "the problems and the advantages that a missionary would encounter in entering these different cultures."

Enjoy People

Kenneth Pike tried to introduce as many aspects of missionary life to us as possible. We got a better insight into the work than we had ever had before. There are a few pointers that he gave us that I would like to pass on to you at this time. When you enter a new culture, he asked us to do these things:

Understand the people. Learn their way of thinking. It will also be to your advantage to realize and accept the fact that in every culture there is bound to be one, or more than one person, of higher mental caliber than you are. They need not have an education equivalent to yours but they will have a lot of insight and forethought that you don't possess. Recognize this and accept it. Try to channel these persons into the Christian faith, give them responsible work and more will be accomplished than you had ever expected.

Enjoy people. Don't just criticize them. Participate with them. Influence them. Show appreciation for them.

In other words, "Enter with a big heart." Never destroy culture but add new meaningful aspects to the cultural pattern of the people to whom you have gone and see if the useless and harmful won't become more meaningless. Praise the nationals wherever possible, and don't condemn until your people are ready for it. The kingdom of God is like yeast which spreads quietly without destroying. After all, the gospel is not a sledge hammer. So in all, be quick to see, quick to hear, slow to speak, and slow to act.

There was a great tendency for students taking this course to become discouraged. When I learned to know the members of the institute better, I felt so immature spiritually that at times it seemed as though I didn't belong there at all. But I also felt the lifting and helping power of God as never before. It is when we utterly despair in ourselves that Christ and His power emerge.

PENCIL POINTS

Just read about a kangaroo that had to go to a psychiatrist. It seems that nothing he did could make him feel jumpy.

Now, I don't know why Hoppy should have gone to all that bother. He could have saved the specialist's fee and had a free session with me. I could have found some things to make that Australian marsupial quake.

First we'd have a little seance in which I'd read the newspaper to him. Little wonder that he doesn't feel excited, because a kangaroo's brain is so small that he can't master the art of reading. But I'd set him off on a slow tremor with such headlines as "U. S. Battles Russia" and "Bootlegger Shoots Agent." Then I would build up the tempo of his bounce with a few "Kidnapping," "Assault," and "Murder" banners.

To bring his oscillation up to a fine fettle I'd send him for an auto ride with my high school friend, Joe Show. Hoppy will have to go alone because I'm still quaking from my last ride with this automaniac. Joe's all right, but because he feels a little inferior he tries to use his car to convince himself that he can make a mark in the world. I'm afraid it will be on someone's grave soon. He thinks I'm poultry-livered for questioning the wisdom of passing a line of cars on a curve, but I'd rather be a live chicken than a dead duck. A ride with Joe will give Hoppy a high frequency shake.

And just to push him through the supersonic barrier I'd make him program chairman of the youth group of the Last Mennonite Church. After making a series of assignments for a program to people who accepted them but never showed up, he should be vibrating steady.

These things should make Hoppy the bounder he used to be. But I'm sure they couldn't change our inner composure. While we certainly wish that the world would change, that show-off drivers would confine their exhibitionism to a hobbyhorse in the back yard, and that all our youth work would move smoothly, none of these things will give us the permanent wiggles.

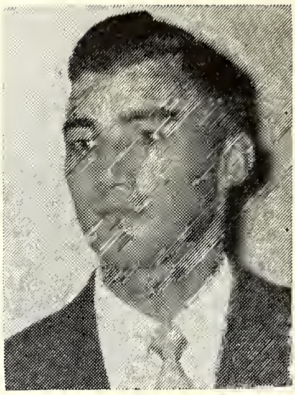
They won't affect Hoppy because he's simple; and they won't bother us because we have a simple faith. Now, there's a point!

Maynard Shelly

YPU FINANCIAL REPORT FOR JULY—AUGUST

Receipts, Jan. 1 to June 30	$3,592.40
Receipts, July, 1955	1,259.50
Receipts, August, 1955	206.91
Total 1955 Receipts	$5,058.81
General Fund Balance	$ 109.47
Missionary Education Fund	978.20
Balance, August 31, 1955	$1,087.67

Meet the Presidents



Peter Kehler
British Columbia MYO

President of the British Columbia Mennonite Youth Organization is Peter Kehler, a graduate of the Canadian Mennonite Bible College and a member of the United Mennonite Church at Yarrow, B. C. He taught in the public schools of his home province for two years and is now pursuing his studies at Bethel College. With the help of his wife he prepared the 1955 YPU Prayer Calendar. The Kehlers are the parents of a young son called David.

Co-workers with Peter in the MYO are Abe Pankratz, Mission City, vice-president; Mardge Hiebert Wiebe, Abbotsford, secretary-treasurer; and Abe Neufeld, New Westminster, advisor. Other members of the executive committee include Henry Wiebe, Abbotsford; Gilbert Epp, Vancouver; John Duerksen, North Clearbrook; Frieda Fast and Art Kropp, Chilliwack; and Alvin Harms, Sardis. All of these folks are active Sunday school teachers and youth workers in their local churches.

The work of this Canadian youth group covers three large areas which include Sunday school work and Voluntary Service, besides the regular youth activities.

To build stronger youth groups in British Columbia congregations the MYO sponsors workshops, schedules Christian Endeavor exchange programs, and publishes a quarterly news letter that carries news of the local groups and of the provincial organization. In addition to this a choir school was conducted last year to help local choir leaders. A song festival is sponsored each spring and a retreat program planned each summer for children and young people.

Summer Bible school is the object of the organization's Voluntary Service program. Approximately 1,000 children were instructed by more than 60 teachers during the summer months. Besides this British Columbia youth are also active in local service projects as well as MCC programs. One of the local service programs sponsored last summer was a work day project in which $1,075.00 was raised for missions.

This youth group also helps the Sunday schools by sponsoring conferences, workshops, and winter courses for Sunday school teachers.

It is the desire of the British Columbia group that through these activities the young people may receive a greater vision of the work to be done for the Lord, and that they may consecrate their lives in service for Him.

Our Schools

BETHEL COLLEGE

J. Herbert Fretz was the Christian Life Week speaker this year. His morning topics were "Simplicity for Students," "The Seeking Mind," "On Being Well-Informed," "The Liberating Scriptures," "Country Preacher from Tekoa." In the evenings he spoke on "Man Alive!" "Simon, Son of John," "Falling Rocks," "What's in a Name?" and "Fishing for Sheep."

A new instrument of student government, the student court, has been organized and is prepared to begin functioning in the area of student discipline.

Elected to the student court were Stanley Eitzen, Rolling Hills, California; "Cot" Graber, Kingman; Jennie Schmidt, Goessel; Ken Wedel, Moundridge; Lillian Galle, Valley Center; and Arnold Funk, Winkler, Manitoba. Faculty representative on the court is Dr. J. Winfield Fretz.

The student court will consider cases of misconduct, violations of the student body or community regulations and act upon a verdict. Cases to be considered are to be presented to the chairman of the court who will call the court into session as need arises.

Harold "Tiny" Regier, of the class of 1937, was the speaker at the Homecoming banquet, October 15, at 6:30 p.m., in the college dining hall.

After a term of eight years as superintendent of the Hillsboro public school Mr. Regier is now at the University of Kansas teaching part time and doing graduate work.

Homecoming day was begun with a parade at 1 p.m., led by the queen, and followed by a parade of bands and college floats. At the football field the queen was crowned by the co-captains Don Penner and Don Schrag.

BLUFFTON COLLEGE

Mrs. Pearl Bogart Mann, assistant professor of Piano at Bluffton, was chosen as Woman of the Week by vote of the Bluffton community in a recent contest sponsored by the Bluffton Business and Professional Women's Club. The contest was held in connection with National Business Women's Week, Sept. 25 to Oct. 2.

Mrs. Mann was given this honor in recognition of her contribution to the community through music and church activities. A member of the Bluffton College faculty since 1911, she has taught piano, directed the Girls' Glee Club, and played the accompaniment for the annual rendition of the "Messiah."

The annual honor scholarships of $50 were recently granted to three students who ranked top scholastically in their respective college classes last year. Receiving these scholarships were: Diane Lora, senior from Lima, Ohio; Marion Keeney, junior from East Millsboro, Pa.; and Connie Diller, sophomore from Wooster, Ohio.

Twenty-six students and gradautes are included on the 1954-55 Roll of Bluffton Scholars as a result of obtaining no grade lower than "B" during both semesters last year.

Included on this list are: Charles Abbott, Jeanette Basinger, Betty Brown, Earl Campbell, Cynthia Conrad, Connie Diller, Martha Emerick, Barbara JoAnn Fett, Daniel Hostetler, Stanley Hunter, Marion Keeney, John Kraft, Edmund Leech, Donald Pannabecker, Daniel Roth, Laverne Schirch, Carolyn Schnell, Sarita Schrock, Betty Shantz, Shirley Shelmadine, William Simmons, Paul Snyder, Evelyn Steiner, Barbara Streid, Edith Suderman, and Evelyn Suhweil.

FREEMAN JUNIOR COLLEGE

The 54th annual Freeman College Corporation meeting was held Sept. 30, at 8:00 p.m., in Pioneer Hall. Membership in the corporation which governs the college through its elected Board of Directors is open to everyone. Anyone who has ever made a $25 donation to the school is a member of the corporation and entitled to one-fourth vote. A $100 donation entitles the donor to a full vote.

To make the corporation votes more representative members are limited to a maximum of five votes. To this may be added five authorized proxy votes of an absentee corporation member.

This was the 54th annual meeting of the group which was incorporated in 1901, as South Dakota Mennonite College. The name was later changed to Freeman Junior College—the present official title. The directors are elected for three years. Previously three were elected each year to a nine man board. Due to changes in the constitution providing representation for interested church conferences and to the death of a director with an unexpired term six new directors were elected this year. Elected for three years were David P. Gross, Paul E. Hofer, and Carl Miller. Willard Waltner was elected for a two-year term and Arnold Nickel and Walter Gering were chosen to represent the Northern District Conference.

MENNONITE BIBLICAL SEMINARY

As the students reflected on the retreat experience they had had at Camp Friedenswald on Sept. 23 to 25, they wished that they could continue such a deep spiritual fellowship through the school year. They met on Monday, Sept. 26, to discuss how they could continue to share with one another the things of God.

A tragic note of the retreat also remains with us. When the bus was ready to leave for Chicago the count revealed that one person was missing. After a time of waiting Jakob Duerksen went to the lake front to see whether Walter Eisenbeis could be seen anywhere. He found him beside the lake unable to walk having dislocated his kneecap in an attempt to get out of the boat. He was taken to the doctor at Goshen, Ind., and rested in bed for a week to give it a chance to heal. He returned to school on Oct. 4.

The students who have been assigned to Sunday school teaching positions in the Woodlawn Church met with the rest of the teachers for a period of orientation and instruction on Friday, Sept. 30.

(Continued on page 654)

OUR SCHOOLS

(Continued from page 653)

Norma Jost, educational director of the church school, Menno Bergen, superintendent, and Merle Epp, asst. superintendent were in charge of the meeting.

Mr. and Mrs. Henry Enz, Newton, Kan., visited at the home of their son, Rev. and Mrs. J. J. Enz. They also attended the dedication service of the First Church at Nappanee, where Rev. J. J. Enz spoke. Miss Margaret Salzman, one of the students whose home is in Nappanee, also took part in the dedication service.

On Wednesday, Sept. 28, the Seminary Fellowship held its annual election of officers at which time Eleanor Wismer, Margaret Salzman, and Bob Regier were elected to the Social-Recreational Committee. Wilma Dyck and Curtis Janzen were elected to the Educational-Welfare Committee, and Eldora Rempel was elected secretary-treasurer.

BIBLICAL DISCIPLINE IN OUR SCHOOLS

(Continued from page 645)

of their own, said, 'Cretans are always liars, evil beasts, lazy gluttons.' This testimony is true. *Therefore rebuke them sharply, that they may be sound in the faith."*

From the above passages of Scripture it is clear that biblical discipline is not a contradiction of nonresistance but rather it is the solemn obligation of a Christian teacher to apply both the rod and reproof. If the teacher fails to discipline the child then the teacher is failing to act as a Christian.

This paper is respectfully submitted with the hope and prayer that our children may be trained and corrected in the fear of the Lord with the result that the Mennonite Church will continue in its true faith and that many more souls may be won for the kingdom of God.

PARABLES

(Continued from page 647)

Sometimes we stopped to rest leaning against the Father's trees, and letting His air cool our brows, and never speaking.

And then in the twilight we met the Father. The child's eyes shone. He looked up lovingly, trustingly, eagerly into the Father's face; he put his hand into the Father's hand. I was for the moment forgotten. I was content.

—From *The Christian Nurture of Children*
by Alta Mae Erb

MCC news & notes

WINTER COMES TO KOREA

This is fall in Korea, too, with its promise of winter. The Korean winter is very windy and cold. This one will be harder than the one before because the American army units have been leaving Korea this summer. This means that all the relief which many of the army units gave to the refugees and widows and orphans will be missing. The burden will be heavier on the private releif agencies, of which Mennonite Central Committee is one, as they try to help these victims of war. Following are two reports made by Robert Lee and Clara Eshleman, MCC workers in Korea, of some food and clothing distributions last winter.

RICE FUND DISTRIBUTION

"From the Children's Dime Fund Korea received $5,000 for the purchase of rice plus $1,250 from the food fund for purchase of rice for the Kyong San Orphanage. Since the money was contributed by children, this rice was designated for distribution to children. In our mass distribution programs we endeavored to base the distribution lists on the number of children in each family since all Korean families have a host of children.

"In Taegu we arranged through the city social welfare office to distribute to 2,250 of the neediest families with children. (This city has a population of over 300,000.) Each person received about 16 pounds of rice, one can of beef, and one can of shortening.

"At the last moment the Provincial government welfare office urged us to help the distress area of Yung Yang Gun, an area which had had continual crop failures, and recent shortages in relief supplies from government and Korean Civil Assistance sources has caused added hardship. We arranged for distribution to 2,400 people, distributing only five pounds of rice per person, one can of beef, and one can of shortening.

"The price of rice this year was extremely high, in fact at peak periods three times as high as the previous year. The major reason seemed to be the absence of foreign grains in the country which had kept the price of rice down in past years."

CHRISTMAS BUNDLE DISTRIBUTION

"I spent several days at the beginning of the month (February) down at the warehouse to help with distributions. We gave a surplus food package to each family and then Christmas bundles to the children. (The bundles had arrived late.) Of course, there isn't a bundle for every child and so the community leaders marked who should receive a bundle and how many to a family. However, it makes you feel so sorry for the child who does not receive a bundle and all his brothers and sisters do. It must be quite disappointing for them to wait in the crowd all afternoon when it is so cold, and then when their name is called they find someone is refused a bundle.

"The warehouse is a very cold place anytime, but it makes you wonder how the people can stand so much cold and wind. While we were helping with distributions I wore a sweater and jacket under my coat and wasn't too warm. Some of the children didn't have caps and gloves and would jump around to keep warm."

Last year we shipped 7,242 Christmas bundles to Korea; this fall we sent 7,896.

RELIEF CANNING IN MIDWEST

The MCC canner will begin this fall season in Kansas about Oct. 12. The latter part of October it will move to Manson, Iowa, for the first of November.

During the month of November the communities at Mt. Lake, Minn., Freeman, S. D., and Beaver Crossing, Henderson and Beatrice, Neb., will can for relief.

Operating the canner this year will be Wilmer Wedel of Burns, Kan., and Peter Harder, Aldergrove, B. C., Wedel has been with the VS building unit at Cheyenne, Okla., this summer, and Harder worked on the construction of the men's dormitory at the Akron MCC headquarters.

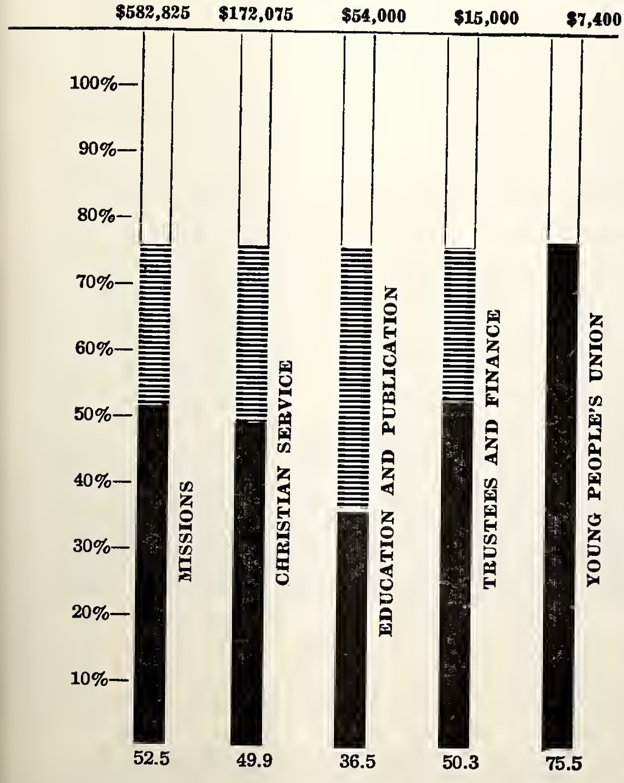
If there are Midwestern communities still interested in canning meat—beef, pork, lard, or poultry—for relief, write now to the Relief Office, MCC, Akron, Pa.

ANNOUNCE INTEREST IN DELEGATION TO RUSSIA

At the MCC Executive Committee meeting in Chicago on September 30, the matter of sending a delegation to visit fellow-Christians in Russia was given serious consideration. In the light of the expressed strong interest of many of our people in such a visit, and the apparent possibilities now opening for it, it was decided to explore the matter further in the hope of coming to a final decision by the time of the annual MCC meeting in December.

Conference Stewardship Chart

September 30, 1955



(Percentage of budgets met as of Sept. 30, 1955)

■ Receipts to Sept. 30; ▥ Short of Budget

☐ Remaining 3 Months of Year (fiscal year ends Dec. 31)

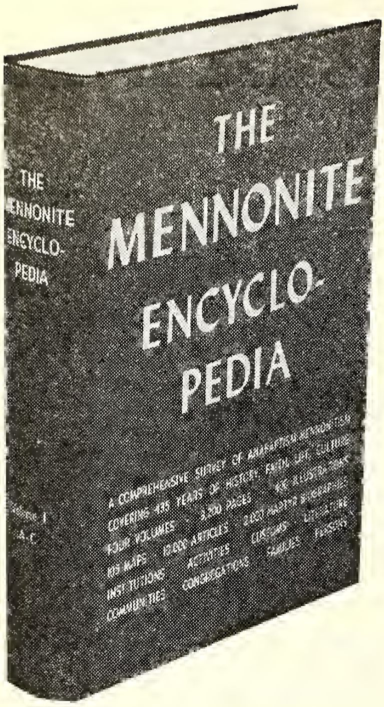
Jottings

—**Salem Church, Dalton, Ohio:** A number of our young people attended the Wayne County C. E. fall retreat at Round Lake, on Sept. 17 and 18. George Breneman served as one of the speakers. Mother's Study Group met on Monday evening, Sept. 12, at the home of Mrs. Kenneth Gerber with Pastor and Mrs. James Reusser discussing the topic, "Family Devotions." Our choir has reorganized for the year, electing James Bixler as its director and Donald Miller as assistant director. Men's Brotherhood met in the church basement on Tuesday evening, Sept. 20, with A. J. Neuenschwander, pastor of the First Mennonite Church, Wadsworth, as guest speaker and using as his topic, "Planning a Study of God's Word." The wives were guests at the meeting. More of our young people have left for schools and the services. These include Rose Marie Gerber, Massillon City School of Nursing, Bill Moser, Bowling Green University, Noah Flueckiger, Milwaukee School of Engineering, and to the U.S. Army in recent months, Norman Moser, Arthur Moser, and Curtis Sprunger. Wallace Gerber returned home this summer after more than two years of Voluntary Service spent at the State Mental Hospital, Cleveland, Ohio. Ned Gerber, son of Mr. and Mrs. Vernon Gerber, is still bedfast with a heart condition following an attack of rheumatic fever which he suffered ten months ago. Mrs. Gerber and son, Kurt, are also afflicted with the same ailment and are bedfast, too.—Mrs. Earl Hofstetter, Corr.

—**First Church, Burns, Kan.:** On the evening of July 6 our former pastor, Martin Classen, and family of Wolf Point, Montana, were with us. Rev. Classen showed the film, "Regions Beyond." A social hour followed the services. Maynard Shelly brought the morning message July 10. The young people of our church joined the young people of the surrounding Mennonite churches in work day on July 18. Special dedication services of the money earned on work day was held in the evening of July 24, when the young people had their regular joint meeting in the Zion Church, Elbing, with C. J. Dyck as speaker. $700.00 was brought in at this meeting and it was given to the General Conference Young People's Union Missionary Fund. Mr. and Mrs. Richard Goering, Jr., disposed of their personal property at public auction on July 22, and have moved to Wichita where Mr. Goering has employment. We observed Holy Communion Aug. 28. Our annual Sunday school meeting was held on the evening of Sept. 2. L. R. Amstutz, pastor of the Emmaus Church, brought us a very inspiring message Sunday evening, Sept. 11. A men's quartet from the same church furnished the music. On Sunday morning, Sept. 18, Miss Marie J. Regier, missionary to Formosa, spoke to us about her work she has done in Paraguay, South America. Mr. and Mrs. H. B. Schmidt, Sr., are not very well and are confined to their home in Peabody. They have not been able to attend church for some time. Mr. and Mrs. Albert Hiebert are caring for them at present.—Corr.

—**Bethany Church, Freeman, S. D.:** Our Sunday school met with the Salem and Salem-Zion schools at Pioneer Hall for a July Fourth celebration. Charles Lacey from Sioux Falls was the speaker. On July 10 our church and Sunday school had out-of-door service and picnic dinner on the Swan Lake Camp Grounds. Mr. and Mrs. LuVern Mettler were received into the church on July 17. A graveside burial service was held July 30, for the infant son of Mr. and Mrs. Paul P. Gross. The little child of Mr. and Mrs. Paul Massey was consecrated July 31. The Hostetlers spent most of their vacation, during August, on several Indian Reservations studying mission work among the Indians. Ralph Graber, Lewis Linscheid, Sam Schmidt, and Orlando Goering served as supply pastors during their absence. Rev. Lotus Troyer served us with a sermon on the morning of Sept. 18; Walter Jost from the college played the organ. On Sept. 25, Pastor Hostetler spoke on "Forty Years in the Christian Ministry" and related some of his early experiences. Come and worship with us.—Ben J. Waltner, Corr.

You will find, as you look back upon your life, that the moments that stand out are the moments when you have done things for others. Henry Drummond



The Mennonite Encyclopedia

* * *

A most significant publication
for present and future generations

The *Mennonite Encyclopedia* is the first reference work in English that covers comprehensively more than 400 years of history, faith, life, and culture of Anabaptism in Europe and world Mennonitism. It will serve as the standard reference work on Mennonitism for years to come.

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THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

SEMINARY

Photo by Waltner

Historic Landmark near Freeman, S. D.

Is God Responsible?

J. F. Sawatzky

Open Door for Christ

S. T. Moyer

Volume 70 Number 42 October 25, 1955

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COVER PICTURE

This old pioneer landmark was erected around 1895 on the farm of the late Jacob J. Waltner in the 'East Freeman,' S. D., community. His youngest son, Henry, now lives on the farm. This was the only mill of its kind in the community and was used for grinding grain for about a decade when a storm damaged the windmill wheels on top of the tower. It was never repaired for active use but was later used for storing grain. The mill stones and machinery have been donated to the Freeman Junior College museum.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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The Reader Says—

What Does TV Do to the Christian Home?

No doubt more and more Christian homes are getting television sets. There are good programs on TV—but do the good programs outweigh the things which it tears down in our home otherwise?

Television clearly has its place in homes where individuals are compelled to stay at home due to being incapacitated or other reasons. But for the average home with children growing up I should like to offer a few thought-provoking questions.

Isn't the record-player and the beautiful available records pushed in the background? Let us visualize a Christian home when the records which lead our thoughts heavenward, are played. Good music is restful to the ear and quiets the restless spirit. Children playing in the homelike atmosphere—probably asking Daddy to play a game or assemble a toy. Mother may be doing some sewing or darning socks, and offering her helpful suggestions to the game or whatever the activity may be.

Where are the Sunday afternoons and evenings, and weekday evenings, when games could be played with the children? Most childern love to hear a story; do parents have time to read to the children?

While looking at television, nothing else can be done; the eye is fastened to the moving and flashing characters on the screen.

Would that in this "fast living" age all parents, prayerfully consider whether television would be a benefit or a detriment to their family home life.

—Anonymous

Depression, gloom, pessimism, despair, discouragement, these slay ten human beings to every one murdered by typhoid, influenza, diabetes or pneumonia. If tuberculosis is the great white plague, fear is the great black plague. Be cheerful!

(Dr. Frank Crane)

Of Things to Come

Oct. 23-30—Reformation Week
Nov. 24—Thanksgiving Day
Nov. 27—Advent Sunday
Nov. 30-Dec. 5—Council of Boards, Newton, Kansas

Mennonite Women's Conference

Bluffton College, Bluffton, Ohio

November 16-17, 1955

Theme: "This We Must Believe"

Wednesday morning—10:30

Devotions ---- Mrs. L. C. Kreider
Music
Jesus As Lord:
In My Home—Mrs. Virgil Gerig
In My Personal Life—Mrs. Charles Sprunger
In Our Vocation—Magdalene Friesen

Wednesday afternoon—1:30

Devotions ------ Mrs. Orlin Fry
Music
Meet Our Foreign Students—Dr. Robert Kreider
Offering
The Holy Spirit As a Guide in a Christ Centered Life—Mrs. Harry Yoder
Song

Thursday morning—10:30

Devotions—Eighth Street Church, Goshen
Music
The Believers' Church, Biblical and Today ------ Burton Yost

Thursday afternoon—1:30

Devotions Mrs. W. J. Flickinger
Music
Business
Offering
Our Witness for Christ in Europe Mrs. Olin Krehbiel

Editorials

PREPARING FOR THE CHILDREN

Because of the rapid increase of children in our country, the schools are making a desperate effort to increase their facilities so that these children may be properly provided for. New and enlarged school buildings are going up everywhere. Educators have a real concern that the children's education be not hampered because of lack of housing or inadequate schoolrooms. The colleges are busy figuring percentage of increase they may expect and when, and how to care for this coming increase. Many are making careful plans to meet the coming situation.

And the churches? Are they alive to this increase of children and are they making as thorough a preparation to take care of them as the schools? We fear that many churches are paying little or no attention to the fact that there will be many more children and young people—if they prepare for them. This is no time to be satisfied with our present facilities; this is the time to plan wisely and adequately for the increase of youth ahead, and to thank God for the opportunity of serving in the best possible way the spiritual needs of the increasing number of children.

The church that is unaware or unconcerned about what is happening is likely to miss its finest opportunity in years to render the proper service to the children and young people. The older generation will soon pass, and it is for the coming generation—now the babies and little children—for which we must prepare and plan. The schools are awake to the situation; the churches had better be!

ATOMS FOR PEACE

There are encouraging reports to the effect that the use of the new atomic power may soon be developed for adaptation to peaceful ends. The possibilities of such power sound fantastic. From this newly discovered power energy could be harnessed which could supply the power needed for our commercial and domestic uses. At first it was predicted that this would require twenty years for development, but recent opinions are that it could be worked out, at least in part, within a few years.

It is certainly a hopeful sign when the scientists insist on working in the direction of peaceful uses for the great power that has been discovered. It can be used to bless mankind instead of being a curse of destruction and annihilation. Some picture the hosts of heaven as watching anxiously to see whether man will use this new power for his improvement or for his complete destruction. We have improved power, now we need improved men to make the right use of that power.

DAILY CHRISTIAN LIVING

Being a Christian is so much more than merely giving assent to a creed, attending church, or following the teaching of Jesus when it suits us. It means living as God intended that we should live. It is an awareness of Christ's summons, "Follow Me," and a hearty response. It means personal surrender of our own desires and full commitment to Christ. Christian living must permeate every sphere of life, not merely a few. It must be at the heart and core of life and not merely at the edges. It is making all of life fit into the plan and pattern of Christ; to be at one with God and His will for our lives.

But to be really Christian is a daily affair. Too often we are Christians only in spots. But all of life is of one piece and not divided into seven segments (days), one of which is to be holy and the others to be lived without thought of God. The total life must be constantly under the guidance of God each day of the week.

This kind of living is difficult. The costs are high and the upkeep may be costly. There must not only be determination and consecration on our part, but the entire life must be given over to one great Master. There needs to be a constant contact with our Leader through prayer, Bible reading, meditation, and humble service. We need the full help of the church and the spiritual fellowship to make daily Christian living possible.

But the rewards of such high living are far greater than any price we pay. Our lives become useful to God; tools in His hands. He puts worth and dignity into them. He stands by us to see us through all that life can do to us. Living in His fellowship daily is the only real Christian living.

OLD TESTAMENT CHRISTIANS

Frequently we find Christians who seem to get most of their inspiration and guidance for life from the pages of the Old Testament. Not that the Old Testament does not have its place. It is God's Word as well as the New Testament. Yet with the coming of Christ and the history and experience of the Apostolic Church, the revelation of God has been greatly expanded and unfolded. Why not live in the highest revelation we have? The old law had its place, but we are living under grace, and there is a difference.

Usually those living in the Old Testament do so because there they find more backing for the matters they want to believe. Take one case in particular. Those who hold war as sometimes all right practically always bring their greatest arguments from the Old Testaments. They live by what "used to be said" and not by the "but I say unto you" of Jesus.

Old Testament Christians are apt to be hard and legalistic, without the warmth and forgiving love as revealed in Christ.

The Old Testament gives background to the New. It is the schoolmaster leading us to the proper understanding of the New. It is an introduction and historical development leading to the New Covenant in Christ. May we respect it and use it as such, but check our lives by that high standard set by Christ, the "fulfiller" of the Old Testament.

Is God Responsible?

J. F. SAWATZKY

"Out of all that heard the message of grace, only those who were ordained by the Father's sovereign grace were saved. What was thought out by sovereign grace in eternity was wrought out in time. The foundation of our salvation is God's eternal election. We were not elected because we would be saved, but we are saved because we were elected. In eternity God moved by nothing but His own sovereign will, chose those who would be saved."

The above are the words of one who holds to the theory of election. They are based on Acts 13:48, James 1:18, and Rom. 9:16. We must admit that these Scripture passages are shrouded in mystery and are beyond the comprehension of human understanding. We, therefore, will not attempt to contradict the interpretation given above.

According to the above interpretation, God is held responsible both for the salvation and condemnation of the human race. If in eternity, by His own sovereign will, God chose those who would be saved, it follows that all the rest of humanity were chosen to be lost. If such is the case then why all the exertion Christianity puts forth to evangelize? By our very efforts to bring the gospel to all the nations we prove that we do not hold to the election theory.

They that Believe

We thank God that we have many Scripture passages that are undeniably clear on the point that God's salvation is for **all,** with the condition that they believe. Some such passages we will quote to substantiate our statement.

In the Great Commission, Mark 16:15, 16 we read: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The duty of Christianity as set forth in this commission is to go and preach to every creature. The promise is, he that believeth and is baptized shall be saved. No condition of election is mentioned. John 3:16: "For God so loved the world, (all humanity) that he gave his only begtten Son, that **whosoever** believeth in him should not perish, but have everlasting life." Whosoever surely includes all. There is no limit in this statement of our Lord. The condition is believing and the promise is everlasting life.

John 4:14 Jesus again uses the expression "whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 5:24: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Rom. 1:16 states that "for it (the gospel) is the power of God unto salvation to every one that believeth." Everyone does not exclude anyone.

God's Sovereign Will

In the beginning of this article we had the statement of the election theory, that God moved by nothing but His own sovereign **will** chose those who would be saved. 1 Tim. 2:4: "Who (God) **will** have **all** me to be saved, and to come unto the knowledge of the truth." 2 Peter 3:9b: "Not **willing** that any should perish, but that all should come to repentance." God's will is that all men should be saved. How could it be otherwise? Man has no choice in being born. If then his future destination would be determined from before the foundation of the world was laid, it would be too bad for a multitude of them. Thank God that such is not the case. God holds out to all mankind the salvation wrought by Jesus Christ on Calvary. The choice is with men. They can accept or reject according as they will.

There are powers to influence men both ways. The Word of God and the Holy Ghost are drawing man toward God. John 12:32, Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." He has drawn and is drawing by His Word and the Holy Spirit. The other power is Satan, who by tempting to do evil and by coming as an angel of light tries to draw us into sin and vice. It is for us to choose between God and Satan, salvation and damnation.

God has no Pleasure in . . .

Ezekiel 18:23 "Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways and live?" and in verse 32: "For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye." Chapter 33:11: "Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

These passages show very clearly that God would much rather see the wicked repent of his wickedness and live than die in his sins and be lost. We therefore conclude that the election theory is in error when it puts the responsibility of man's salvation or damnation upon God.

Let us therefore face the fact, that the Lord has provided a way for us to escape eternal punishment, and to receive eternal life in Jesus Christ our Savior. This way is the way of repentance and faith. It is for me and for you who have heard the gospel to come and receive the blessing; then to go and proclaim the good news to those who have not heard, and testify to the indifferent ones.

May God give us wisdom and power to do according to His will.

Bible Truths Live Again

Gladys and Walter Rutt of Gulfport, Miss., have had an important part in the Mennonite Relief work at Jericho. In fact they have consented to continue in this work for some months beyond their initial two-year term. Gladys has been active in sewing classes and related contacts with Arab refugee women, and she has also helped much in maintaining the Jericho center as a home for the seven Mennonite workers regularly living at Jericho and the additional thirteen who can only occasionally come "home" because their relief assignments require that they live elsewhere. In this article, Gladys calls attention to scenes of today which illustrate Bible truths.

In this country the Bedouins are maintaining the traditions and customs of ancient Bible times perhaps more than any other group. Their tents are made of goats' hair and set up as they were in the time of Abraham, who was himself a tent-dwelling nomad. The larger section of the tent is for the men, and at one end is a smaller section, completely separated by a partition, where the women live. In Genesis 18 Sarah was sitting in the door of her tent where the visitors could not see her, hence they asked, "Where is Sarah thy wife?" However, she could hear all that was being said, and when she laughed they could hear her. Guests are entertained in the men's division of the tent.

This same chapter is a beautiful picture of Bedouin hospitality even today. The bowing and greeting are much the same, and it is a rule that cannot be disregarded that a lamb, a kid, or a calf must be killed and cooked for the guests. If a man should be so poor that he has no lamb or kid to offer to his friends, he may take one from a neighbor's flock without fear of punishment. Traditional hospitality is of first importance with these people.

The dress also has probably not changed noticeably through the centuries. The long flowing robes and the headdress which protects from the desert sun and sand are worn by the men. The women wear mostly black. Their dresses are heavily and lavishly embroidered, and over their heads they wear strings of coins that represent the dowry of the wife. In their noses and on their arms are gold and silver jewels of every description. Covering the head and most of the dress is a large veil that is always worn in public.

Their food is still the meat from their flocks, bread, camels' milk, butter, and cheese. Sometimes the milk is put into skin bottles, hung on a string from the ridgepole of the tent, and then tossed back and forth between two women until butter is made. The women also carry the water from some distant spring or fountain in goat-skin bags. The bread is made from wheat which they grind themselves. The dough is stretched very thin over a piece of metal which is laid on rocks and a fire of thorn bushes built under it to bake the bread very quickly. Only enough bread is made for one meal as it dries and gets very hard.

These nomad tribes move from place to place as they find grass and water for their flocks. In the winter they move close to Jericho and into the Jordan Valley where it is warmer, but in early spring they are off again to the hills where it is cooler. Often a Bedouin tent or two can be seen silhouetted against the sky on the very peak of a high hill. Here they get the cool breezes while their flocks graze the dry herbage on the hillsides and get water from some spring in the valley.

During the last part of March as we were driving to Amman in the early morning, it was our rare privilege to see one of these tribes moving. They were leaving the valley and going westward, probably to the Hebron or Ramallah area. First came flocks and flocks of sheep and goats with their shepherds, one leading the flock and one following, and sometimes a few extra helpers along the sides when the flocks were very large. At times the road was completely blocked and we would have to wait until these clever shepherds herded the sheep or goats to the side of the road so the car could pass.

Following the flocks came the little donkeys loaded with all the household goods and everything else that could not walk alone. On some of them were piled tents, others carried the blankets and a few bright pillows. On the top and around the sides of these were tied a few pots and pans, and two other articles which betrayed the inroads of western civilization: some five-gallon Shell Oil cans and buckets made very cleverly from old tire casings. The cans are used for water and oil or foodstuffs; in the buckets they were carrying the little kids and lambs too young or weak to walk. They seemed completely fearless as their little faces looked over the edge of the rubber buckets at the big wide world. On the very top of these huge loads were the chickens, perhaps three or four together with their legs tied, balancing themselves and swaying contentedly with the rhythmic movement of the donkeys.

Beside these burdened little donkeys that were practically hidden under their loads, the women walked with some of the children. The small children were carried or given a little nook on one of the loads where they could ride. There was a dog or two, tied to a long string, walking dejectedly along beside the procession. It appeared that each family in the tribe had their own donkeys as we passed group after group of these family units.

After all these had passed, the camels came, a large herd, some white, some brownish, with the small calves trailing awkwardly beside their mothers. As we waited while they were crossing the road, we could get a good close-up view of these awkward, loose-jointed creatures who look at men with a superior and disdainful look that commands respect in spite of their appearance.

(Continued on page 670)

Breath on Me

I.

Breathe on me, Breath of God—O Lord, I thank Thee that Thou hast created me in such a way that I can receive Thy spirit and taste of Thine own being. *Fill me with life anew*—that life which is a spark of Thine own life; that spirit which purifies, revitalizes, sensitizes my being and makes me whole. *That I may love what Thou dost love*—that which is true and upright and lofty; that which is genuine, beautiful and noble; that which is upbuilding; which lifts mankind to Thee.

And do what Thou wouldst do—Lead me, Lord, where Thou wouldst have me go. Let me be Thy feet, Thy hands, Thy heart to all whom I may meet.

II.

Breathe on me, Breath of God—as in quietness and stillness I wait before Thee, softly breathe Thy spirit. *Until my heart is pure* — cleansed of all unkind thoughts, purged from all selfish motives and impure desires, free from all hypocrisy, malice and hatred. *Until with Thee I will one will*—speak to me until my own ambitions and personal aims are lost in Thy divine will; until my thoughts are Thy thoughts, my purpose Thy purpose.

To do or to endure—if through active service, use me, Lord; if through trials, tribulations and deep valleys Thou wouldst have me go, may Thy spirit shine through me.

III.

Breathe on me, Breath of God—and as Thou reachest down to me may I ever be open to receive Thee, drinking freely of that gift to mankind which lifts it above all lower forms of life.

Till I am wholly Thine—penetrate every secret fault, every hidden motive; every talent I might withhold, every love for things of earth which rob my love for Thee. *Till all this earthly part of me*—my temporal body, my finite mind, my wavering, wandering nature. *Glows with Thy fire divine*—transform this temple in which Thou hast chosen to dwell into a thing of beauty that I may walk with a splendor and radiance which is not of this world but which casts its light to illuminate the darkness of sin around me.

IV.

Breathe on me, Breath of God—O continue to breathe on me. Let me not fall or wander from Thy hand. *So shall I never die*—with my life a part of Thine, Thy being a part of mine, I cannot find that death should hold me, or the grave bring darkness and fear. *But live with Thee the perfect life*—the life of peace that passeth all understanding, of hope that cannot die, of joy that is deep and abiding. *Of Thine eternity*—Thine eternity! That I may share eternally of Thy perfect goodness, O God, grant it in the Master's name.

—Ellis Graber

He Left 168 Million

Recently we read in the newspaper of the death in Scotland of Hugh Richard Grosvenor, the second Duke of Westminster and one of the world's richest landlords. Reportedly worth $168 million in inherited real estate, he owned 200,000 acres of farmland and 600 acres of land in London's West End—include the site of the U. S. Embassy. The duke was a collector of great art treasures, having among his collection the original of Gainsborough's famous The Blue Boy, and many other world-famed paintings worth thousands of dollars.

We don't know who inherited the duke's vast fortune, but we do know that though $168 million dollars is a huge sum of money, it is not to be compared with the infinitely greater inheritance awaiting all who are children of God by faith in Christ Jesus; for these are "heirs of God, and joint heirs with Christ," Romans 8:17, and Christ is the heir of all things (Hebrews 1:2).

We cannot all be millionaires in the currency of this world, but we can all become heirs of the treasures which enrich the person who has found all in the Lord Jesus Christ by faith; for in Him are "hid all the treasures of wisdom and knowledge," Col. 2:3!

Happy is the lot of the man or woman who can say with the hymn writer:

"Why should I charge my soul with care?
The wealth of every mine
Belongs to Christ, God's Son and Heir,
And He's a Friend of mine!
Yes, He's a Friend of mine,
And He with me doth all things share;
Since all is Christ's, and Christ is mine,
Why should I have a care?"

—Gladys J. Peterson

Give Us . . .

Over and over we pray the Lord's Prayer, yet it is profound enough to last many lifetimes. Recently I was pondering the phrase, "Give us this day our daily bread."

Why am I praying this? Why do I ask God to send me daily bread? Never in my life has my food been missing for a day. Wondering where the next meal is to come from is a foreign experience to me. I am grateful to God for always having provided me daily bread. But I am not praying, "Give *me* this day *my* daily bread," but "Give *us* this day *our* daily bread." Me, and who else? Me, and other Christians? Me and others who need daily bread? Me and Korean orphans? Me and Mexican peasants? Who (Purist may add his own *m*) does *us* include? Do I think of *us* when I pray this phrase? And if so, what effect has it upon my actions? Do I share daily bread more-than-enough for this part of *us* with the rest of *us* so that there is enough for all of *us*?

—Elaine Sommers Rich

in *Youth's Christian Companion*

Responsibility of Mennonites in the Larger Christian Church

(The concluding portion of the paper read by John Schrag of Omaha, Nebraska, at the Study Conference on the Believers' Church, held in Chicago, August 23-25)

If we are to meet our responsibility as a church among other churches, we need to:

1. Know clearly what we as a church stand for and why, especially with reference to our teaching of the church as a voluntary fellowship of regenerated people, the Bible as the true and only foundation for our faith, and our duties as disciples of Christ.
2. Be firm in the principles that are basic in the light of Scripture, but adaptable in matters of minor importance.
3. Present the basic principles of our faith to the larger church, not so much as Mennonite principles, but principles that are based upon Scripture.
4. Be ready always in all humility to re-examine our principles and practices open-mindedly in the light of Scripture, so as to avoid denominational prejudice and dogmatic bigotry.
5. Strive for the unity and fellowship of all true believers, without succumbing to the belief that this can be achieved by mere outward organization.
6. Never sacrifice truth in favor of unity.
7. Earnestly desire, not just to be different, but to be right.
8. Be careful not to become involved in any kind of effort that would compromise our principles, yet be willing to co-operate with any constructive effort when we can consistently do so, especially in reaching the lost for Christ.
9. Be more concerned about the survival of our ideals than the survival of ourselves or our church.
10. Rejoice if the work of God goes forward, even if by the efforts of those who are not Mennonites.
11. Avoid the dangerous errors of complete relativism by keeping firm our faith in God and His Word as our standard for life and practice.
12. As a testimony to the world lead a life that is consistent with our profession, especially with reference to our position of nonresistance.
13. Beware of an interpretation of the grace of God such that it would make good works irrelevant.
14. Strive for a sympathetic understanding of other denominations, without sanctioning or accepting anything that is unscriptural.
15. Without compromising with or yielding to error, be willing to allow others the freedom of conscience that we desire for ourselves.
16. Manifest the love and respect toward others that should characterize the life of every follower of Christ.
17. Pray that God may give us the courage to be true to our convictions even at the expense of suffering and death.

Flashes of Thought

Climbing Upward

Walter Gering

All summer long I have been seeing them; it never dawned upon me that they were trying to teach me a lesson. And then suddenly I realized what they were saying. It was so simple, yet so profoundly true. Even the children passing in and out through the door on their way to Sunday school could grasp it.

It was those vines on the southeast corner of the church which brought home their message. Every spring we saw a repetition of that which had come to pass the previous year. Slowly awakening from their slumbers after a long, bitterly cold winter the buds began to burst and the tiny leaves appeared. Soon the tower was again covered with these clinging vines. The birds sought refuge in their shade during the heat of the day. In the early morning the busy chattering of the sparrows under the leaves could be heard from a distance. So it continued throughout the summer until the first frost began to nip the leaves and dropped them to the ground.

But the lesson I did not see until the summer was all over. Looking up to the top of the tower of the church on Sunday morning I realized the truth. That little vine is one of the weakest of its kind. The thin little branches can be twisted in any direction, yielding to the slightest touch of the fingers; a symbol of utter weakness. Yet as my eyes followed upward along the lines of the tower I suddenly realized that this weak little vine was climbing; day after day it had been stretching its little hands upward. Slowly but surely it had been succeeding. My eyes finally rested at the top of the tower. And there, only a few inches from the very top was the vine. This utterly weak, insignificant climber had reached the heights. While other plants and forms of vegetation had been clinging to the ground, my little friend had refused to be bound to the earth. It had lifted itself into the very heavens.

Yet, not by itself; the secret was the church. Day by day with its tiny fingers, too small to be seen with the naked eyes, it had been clinging to the walls of the church. Higher and higher it climbed as it continued to cling. Its strength was within the church. How foolish it would have been to let go and to endeavor to climb alone.

I thought of others who had carelessly lost their grip; they had launched out in their own strength, convinced that they had no need of the church. Proudly they had boasted of their ability to stand alone. How foolish!

LET THE WORLD DERIDE OR PITY,
I WILL GLORY IN THY NAME

The Open

Below is an article written by our missionary in Jagdeeshpur, India, Rev. S. T. Moyer. Phuljhar is that section of our field in India where this station is located. In our day we hear so much about doors of opportunity closing for Christ and His gospel. When it comes to direct preaching there is a considerable weight of truth in this fear of "doors closing." But when the criterion is "by their fruits ye shall know them," the doors are actually opening up. If we help the Oriental to learn to read, and to find and use better means of earning his daily bread, then the Oriental says, "He loves us." We all know that if the oppressed man feels he is loved, he will listen to what the lover has to say. Was this not Jesus' method? The gospels indicate that it was. Shall we, too, use that method as much as we can? Brother Moyer's article points in that direction.

John Thiessen
Executive Secretary
Board of Missions

RURAL UPLIFT WORK IN PHULJHAR

The work on which I wish to report is located 90 miles off the main line of the Bengal-Nagpur Railway centering in Jagdeeshpur, District Raipur. This work was started before the Waltair Railway line was constructed, before the highway was motorable, before the rivers were bridged.

When we came to Jagdeeshpur more than thirty years ago, the only source of water was one medium sized tank (pond). In this tank the buffaloes wallowed; the cattle of three villages drank; the men, women, and babies of these three villages bathed. From this came our water supply to drink, to cook, to bathe, and to construct buildings.

We put down our first well. At first our neighbors would not drink water from this well. They insisted that the water was too flat, that the tank water had a better flavor. We have been digging wells ever since. Today, as lineal descendants of this first well, there are at least thirty-five wells in the immediate vicinity, and many scattered throughout the area.

We planted the first orange trees in Phuljhar, a zemindary (as a county) of some 800 villages. We started the first medical work along scientific lines. We started the first high school, and quite probably the first Co-operative Bank, and first Co-operative Weaver's Society.

This work, now going on for more than thirty years, has been built on certain well defined principles, as follows:

I. It is the work of a team, not of an individual. This concept is the meaning of the world "we" used in the above statements. This team consists of men and women. It is a team of Indians as well as foreigners; a team of workers in all phases of work, of workers in all levels of activity.

II. The best progress is believed to come from self-help, through guided inspiration.

III. At all times the dynamic has been that of a living, crucified Savior as the center of the work.

IV. The program has been to develop a full-orbed human personality, with healthy bodies, intelligent citizens, with souls aflame to the greatest loyalties.

The idea of the team and its program may be thought of thus—God has given as gifts to His people apostles, evangelists, pastors, teachers, and various kinds of ministries, including medical and economic. God has given the gift of men, so that their fellow men may attain knowledge, as well as grow into the full stature of manhood. This team of workers and the work done may be illustrated by the wheel:

—In each wheel there are six pairs of spokes. These represent the economic, the spiritual, the mental, the physical, the social, and the national, or patriotic.

—In each wheel there is the rim, the bond of fellowship, binding all together in love.

—In each wheel there is the hub, which is God revealed through Jesus Christ, without which the wheel collapses.

—The pair of spokes illustrate the necessity of action, as well as of knowledge; of works, as well as of faith; of practice as well as of theory; of growth, as well as of initial enthusiasm and initial promise.

Let me begin first of all with the school, in the Janzen Memorial Middle and High School, where my interests at present are centered. We attempt not only the full government syllabus, but also a series of extracurricular "shop courses" which definitely tie in with the basic economic needs of the people. Thus there is a continuous program for the boys and girls from 6:30 a.m. to 9:00 p.m. Every student is expected to take these shop courses unless excused for good reasons. These shop courses include the following: (a) carpentry; (b) weaving, (c) sewing for three groups, one for boys, one for middle school girls, and one for high school girls; (d) printing; (e) gardening and farming, (f) bookkeeping, accounting and typewriting.

Go with me to the village of Sanpoli. The leaders of the village are a Gond family. Their son, Puhup, had been a student in our middle and high school. His father will show with pride all the door *chaukets,* tables, and chairs which the son has made. Where did Puhup learn this? In our extracurricular carpentry course. Come with me to Kursipahar, to the home of Joseph Tandi. We enter through a very fine doorway, *chauket* (door frame) and *palla* (door), made by Master Tandi. Where did he learn this? In his shop courses. When the local church decided to build their own house of worship, they asked the village schoolteacher to make the door and window frames and panels. Master Joseph Tandi did a very acceptable job.

All through this area will be found former students, who, having left school for some reason or other, carry on the ancestral craft of weaving, a cottage industry. Those in charge of *dehat* (rural)

r for Christ

work will tell you that the school had encouraged, helped to preserve this cottage industry, not discouraged nor killed it.

What has a commerce course, a course in accounting, in bookkeeping, in typewriting and business methods got to do with rural economy? Much indeed. If we are going to have financial accounts of a co-operative society which pass government inspection, of Primary Schools which meet the scrutiny of auditors, of treasuries of church, and Christian Endeavor and Sunday schools, which meet the approval of committees—then young people ought to learn how to keep proper accounts in student days. This they do who elect to take this course. Mathematics is a prerequisite. It is taught by a former student of the Lucknow school, headed up two or three decades ago by Dr. E. M. Moffat.

None of the desks and benches in the school has been purchased from the outside—the students have made them. When the jungle plot set aside for a playground had to be cleared, the roots dug out, the ground leveled, the students under the leadership of the headmaster, principal, and staff did the job—they dug out the roots, leveled off the ground, and today we have a beautiful playground in a fine natural setting. When it comes time to plant rice by the Japanese method, the students with headmaster and agricultural teacher, Mr. N. R. Sona, get down into the mud and water and do the planting.

An integral part of the school is a dairy; also a farm with an orchard of some sixty citrus trees, mostly oranges, and other fruit trees. These things have been a constant source of inspiration to the entire community for miles around. Students have gone out and encouraged their fathers to start new dairies of milk cows, finding a ready source of additional income from the sale of milk in the growing town of Basna to its tea shops. Roshem Lall of Raipur, and Baikunto of Jagdeeshpur, are two illustrations of this. Our orange orchard has been copied by others, including Joseph Nag of Sirko. The income from our orange orchard in normal years is about Rs. 1000.

When we started thirty years ago, little if any gardening was done in the surrounding towns and hamlets. Now our nearest villages, Sitapur and Chanodihi, are surrounded by gardens and recently dug wells. Our latest project has been to dig our farm tanks deeper. Headmaster Mr. Stephen has plans all laid out to stock this with fish seed as an additional source of food supplies and cash.

We have been planting trees, though it is supposed we are in the jungles. Sersua (a kind of good fuel tree) has been planted for future source of fuel; bamboo as the poor man's roofing timber has been scattered about. This year Headmaster planted some fifty saigon seedlings to provide for future supply of wood to make school furniture and for our carpentry shop.

Three years ago we began experimenting with the Japanese method of rice production. One of the best fields on the farm known as the Lord's Acre became one of those used in the experiment. The returns from this field are turned over to the treasurer of the local church. At once the church treasurer reported that the income from this field has been better than in previous years, though the rice crop generally has been only a partial success. When for the second season running we were satisfied that the results of the Japanese method were above average, then we took it to the *dehat*. There we staged a booster meeting. Villagers from three villages were called. Only a small handful from one village came. One of these, a deacon, volunteered to try this out. Though he promised his best field, he retracted and gave his second best. A group of 18 high school boys under the leadership of Mr. Sona walked six miles on August 14, to show how the planting should be done. After working all day without remuneration, a labor of love, they walked home again. This field in 1953 yielded 25 *khandies* (a measure more than a bushel) of grain worth Rs. 62/8. With only slightly increased costs the yield in 1954 was almost threefold. This sparked the effort in this village and about four times the acreage was put out in 1955.

In April, 1955, before school closed, a middle school student by name of Prem Deep, age about 14 years, came to me and said, "During hot season the people of my village have to walk at least one and one-half miles for all their water for all purposes. Please loan me a *sabal* (crowbar) and a *ghun* (pick-axe) so that I may gather together my neighbors to dig a well." I was glad to grant the request.

Adult literacy is constantly being pushed. It may not be pushed with the vigor of some places, but it is constantly going on in less pretentious ways.

Every rainy season a supply of surplus plants, shrubs, seedlings go out from our personal gardens to those who come for them, together with helpful instructions of how and when to plant.

The mission station itself is the hub of this work, the center of activity, and illustrates the team in practice. Around this is built the well co-ordinated work of the church, of the school, of the hospital, from all of which much economic uplift effort has gone forth.

From the hospital go forth medicines with church pastors, roadside clinics, health lectures, and many showings of pictures, and a great stream of patients filling to overflowing the recently built local hospital.

There were only four primary schools in that zemindary when we arrived in 1922. They were there before we came. But our own first primary school grew into a middle school, then into a high school. This high school is now sending forth a stream of matrics who are finding a place in some seventy other primary, middle and high schools of the area,

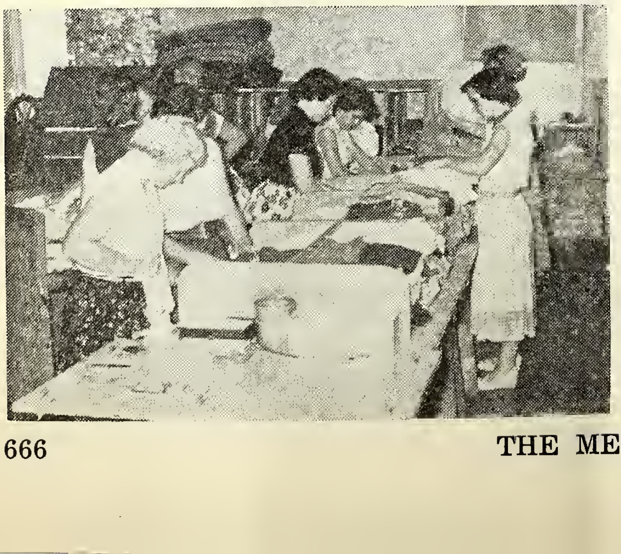
(Continued on page 670)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

"You never know all the joys until you try it yourself." Lodnor Geissinger and Kermit Nester tie clothing bundles.

"I failed to realize the vast amount of work that is accomplished. . . ." The girls prepare trays of clothing for bundles.



The Found Week End

BURTON G. YOST*

"You never know all the joys you can receive until you actually try it yourself," said Violet Keiser after a recent week end spent working at the clothing center of the Mennonite Central Committee. She had taken part in a week-end service project sponsored by the Eastern District Peace and Service Committee.

Violet with sixteen other young people from the churches of the district really *found* a week end. This is what happened.

It began on Friday evening, August 5, as we pulled into the parking lot of the Akron, Pennsylvania, headquarters of the Mennonite Central Committee. Here we received our first big challenge. Settled on the lawn we watched the film, "Again Pioneers" and thought about our reasons for serving Christ.

Early Saturday morning found us at the nearby Ephrata clothing center receiving instructions for our day of work. Violet with the other girls inspected and stamped the clothes donated by many churches and families. Others sorted them into separate bins and prepared the clothing for baling.

Here the fellows took over, doing the baling, weighing, and stenciling necessary for shipping. Christmas bundles, layettes, coats, blankets, and

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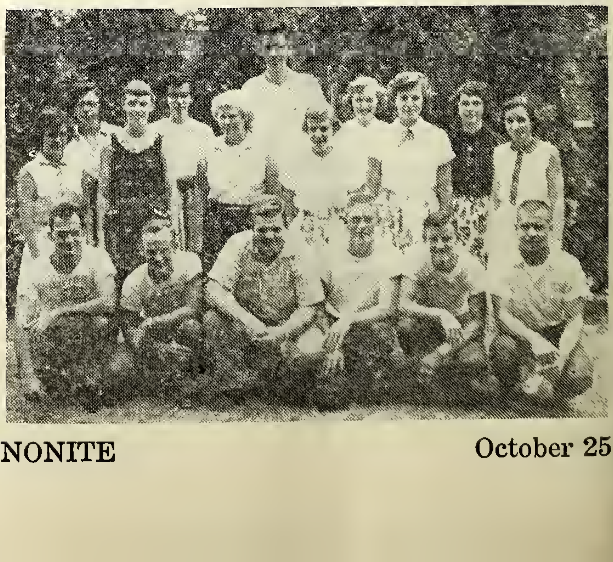
***Pastor, Upper Milford Mennonite Church and secretary, Eastern District Peace and Service Committee.**

On a week-end service project we thought about our reasons for serving Christ. First row (left to right): Burton Yost, Donold Nester, Don Mease, Lodnor Geissinger, Kermit Nester, Clark Wetzel. Second row: Eileen Meyers, Joanne Rothenberger, Rosella Buller, Marjorie Shelly, Evelyn Myers, Violet Keiser. Third row: Joan Schontz, Doreen Horms, Gordon Dyck, Agnes Rosenfeld, Morion Swortz.



linens were among the many things that went into the heavy bales.

Relief work became much more real to us when we saw the materials and imagined the relief workers and the people who would receive them.

"My eyes were really opened," exclaimed Kermit Nester after he had taken part in this project. "In the past I failed to realize the vast amount of work that is accomplished by MCC and the wide variety of duties that it performs."

We all experienced this same feeling as Bill Snyder, MCC assistant executive secretary, showed us the offices from which the world-wide program of Mennonite relief is directed. We received valuable insight into the total program as we saw the map marking relief stations, mental hospitals, ships carrying personnel and material aid, and volunteers in all parts of the world.

Devotional periods, recreation, discussions, and visits to nearby churches filled out our week end. It was a thrill to sing and pray together and think seriously as Christian young people seeking to know and do the will of God in our lives.

A new vision of what young people can do and a joy of having a part in serving others *in the name of Christ* were the final results of this week end service experience.

This was no *lost* week end; this was a *found* week end.

YPU CABINET MEETS

Huddled around one end of the council table, the Young People's Union Cabinet takes time aut from its two-day session at Newton, Kansas, on September 30 and October 1 to pose for a picture. The Cabinet made plans far the YPU Council which will be held an November 28 and 29, alsa in Newtan. The farthcoming cauncil will be attended by the presidents and representatives of the district and college youth organizations. Members af the Cabinet are: Maynard Shelly, youth editor; Leola Schultz, Christian Service chairman; Rasemary Linscheid Moyer, secretary-treasurer; Harris Waltner, president; Erland Waltner, advisor; Gardon Dyck, Christian Fellowship chairman; Frank H. Epp, Faith and Life chairman; William Gering, youth worker; and Henry Funk, vice-president.

Open Gates At Paivika

Camp Paivika, for crippled and handicapped children, is on the top of "Dawn" Mountain, in the mountains north of San Bernardino, Calif. It is an Easter Seal Camp sponsored by the Crippled Children's Society of Los Angeles County. Five two-week camp sessions throughout the summer bring 750 handicapped persons ranging from the Young Adult Group (20 and older) to seven-year-old children. Many of the youngsters come from broken or unhappy homes where the parents consider the crippled child only a bother.

Seven Mennonite young people gave this summer under MCC VS to serve at Camp Paivika as counselors, along with twenty-one other college students from California. Each counselor was responsible for four to six campers—responsible tc dress, clean and feed those in braces, wheelchairs, body casts. He was responsible to help these four to six campers enjoy swimming, horseback riding and all the activities they could participate in.

Shirley Suderman, leader of this summer's VS unit, tells of one evening: "I sat beside Bobby in his wheelchair beneath the stately pine trees and watched a cloud creep over the face of the moon. After sitting quietly for five minutes, Bobby turned to me and said, 'You know, that silvery cloud looks just like the gates of heaven opening.'

"Only a few months ago Bobby walked; now he is in a wheelchair and it is becoming increasingly difficult for him to speak. I couldn't help but wonder how near Bobby actually was to those heavenly gates. I do know he is looking forward to that glorious day when he will enter those gates to be with his Savior.

"Let Thy great love be reflected through me to some sad and lonely little child. . . . Give me the patience to listen and the ability to understand a child's problems and feelings. . . . Help me to help him learn to know Thee. . . ."

Members of this summer's VS group were: Adena Enns, Hutchinson, Kansas; Alexanderwohl Edwards, Parkville, Mo.; Kathleen Janzen, Arnaud, Manitoba; Charlene Miller, Millersburg, Ohio; Adella Nikkel, North Newton, Kansas; Ardith Schertz, Lowpoint, Illinois; and Shirley Suderman, Hillsboro, Kansas.

A MODERN PARABLE

A modern parable used by a national pastor in the Belgian Congo is related by Edna Poole, Disciples of Christ missionary:

If a man goes to pick oranges off the tree, he can reach some with his arm, but if he has a long stick in his hand he can reach many, many more.

The missionaries can do much toward the growth of the church in the Congo, but if they have sticks in their hands, they can reach many many more of the people.

We nationals must be the sticks to help them extend the influence of the church in our country.

ONE YEAR FOR TWENTY EUROPEAN YOUTHS

Twenty European Mennonite youths from Holland, Germany, France, and Switzerland arrived in New York Sept. 17, to spend one year in the United States in the trainee program sponsored by the Mennonite Central Committee.

After spending a week end in orientation at the Akron, Pa., MCC headquarters, the trainees scattered out to farms and homes in Oklahoma, Ohio, Maryland, Pennsylvania, Kansas, Nebraska, Illinois, Indiana, and Colorado. Following a midyear evaluation conference each one will move to another community for the last six months to enjoy a broader fellowship and gain a more complete picture of life here.

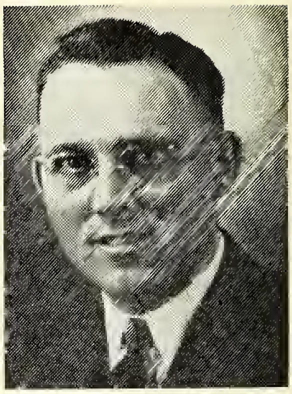
Each trainee is sponsored by a farm, urban family or an institution—hospital, school or old people's home. He lives with the family or institution staff, assists them in their work and participates in local church and community activities. The purpose of the program is to let the trainee observe American Mennonite life and work and to broaden the fellowship between European and American brethren. The trainees and their sponsors have found that ties of understanding and appreciation for each other grow strong during these six months. Since the program was initiated in 1950, about 120 European youths have participated.

The names of the 1955-56 trainees and their sponsors: Johannes Buning, Workum, Holland, P. E. Schmidt, Weatherford Oklahoma; Edith Daniel, Obersuelzen/Pfalz, Germany, Dr. Richard Yoder, Akron, Ohio; Liliane Geiser, Voirol, Switzerland, Brook Lane Farm, Hagerstown, Maryland; Alice Hege Schafbusch bei Wissembourg, France, Home for the Aged, Frederick, Pennsylvania; Elly van der Heyde, de Bilt, Holland, Bethel Deaconess Hospital, Newton, Kansas; Johanna van der Heyde, de Bilt, Holland, Mennonite Deaconess Home and Hospital, Beatrice, Nebraska; Hans Huebert, Rheinhessen, Germany, E. E. Schutz, Pandora, Ohio.

Klaus Janssen, Altenhagen, Germany, Philip Waltner, Moundridge, Kansas; Brigitte Janzen, Backnang-Sachsenweiler, Germany, John Kaufmann, Tiskilwa, Illinois; Jeltje de Jong, Hallum (Fr.), Holland, Maynard Hoover, New Paris, Indiana; Pierrette Marchesi, Valdoie, France, Virgil Gingerich, Roanoke, Illinois; Atje van der Meulen, Grouw (Fr.), Holland, Mennonite Home for the Aged, Eureka, Illinois; Horst Neufeld, Hochspeyer/Pfalz, Germany, Henry D. Hirschler, Jansen, Nebraska; Klaus Penner, Espelkamp, Germany, J. Elmer Witmer, Columbiana, Ohio.

Robert Rigal, Nimes, France, Lester L. Mann, Goshen, Indiana; Arno Thimm, Enkenback, Germany, Ben Hershey, Kinzers, Pennsylvania; Horst Thiehsen, Backnang, Germany, Henry H. Good, Spring City, Pennsylvania; Pierrette Vulleumier, Tavannes (B-J), Switzerland, Prairie View Hospital, Newton, Kansas; Anneliese Wieler, Vilshofen/Tassau, Germany, Mennonite Hospital, La Junta, Colorado; and Mireille Zafra, Valdoie, France, Matthew Kolb, Royersford, Pennsylvania.

Meet the Presidents



Peter Sawatzky, Saskatchewan Mennonite Youth Organization

Peter Sawatzky, pastor of Mayfair Mennonite Church in Saskatoon, is serving his second year as president of the Saskatchewan Mennonite Youth Organization. He is a married man with three daughters. Peter is a graduate of Canadian Mennonite Bible College; is a member of the Canadian Conference Board of Education and Publication; and is a director of the Rosthern Junior College and Bible School. In spite of a heavy schedule, Peter finds an occasional hour for curling and fishing.

Vice-chairman of the board is Korney Martens of Fiske, graduate of Canadian Mennonite Bible College, and actively engaged in his home church. Delphine Martens, Saskatoon, is the secretary-treasurer.

Since 1952 the organization has operated on the threefold youth fellowship plan. Arthur Wiens, Herschel, also president of the Canadian Mennonite Youth Organization, is the Faith and Life area chairman; Johnny Sawatzky, Swift Current, chairs the Fellowship area; and Dick Friesen, Herbert, is the service area chairman.

Also serving on the board are the holdings committee chairmen. Henry Friesen manages the Mennonite Youth Farm at Rosthern which includes an invalid home, a crippled children's home, an orphanage, a home for the mentally ill, a dairy and pasteurization plant; and the Herbert Invalid Home. Peter Derksen, Wymark, is in charge of Elim Gospel Beach, a holding near Swift Current. J. J. Thiessen is the conference advisor.

For their projects Saskatchewan youth have undertaken the support of the Ben Sawatzkys in India, Esther Patkau in Japan, the Ruben Siemens and Dick Thiessen in northern Saskatchewan. Annual functions include the youth retreats at Rosthern and Elim Beach and the youth rally which is held in conjunction with the business meeting.

"Good teaching does not come automatically from putting material into some person's hands, even if it is the best material. The best leaders plan in advance for an entire course or unit of this curriculum. They begin the final planning for a given Sunday early in the week." —Virgil E. Foster

Our Schools

BETHEL COLLEGE

Janver Krehbiel, Pretty Prairie, was invited to appear as guest soloist for the Seventh District Women's Music Federation Convention which convened at Hutchinson, Oct. 19, in the Trinity Methodist Church. Janver was accompanied by Florine Voran. Mr. Krehbiel has successfully competed in the federation competition for two years and will again compete this coming spring. Janver is a sophomore and a student of Dr. David Suderman.

FREEMAN JUNIOR COLLEGE

A student prayer meeting is held every Wednesday noon. Attendance is entirely voluntary. Students who feel a special need for the fellowship of a united prayer group meet here to pray for their own needs and problems of the school.

Erwin Schrag, a graduate of Freeman, was the chapel speaker last Wednesday. He has been a lay missionary in various sections of the world. He served in Puerto Rico for two and one-half years, in India for five years, and the past year he has been in Mexico working under the MCC in a hospital at Cuauhtemoc, Chihuahua. He related that there are between fifteen and twenty thousand Mennonites in Chihuahua.

Another speaker the past week was Rev. Eldo Ratzlaff, pastor of the Silver Lake Mennonite Brethren Church. He spoke on Progress. Our world, he said, is making progress in material things, in science, and in education. But we are also making progress in Christianity — Church and Sunday school membership is increasing and large areas are being evangelized. Those who take Jesus Christ into this age of progress have a destiny with God. He challenged young people to study the Scriptures, pray daily, and to believe in Christ as they make their way in this era of progress.

Walter Jost, head of the Music Department, had charge of the music at the Hutchinson County Teachers Institute this fall. He taught the County Chorus selections to the group and directed the Teachers' Chorus.

The College Department held the first social event of the year when they sponsored an Italian banquet. Dr. Gross is the sponsor of the College Freshman class and Orlando Goering of the Sophomores.

MENNONITE BIBLICAL SEMINARY

Bethany Biblical Seminary had its 50th Anniversary celebration on October 3. Bethany Biblical Seminary was begun by the brethren J. E. Hoff and A. Wieand on Oct. 3, 1905, with twelve students. Today the institution has sixteen instructors and two hundred students. Dr. Vernon Schwalm, president of Manchester College, gave the jubilee address. He spoke on "Bethany Biblical Seminary and the Church of the Brethren."

The Seminary student body held its election of officers on Wednesday, Oct. 5. Curtis Janzen and James Waltner were elected to the student executive. Ernest Neufeld and Don Kaufman were elected to represent the studies at inter-seminary meetings. Elected to the Staff-Student Council were; Ramon Jantz, Roy Henry, Eleanor Wismer, and Waldemar Janzen.

Reports from Rev. John Neufeld who is suffering from a heart condition continue to be favorable. He has passed the critical period and his condition is improving.

Visiting friends and relatives at the Seminary were: Rev. and Mrs. Olin Kerhbiel, Berne, Ind.; Mrs. Mary Krehbiel, Newton, Kan.; and Mrs. Albert Kirchhofer, Berne, Ind.; Edgar Reimer, Winnipeg; Calvin Redekop, Hesston, Kan.; and Dr. Royer from Manchester College.

Andrew Shelly spoke at the Eastern District Conference Mission Conference on Oct. 14-16. He together with Mrs. Shelly also served at the Western District Conference held at Beatrice, Neb., Oct. 18-19. On Oct. 21-23 he visited the Wayland, Iowa, churches.

BLUFFTON COLLEGE

Eight students were recently chosen to comprise this year's Men's and Women's Gospel Team quartets. Purpose of these quartets is to tell of the work of the Gospel Teams through programs in distant and nearby churches and to witness for Christ in word and song.

Comprising the Women's Gospel Team quartet are: Nancy Tritch, freshman from Findlay, Ohio, first soprano; Marilyn Blomgren, junior from Chicago, Ill., second soprano; Onale Stucky, junior from Berne, Indiana, first alto; and Marjorie Lyons, freshman from Dayton, Ohio, second alto.

The Men's quartet includes: Marvin Dirks, Jr., freshman from Lombard, Ill., and Bill Simmons, senior from Dayton, Ill., tenors; Neil Stretcher, freshman from Trenton, Ohio, baritone, and Gary Stenson, freshman from Carlock, Ill., bass.

Jan Musselman, senior from Orrtanna, Pa., was chosen by the student body to reign over the annual Homecoming activities which were held on October 15. Chosen to accompany the queen were Joanne Sloter, junior from Souderton, Pa., and Nancy Hostetler, sophomore from Wooster, Ohio.

Dr. Lloyd Ramseyer, president, was one of the speakers in a symposium held at the eighth annual Ohio Conference for Speech Education in Columbus, Ohio, October 22. The question for the symposium was, "Resolved: That the federal government should guarantee higher education to qualified high school graduates through grants to colleges and universities."

If God has called you don't look over your shoulder to see who is following you.

Inspiration in private devotion can never be replaced by perspiration in public service.

The man who lives for himself could not be engaged in any small business.

What is in the well of your heart is bound to come up in the bucket of your speech. —H. W. Wiebe

MCC news & notes

KOREAN BUDGET

During the past month there have been official changes in the economy of the Republic of Korea which drastically increases the costs of our MCC program there. In the past U. S. money was exchanged for Korean at the rate of about 680 hwan to $1. Now the government is putting into effect a 500 to $1 rate. Of course, wages and prices remain as high as they were when the exchange rate was 680 to $1.

Donald Klippenstein, director of MCC in Korea, writes: "This increases our costs drastically. . . . The 500 to $1 exchange rate is not realistic in comparison to prices. This is a double blow to the Vocational School (for orphans) at a time when they should be raising the wages for all employees. The average monthly wage for teachers at the Vocational School is 25,000 hwan whereas the monthly wage for teachers in Taegu is 40,000 hwan."

HAN VAN DEN BERG LEAVES INDIA

Han van den Berg, director of MCC in India, was scheduled to leave India before Oct. 13 because the Indian government refused to extend his residence visa. Han is transferring to the MCC program in Vietnam, and Edward Benedict will take over direction of the work in India.

Han began service with MCC in Java in 1952 for a six-year term. In August, 1954, he transferred to India to open and direct a relief program among the refugees in northeastern India.

BIBLE TRUTHS LIVE AGAIN

(Continued from page 661)

After seeing this sight it was easy to understand how Abraham in Genesis 12 moved from Haran to the land of Canaan "with all their substance that they had gathered, and the souls they had gotten in Haran," and how Jacob when he feared to meet Esau arranged his moving tribe to protect his beloved Rachel. We looked at them with wonder not unmixed with reverence, as though we were permitted a glimpse into the lives of those who people the pages of God's Holy Word.

—*Jordan Relief Notes*

We have come on a generation of teaching that simply holds before men various truths and says to them, "Reach your hand into the basket and take your choice." I know the reason for this. It encourages men to think for themselves and to be able to say, "This truth is mine." This method of teaching, however, can be as false in its refusal to share the deepest and the truest that generations have known as the other method which sought merely to cram undigested truth into the mouths of gullible students. In an endeavor to adapt truth to life we have forgotten that life must be brought to God through Jesus Christ.

From "GOD'S WAY"
by Harrison Ray Anderson
(Fleming H. Revell Company)

THE OPEN DOOR FOR CHRIST

(Continued from page 665)

and beyond. Some of them are doing outstanding work, as Priscilla Kumar in primary school at Janjgir, and Paul D. Singh, in the middle school at Bhilai Bazaar, Korba.

In the early days a co-operative banking society was started. Though it no longer functions, it did much to enable shareholders to buy land, dig wells, build houses, buy cattle and seed. This co-operative bank was also in those days a definite factor in breaking the hold of money lenders, as they, with exhorbitant interest charges, sucked the life blood from the people.

Side by side was operated a co-operative weaving society. This too broke the strangle hold in those days of high priced thread and terrific interest rates. As a lineal descendant of this Christian Weavers' Society, there operate today two main societies, and seven branches, all purely indigenous by this time. Some have gone on the rocks due to poor management. One of these at Sirko is said to keep its books in first-class order, and the inspector is delighted with the excellent condition of the society, the result of sound management.

Staying by the principles above outlined, we are constantly pushing on into new areas. Just at present we are getting ready to establish a number of new village libraries, to maintain literacy, and to encourage the joy and profit of reading. Also we are working at the matter of youth clubs, on the order of 4-H clubs, following the program of the wheel. The groundwork of these is being done, and we hope to have them operating before long.

Jottings

—Beatrice Church, Beatrice, Neb.: We are happy again to have a full time minister and his wife with us. Rev. and Mrs. Ralph K. Weber arrived July 1, and a reception for them was held in conjunction with our Sunday school picnic on July 10. On Aug. 14, an installation service was held for the Webers, with Jacob T. Friesen and P. K. Regier participating. Missionary J. R. Duerksens were here recently and gave us an interesting report on mission work in India. We are looking forward to the Western District Conference which is to convene here at Beatrice, Oct. 19-21, sponsored by the two local churches.—Mrs. Elmer Frantz, Corr.

—Willow Creek Church, Paso Robles, Calif.: Joyce Schultz, daughter of Mr. and Mrs. D. D. Schultz, was married to Eugene F. Ens of Reedley, on Aug. 27, with Edward Toews officiating. Many relatives and friends attended the happy occasion. Many forest fires have been raging but are reported under control again. The Santa Barbara was considered one of the major fires. Much valuable timber has been destroyed which brought estimated damage up to several million dollars. Two other fires were in the Sequoia National Forest. They were considered the worst fires in California's history. We had several weeks of very warm weather with the thermometer up over 110 degrees for several days. Even the nights during that time didn't cool off as usual. Little Karen Evonne was born to Mr. and Mrs. John J. Claassen, Sept. 17. The young people's retreat at Lake Sequoia took place Aug. 13-20, and the family retreat at Cambria Pines from Sept. 3 through 5. It was a privilege to all who could attend.—Mrs. Frank Hamm. Corr.

—**Emmanuel Church, Pratum, Ore.:** "Giving thanks always unto God and the Father in the name of our Lord Jesus Christ," Eph. 5:20. Truly we have much to be thankful for to our Heavenly Father. We have enjoyed a nice summer here in the Pacific Northwest. He has blessed us with another bountiful harvest. We have also been enjoying a blessed spiritual harvest. September 18 was Missionary Emphasis Day. John Nichols, missionary to Africa was guest speaker during the Sunday school hour. Our pastor, Frank Harder brought the missionary message, taking his text from Isaiah 54:2. In the evening the film "To the Regions Beyond" was shown, following a choir selection and testimonies. Great blessings were ours this day. On June 7 pastor and Mrs. Harder and family left for Butterfield, Minn., to attend the 50th wedding anniversary of his parents. During Rev. Harder's absence, Rev. Talbot, missionary to the Chemawa Indian School spoke. Peter Becker, in charge of the American Sunday School Union in this area, and the Gideons also had charge of a service. Other speakers during the summer were Rev. and Mrs. Lubin Jantzen, missionaries from India, Gerald Stucky, missionary from Cachipay, Colombia, South America, William Gering, YPU representative, Phil Thatcher, a converted criminal from Folsom State Prison in California, spoke and showed pictuers of his work with juvenile delinquents. Mr. and Mrs. Jake Stauffer and family from Chicago, Ill., visited with relatives and friends in this vicinity the month of July. Mr. Stauffer was guest speaker at the evening service on July 24. Pastor Harder and Elmer Widmer, officers of the Pacific District Conference, attended the study conference which was held in Chicago, Ill., August 23-25. Dale Herr, son of Mr. and Mrs. Clarence Herr, spent his vacation at the home of his parents. Dale spent the past year attending the Bible Institute of Los Angeles. He left Sept. 15 for the Rio Grande Institute in Edinburg, Texas, where he will be learning the Spanish language in order to teach missionary children in South America. William Wenger passed away on May 23, at a Silverton, Oregon, hospital, after a brief illness.—Corr.

—**Silver Street Church, Goshen, Ind.:** We were happy to have Rev. Harry Yoder, Washington, Ill., with us for a series of evangelistic meetings Oct. 23-28. This being his home church, we always welcome him back and appreciate his services to us. He is also a former pastor of Silver Street Church. Rev. Yoder brought us inspiring messages from the Gospel of John, based on the theme, "The Light for Christianity." The family of Rev. Allen Yoder had a potluck dinner on Oct. 2, in honor of Rev. Yoder's 81st birthday which was Oct. 1. During the Sunday school period on Oct. 2, the children presented a program in connection with Promotion Day exercises, with Mrs. Joe Yoder and Mrs. Lewis Koerner in charge. Our church observed Holy Communion on Worldwide Communion Sunday, Oct. 2. Rev. and Mrs. J. R. Duerksen, our missionaries to India, were with us for the evening service on Sept. 25. They gave a very interesting presentation of their work at the Union Bible School at Janjgir through pictures, curios, and speech. Mr. and Mrs. Joe Yoder, Rev. Allen Yoder, Allen Smoker, and Pastor Graber attended the annual business and inspirational meeting of the Congo Inland Mission in Chicago on Oct. 11. At this meeting, a citation was read in appreciation of Rev. Allen Yoder's long and outstanding service as a member of the C.I.M. board. He was a charter member of the board and has continued to serve faithfully on it throughout the years. A certificate on which this citation was printed was presented to Rev. Yoder during the morning service on October 23, by Rev. A. E. Kreider. Our pastor, Daniel Graber, has returned to his studies at Mennonite Biblical Seminary in Chicago, from which he intends to graduate next spring. His family is remaining in the parsonage while Rev. Graber is at school. On Oct. 9, Mr. and Mrs. Elmer Regier spoke and showed pictures of their two years' experience with the Mennonite Central Committee Voluntary Service program, during which time they served in the California migrant program and community center work in Topeka, Kan. Mr. and Mrs. Regier are missionary candidates for the Belgian Congo. The ordination of Pastor Daniel Graber to the gospel ministry took place at our church on Sunday afternoon, Oct. 23. Rev. Robert Hartzler gave the ordination sermon and Rev. A. E. Kreider performed the ordination. A number of women from our church attended the annual Indiana Mennonite Women's Missionary Rally at the First Mennonite Church in Berne, on Oct. 20.—Corr.

—**Bethel Church, Mountain Lake, Minn.:** There were two very special events for the young people of our church in August. For the Youth Fellowship it was the low German play, Utwaundre, which was given on two evenings in the high school auditorium. For the Junior High Fellowship the big thing was the week end retreat at Swan Lake in South Dakota. On Aug. 28 the mixed choir under the direction of Rev. Orlando Schmidt sang the Messiah. In spite of the hot weather there was a good audience to hear the music. Miss Marie Peters was home on a two-weeks vacation from Ponsford, Minn., where she works with the Chippawa Indians. Two of our families from our church left for service under MCC in September. Mr. and Mrs. H. M. Fast and daughter went to Reedley, Calif., where they will be connected with the mental health program. Mrs. Edna Schroeder and family left for Akron, Pa., where she will serve as cook for headquarters under MCC.—Mrs. Henry Kliewer, Corr.

—**Bethel Church, Waka, Tex.:** The month of June seventeen Christmas bundles were packed by the sewing circle. Mr. and Mrs. Homer Friesen and son who are going to Ethiopia as missionaries were in our church July 31. Mrs. Friesen gave a word of testimony and Mr. Friesen brought the message. Aug. 1, we had our Sunday school picnic at the Palio Duro Creek; a short program in the morning, basket dinner at noon. The afternoon was spent in recreation and visiting. Helen Unruh has taken up social work and has a job at Amarillo, Texas. Communion service was observed Aug. 21. Brother and Sister John Harder and children went to Omaha, Neb., where Lucene enrolled at Grace Bible Institute. They also visited their daughter, Doris, there who was a student at Grace last winter, also this next term. And their daughter Velma, was also visited in St. Paul, Minn. They visited Brother Harder's sister in Iowa before returning home. Rev. Lloyd Penner of Balka, Okla., brought us a message on Aug. 28, in the absence of Brother Harder. A son was born to Mr. and Mrs. Alvin Buschman Aug. 28. Sister Jake Boese who is seriously ill was taken to Oklahoma City, had been in the Perryton Hospital for several weeks. Let us remember her in prayer.—Mrs. J. B. Friesen, Corr.

—**First Church, Wadsworth, Ohio:** With the majority of our members taking their vacations in the summer—a number of them out-of-state—church attendance suffered its usual decline, but it has been rising again through September so that the church was well filled for Harvest Home services on Sept. 25. The variety of produce, decoratively arranged at the front of the church, was taken to Bluffton College. Jeannette Sprunger, now in Africa, and Mary Ann Mumaw were received into the church by letter and Mrs. Wanda Urmas by renewal of covenant. Eleven of our young people attended the Indiana-Ohio YPU Retreat at Bluffton Aug. 27-28. Mr. and Mrs. Marlin Emig are the new youth sponsors. On Oct. 16, the Youth Fellowship is sponsoring a sacred concert by Prof. Elmer Ende, instructor in organ at Kent University. The freewill offering will go to the Memorial Home at Bluffton. Mrs. Minnie Horsch from Upland, Calif., and her daughter Byrna Mae, formerly a teacher at Loraine, Ohio—and also the Stan Hostetter family, formerly from Dalton, have recently moved to Wadsworth and attend our services. Rev. and Mrs. J. R. Duerksen reported on their work in India and showed their slides on Oct. 5. Mrs. Duerksen spent the following day with the churchwomen at their monthly sewing. The youngsters of this church are joining twelve other church-youth groups in town in the new project of Friendly Beggars at Halloween. Wearing identification stickers from the American Friends Service Committee, they will collect school and sewing supplies for overseas from their assigned districts.—Corr.

—**Upper Milford, Zionsville, Pa.:** We had a Sunday school Study Conference to improve our Sunday school in its teaching and outreach. Sept. 4, we had Dr. R. Allston of the Pennsylvania Temperance League speak to us. Our pastor attended the Study Conference on the Believers' Church. William Klassen spoke at a campfire service on "Fire." Sept. 16 the ladies of Bethany and Quakertown presented a pageant to our ladies. Clark Wetzel has entered State College School of Forestry. Our volunteer help toward the heating system were treated to a fine dinner which was enjoyed by all. A number of our men worked in the flood relief area with the Mennonite Disaster Service. The 215th church Anniversary and Sunday school reunion was held Sept. 18. All enjoyed a fine time of fellowship. Mrs. Richard Gehman and Mrs. Fred Spaide were baptized and received into our membership. Our young people will conduct a clothing for relief drive and our ladies will go

(Continued on next page)

to MCC for a work day. Oct. 9, two representatives from Brook Lane Farm had charge of our morning worship.—Corr.

—**First Church, Pretty Prairie, Kan.:** Our Christian Endeavor held a retreat at Camp Mennoscah Aug. 25 to 28, inclusive. The leaders were Rev. and Mrs. Harold Graber, Rev. Roland Goering, Dr. Nyce, and Art Waltner. An impressive campfire service was held by the river's edge. Rev. and Mrs. Calvin Flickinger have been sent to Oraibi, Arizona, by the Board of Missions. Letha Stucky Schrag is a member of the graduating class of Grace Hospital School of Nursing and Jane Nyce is a member of the class at the Bethel Deaconess Hospital. Rev. and Mrs. Harold Graber left on a trip to several northern states and Canada for church visitation. They plan to be back in Nebraska in about a week. Harvest Mission Festival was held Sunday, Oct. 9, with Dr. A. E. Kreider as the main speaker. Three services were held. The offering amounted to $4,430. The relief committee is planning to have the canner here the first part of December. Besides his pastoral work Dy. Nyce sends out weekly letters to 50 nonresident members. In these letters he includes notes and copies of his Sunday sermons.—Corr.

—**Friedensfeld Church, Turpin, Okla.:** The last Sunday in September we had election. We have an almost new staff of Sunday school teachers. Our new Sunday school superintendent is P. M. Franz, assistant Johnny Schultz. Our new organist is Jay Ann Dirks, assistant Nola Janzen. Those on our Christmas program committee are Mrs. N. W. Dick, Mrs. George Plett, Mrs. P. M. Franz. We have also voted our teachers for midweek Bible study. Oct. 9 a number from our church attended the Harvest Festival at the Hooker Mennonite Church. Our Harvest Mission Festival will be held on Oct. 30. Missionary Helen Kornelson from India will be our missionary speaker.—Mrs. Chester Windsor, Corr.

—**First Church, Bluffton, Ohio:** Rev. and Mrs. J. R. Duerksen, missionaries in India, now on furlough, were with us Monday evening, Oct. 3, and told us of the conditions in India as they have experienced them at Union Bible School in Janjgir. The slides they showed were very good. At the evening service Oct. 2 Rev. Bucholtz, chaplain of Lima Memorial Hospital told us of his work there. At the morning communion service twenty college students were welcomed into our fellowship as associate members. Dr. Maurice Troyer, Tokyo, Japan, will be the vesper speaker Sunday, Oct. 16, as one of the homecoming events. He is now vice-president of the International Christian University of Japan. The Indiana Women's Missionary Conf. will be held in the Berne church Oct. 20. The western Ohio Societies are invited to attend. Oct. 23 is the date for the Ohio-Indiana Music Festival to be held in Founders' Hall on the campus of Bluffton College. We have had religious films at two of our Sunday evening services recently. Both brought fine messages to us.—Mrs. B. D. Smucker, Corr.

—**Bethel Church, Inman, Kan.:** The wedding of Shirley Ann Croy of the Church of God of Loveland, Colo., to Merlin D. Wiens from here took place in Colorado on Sept. 4. Rev. and Mrs. J. P. Balzer told us of their work and visits to Mexico on Oct. 2. They also showed slides. Mr. and Mrs. George T. Doerksen celebrated their 25th wedding anniversary Oct. 9. New arrivals are a daughter, Marilyn Sue, to Mr. and Mrs. John F. Enns, Sept. 13; a son, James David, to Mr. and Mrs. Virgil Flickinger, Sept. 19; a daughter, Sheryl Jean, to Mr. and Mrs. Walter Friesen, Sept. 20; a daughter, Debbie Sue, to Mr. and Mrs. Arthur Regehr, Sept. 22; a son, Benjamin, to Mr. and Mrs. Willie Friesen, Oct. 5.—Corr.

—**Woodland Church, Warroad, Minn.:** Elmer Ortmann is again at home from the hospital feeling much better. Mr. and Mrs. John C. Dick of Henderson, Neb., were visiting at the home of their daughters, Rev. and Mrs. A. F. Ortmanns and Mr. and Mrs. Henry Thiessen. They also attended the wedding of Melvin Ortmann. Sept. 30 Joyce Elaine Unruh became the bride of Melvin Ortmann. The double ring ceremony was performed by his father Rev. Ortmann. Our Sunday school teachers' meeting was held at the Ed Unruh home Oct. 7. The Lord again has given us an opportunity to have Harvest Festival. The guest speaker was Henry Rempel of Steinbach, Man. Mrs. Rempel and three daughters furnished the music in songs. A fellowship luncheon was served. We received a great blessing through the whole day. The offerings went for missions.—Mrs. Nick Fast, Corr.

—**Zion Church, Kingman, Kan.:** Sept. 25 was perhaps the brightest dark day the writer has ever seen. After three years of drought the rains came and by 2 o'clock p.m., it was so dark that we needed lights. Here in Kingman County, according to our oldest residents, we have experienced the poorest summer crops in their memory. Very little wheat, milo, oats, and feed was raised. Hay and native pasture was also very scarce. Typical of the often disappointed yet ever hopeful farmer we are now hoping for wheat pasture, which could greatly relieve the feed shortage. If these years of drought have had any benefits, it must be that we were made more aware of how completely dependent we are upon God's mercies, and how utterly helpless we are when He withholds them. May these days of scarcity keep us humble and unselfish in years of plenty.—R. A. Graber, Corr.

—**First Church, Beatrice, Neb.:** July 31, Bernard Penner was called to his eternal home. Memorial services were held Aug. 3. Aug. 21 was the final Sunday with our assistant, Arthur Dick. The same evening Laura Wiebe and Gustav Wiebe exchanged marriage vows. Last Chautauqua Park Union Services were held Aug. 28, and Sept. 4 we began our Christian Endeavor meetings. Family church night, which also was discontinued during the summer months, began Sept. 7, with a fellowship evening and a film, "Voice of the Deep." Sunday evening, Sept. 18, Cornelius Wall, who has been principal of the European Bible School at Basel, Switzerland, spoke to us. Missionary J. R. Duerksen from India visited the two churches and a joint service was held Sept. 19, at the Beatrice Church. On Thursday afternoon Mrs. Duerksen spoke to the ladies at a joint meeting in the Beatrice church. Sept. 25 was preparation Sunday for our Communion Service the following Sunday. We were encouraged to spend time in personal preparation.—Helen G. Jantzen, Corr.

—**First Church, McPherson, Kan.:** Three intermediates attended retreat at Camp Mennoscah. Robert Koehn served as business manager on the camp staff. The Christmas bundles as well as the Java bundles for lepers, were projects this summer and fall. Several carloads of men helped with construction work in the Udall area. One group also helped with the MCC Relief Center at North Newton. The Ladies' Friendship Circle has purchased and placed 26 Mennonite Hymnaries in our church. The Circle also sponsored a layette shower for Mrs. Goossen. The ladies of the Friendly Hour placed ten books in the library; also sold "Remembrance Plates" with a picture of our church, and are sponsoring a rummage sale. A son, Duane Allan, was born to pastor and Mrs. Henry Goossen on Aug. 21. Sunday school officers and teachers have been elected for the coming year. Mrs. Alfred Goering was elected president of the C. E. The MYF with Mr. and Mrs. Willard Stucky as sponsors, has been active through the summer. Five young people are attending the catechism class. Seven ladies attended the all-Kansas Mennonite Women's Meeting at the Eden Church. Eleven members joined our church Sept. 18 by letters of transfer. Mrs. Walter Juhnke from the Hopefield Church gave an interesting talk on mental health at the fall meeting of the L.F.C. Prof. and Mrs. S. M. Dell from McPherson College, who served under the Brethren Service Commission in Europe during the summer, showed pictures at the C. E. meeting Sept. 25.—Corr.

—**First Church, Upland, Calif.:** Aug. 14, our pastor, Paul Goering, used Isaiah 44:10, which was a spiritual questionnaire to every listener. A group of our young people, also Nathaniel Cross, pastor Goering and family, attended the young people's retreat. Nathaniel Cross served as dean and Mieka Willis as dining hall hostess. Minnie Horsch and daughter, Byrna Mae, left for Wadsworth, Ohio, where Byrna Mae will teach in public school. They are greatly missed in church, being active and always willing to use their musical talent. Leonard Wiebe and family have moved to Orange Cove to pastor the Evangelical Mennonite Brethren Church. Sept. 4, evening, an interesting panel report of the young people's retreat was given under the direction of Mieka Willis. Sept. 18, Gordon Kaufman preached for us in the absence of our pastor, who, with his family, was on vacation. We extend our sincere good wishes to Mrs. Leonard Wiebe, our former Women's Bible Class teacher, in her new field of labor. Mrs. Fannie Chapman has consented to be leader and teacher of the class.—Mrs. Joel Bachman, Corr.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Young people from a Hutterite Colony. Photo by Waltner

Evangelism in Catechism

A. J. Neuenschwander

Why I Am a Christian

Paul Erb

Our South American Mission

Volume 70 Number 43 November 1, 1955

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High Work

Though lowly here our lot may be,
High work have we to do—
In faith and trust to follow Him
Whose lot was lowly too.

To duty firm, to conscience true,
However tried and pressed,
In God's clear sight high work we do,
If we but do our best.

—*Mennonite Hymnary*

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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In Quietness and Confidence

Superficiality is a barrier to peace of mind and peace of soul. Depth is required for unity of personality and repose of spirit. Silence is essential to growth in the inner life. It takes time to be holy, time for solitude and time for unspoken worship in a group and in the sanctuary. Many of our homes much of the time are as noisy as miniature boiler factories, with strident voices, ringing of the telephone, the shouting of radio and television hucksters, clamor from the street and incessant sound beating upon us.

A marvelous experience awaits the family whose members will sit quietly together in the evening, with radio and television turned off, with newspaper put aside, and engage in meditation and prayer. Thanksgiving flows for the divine gift of the home with all its affection and hallowed associations. Determination becomes stronger to be a more worthy member of the household. As the moments pass the invisible world of the spirit becomes more real, the presence of God and of the living Christ is felt more vividly, and the soul is filled with deep yearnings.

You have the time. The use you make of it decides whether you remain superficial or enter into the deeps of life. In the words of Marguerite Wilkinson, make confession:

Love deep as Heaven
Offered to men
Over and over
And over again.
Words deep as Heaven
Spoken until
Anger was answered
On Calvary Hill.
Life deep as Heaven
Given for food—
Shed for our drinking—
The body and blood.
Lord, whose forgiveness
Is seventy times seven,
I am too shallow
For deep things of Heaven.

—Kirby Page

Of Things to Come

Nov. 24—Thanksgiving Day
Nov. 27—Advent Sunday
Nov. 30-Dec. 5—Council of Boards, Newton, Kansas

LUNCHROOM INCIDENT

The Atlanta lunchroom was quiet except for the occasional sharp crack of an eggshell in the counterman's expert hand, the sputtering of frying bacon, and the bored voice of a customer, ordering more coffee.

More than twenty citizens were lined up on the stools. There were college students, a somber-looking man with a brief case, two young nurses, a little rumpled and hollow-eyed after a night on duty at the nearby hospital, a family with a little girl, and a sullen teen-ager.

And then at the end of the counter the little girl said in a carrying voice: "Mother, don't we ask the blessing here?"

The counterman stopped wiping the already spotless counter and grinned at her suddenly.

"Sure we do, sister," he said. "You say it."

She bowed her smooth little head. The young counterman turned and glanced firmly at his customers and bowed his head too.

Up and down the counter heads went down, the nurses, the students, the man with the brief case, and then, slowly, the teen-ager.

The breathless little voice was loud in the room:

"God is great; God is good. Let us thank Him for our food. By His hand we are fed; He gives to us our daily bread. Amen."

Heads went up along the counter. Eating was resumed, but somehow the atmosphere had subtly changed.

—Selected

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

THE GREAT PHYSICIAN

The stories of healing, both physical and spiritual, which we find in connection with the earthly life of Jesus should never lose their appeal to us. He healed bodily ailments when there was faith on the part of the patient. He healed their spiritual sickness when they showed that they were sincere in desiring such restoration. Lepers, whether physical or spiritual, could find their cleansing in Him.

In the case of Levi, he left his task—considered disgraceful by good Jews—and followed the Master. He proved his sincerity by inviting Jesus to his home. He felt his deep soul need and was confident that Jesus could meet that need.

So with us today. To long for cleansing and forgiveness, and to be willing to follow Him as He calls us is to be made whole and healthy. For Jesus came not to call those self-righteous who sense no need, but those who are aware of their sins and sincerely want spiritual healing.

CANADIAN YOUTH INTERESTED

The editor spent a week on the campus of the Rosthern Junior College, Rosthern, Saskatchewan. It has been an encouraging experience to meet the enthusiastic youth and the fine staff of teachers. Those visiting with the Canadian young people frequently remark about the eagerness and enthusiasm of the youth in their interest and concern for the Church and for active Christian service. This recent visit at Rosthern has confirmed this impression.

The power of a church lies to a great extent in the young people; their hopes and ambitions, their devotedness and consecration to the cause for which the church should stand. Age frequently brings on a tendency to be satisfied with things as they are or a desire to hold from further change. Youth lives in the next generation and senses trends and possibilities which may open up to them. Even though their enthusiasm may sometimes be misdirected, at least they have an earnest desire to adapt themselves to the actual conditions in which they work and live. Since these conditions often differ from those in which their parents grew up, there may be misunderstandings. But older people need to remember that in their younger days they, too, were eager to go forward in a practical Christian way. But what to them was a way of progress may no longer be so.

The Canadian churches hold tremendous possibilities of service and Christian power in the form of their eager young people. The youth seem serious and dedicated to the higher causes of the church. May they be given the proper encouragement and guidance to move ahead into greater fields of Christian usefulness.

MENNONITE CO-OPERATION

The evident success of the Mennonite Central Committee in matters of relief, mutual aid, hospitals, and the work for peace has raised fond hopes that such co-operation might also be experienced in fields of publication and education and other lines of work. Some progress has been made in the field materials for our Sunday schools.

As is now quite generally known, during the past year serious consideration has been given to the possibility of co-operation in the field of theological training schools. For two summers there have been joint sessions of instruction. Committees from various groups have been "exploring the possibilities" of working together more closely on the regular seminary level. By the time this reaches the reader our own Seminary Board will have met in its regular session at Chicago. One of the major items of consideration will have been this proposed co-operation.

It is extremely fortunate that at this period of history, instead of further tendencies to pull apart and divide our forces because of minor differences, the trend now is in the opposite direction. There is more good will and frank understanding among the various groups than formerly. Particularly do the younger people seem inclined to minimize our differences and express a desire for further co-operation. May we be sensitive to the Lord's leading in these matters.

CHURCH-SEATING MANNERS

Why is it that people will insist on sitting at the very end of the pew when they know full well that others will have difficulty in getting by them to sit further in. Perhaps if it is very urgent that we must get away quickly after the service there might be some justification for hugging the end seat, but surely this can not be the case with everyone monopolizing that particular aisle seat.

Is it that we are just thoughtless and careless and unthinkingly block the way for all others who must be placed on the same pew with us? Much could be made of the argument that to be a habitual end-seater is illogical, unkind, selfish, and even unchristian.

It would be a real treat to attend a church service sometime where the first ones to a seat would walk to the center of the pew, leaving the ends unobstructed for the convenience of the others coming later. Why not improve our seating etiquette at least this much.

Evangelism in Catechism

A. J. NEUENSCHWANDER*

Catechism is a method of teaching the principles of the Christian religion by questions and answers. A majority of the young people in our congregations have had the advantage of growing up in a Christian environment and with the further advantage of receiving instruction in Sunday school and worship experiences, from infancy. Such children are familiar in a general way with the vital principles of the Christian faith. In many of our Sunday schools children from nonprofessing homes are brought into primary and junior departments. In due time these children respond to the appeal to join the Catechism Class. Such children have a much more limited knowledge of the Bible and the essentials of the Christian faith. Although some seem "nearer" to the Kingdom than others, all need to go through the conversion experience.

Evangelism, if it is to accomplish its desired end—the salvation of souls, and their growth in the Christian life—must have a solid foundation. Evangelism at times operates in an atmosphere of emotion. Although emotion has a worthy function to perform, to put feeling into our Christian conviction—a healthy growth in Christian life requires more than emotion. This can best be obtained by careful and serious study of the basic tenets of our Christian faith. Pupils, even those who grow up in Christian homes, need to learn to make these fundamentals a part of their own thinking and heart experience. This must go much deeper than quietly listening to family devotions, the explanation of Sunday school lessons, or the hearing of sermons, which many think are directed to other persons than themselves.

In Catechism the pastor usually has a class of pupils who are approximately the same age and development. The intimacy of the classroom lends itself to bring the vital truths of: The Bible, God, Jesus Christ the Son of God, the Church and the Christian life, to the pupils in such a manner that it makes a personal appeal to each individual. It takes weeks and months to present, drill on, and understand reasonably well, these essential facts; so that the pupils can easily make personal applications of the things that appertain to their own lives. If and when the way of salvation is made clear as recorded in Scripture, and the seriousness of waywardness and sin has been made clear, there is a natural and inevitable reaction in the souls of these young people that they want to "get right with God."

It is at this point that great effort, time and prayer is needed to indicate to the pupils that much more than to "make up his mind" is needed, to defeat and unseat Satan from the heart. Scripture indicates that the mind is not the final seat of man's decisions, but the heart. Jeremiah 17:9-10 gives us a vivid picture of the evil that can be and is in man's heart.

When a person opens his heart to the Lord Jesus Christ in sincerity, confesses his sins, desires to be forgiven, and asks to be accepted as His follower, Christ will enter and give to that person a new nature, 2 Cor. 5:17. "Ye must be born again" surely includes a new mind and a new heart.

No human being can accomplish this divine work alone and unaided. The pastor and the pupil need to seek the guidance of the Holy Spirit so that the heart of the individual might become dissatisfied with his own state and devoutly seek aid from the Lord in taking the necessary steps that culminate in a glorious conversion. All that the teacher can do is to lead the scholar in the "way of the Lord" and let the Holy Spirit lead on to the blessed transforming experience.

The writer has had many classes in Catechism. There are no simple rules that can be followed in every case. Since God made each person an individual the above principles must be applied in each case as the Spirit leads. The results have not always been the same. "Man looketh on the outward appearance, but the Lord looketh on the heart," 1 Samuel 16:7. It depends to a great degree on the willingness and readiness of the individual to respond to the wooing, leading and guiding of the Spirit. "Let us not be weary in well doing: for in due season we shall reap, if we faint not," Gal. 6:9.

BLESSED ARE THE LOWLY

Nowhere in the Scriptures are Christians commanded to be snobs. Nor is the fruit of the Spirit sham and artificiality. Solomon did not say, "Seek the favor of the famous and ignore all common people. Have friends who will increase thine own prestige. Ride not in day coaches, for the big names are not met there."

Rather the Scriptures commend the lowly, the humble, the meek, the poor in spirit. Jesus said that when we are invited to a wedding, we should not take the best seats. There may be people present who are more worthy than we. We should take the poorest seats. If the host wishes, he will invite us to "go up higher." Jesus also taught that it is better to serve other people than to exercise authority over them. The greatest person is the servant. (You can read this advice in Matt. 14:7-11 and Matt. 21:25-28).

So the next time you are slighted because your clothes are shabby or not quite right for the occasion, because you are from the country or a small town or the wrong side of the tracks, because you are merely a woman (or man!), because you are not president of any organization, because you haven't quite enough education, rejoice and be very glad. On the other hand, do not let praise "turn your head" and make you proud.

Because you are a lowly person and know it, you can always "go up higher." Because you are poor in spirit, the kingdom of heaven is yours. Because you are humble, the Lord can give you grace.

—Elaine Sommers Rich
in *Youth's Christian Companion*

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*Pastor, First Church, Wadsworth, Ohio

Why I Am a Christian

We are all men and women with a past. We have done things of which we are now ashamed—acts and words and thoughts which plunged us into conscience-stricken guilt. God does not ignore this evil and merely ask us to try to forget it. He takes it away through the blood of Jesus Christ. "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). He thereby justifies the guilty, lifting up the eyes that were cast down in shame. I am a Christian because Christ has taken care of my unlovely past.

Christ provides victory over the evil in my nature and in the world about me. Man is enslaved and wants deliverance. Evil habits and powerful passions drive man helplessly before them. The evil which he would not, that he does; and the good which he would, that he does not. Through the power of the Holy Spirit, Christ breaks the shackles and makes possible a holy life. I am a Christian because there is no other way to triumphant living.

Christ satisfies my heart hunger. "He shall give thee the desires of thine heart." My happy home, my friends, my daily work, the beauties of nature, the best in music, art, and literature—these are mine through the favor of Christ who, "though he was rich, yet for your sakes . . . became poor, that ye through his poverty might be rich" (2 Cor. 8:9). I am a Christian because I have experienced life to be utterly disappointing without Christ.

Faith in Christ and His way of life, solves life's problems. Like Job and Habakkuk, when we take to God the swarming problems which we meet everywhere, we find a satisfying answer. Even amid world-shattering events and bewildering uncertainties, the believing Christian walks with sureness. I am a Christian because the unchanging Christ is a fixed guiding point in life.

Life in Christ gives me worth while activity. It keeps one from the blind alleys which end only in disappointment and cynicism. At the end of much human business there is nothing but sweat and toil and tears. I am a Christian because Christ gives tasks which are significant for time and eternity.

The Christian's mind is lifted above the vileness and triviality of the newsstand, the radio show, the movie, and neighborhood gossip. For him there are the challenging morals of the Mosaic law, the spiritual realism of the prophets, the startling freshness of Jesus' teaching, the profound depth of Paul's philosophy, the outlook of John's visions. He who would know the pleasure of great thinking must be a Christian.

And then Christ gives us a permanent anchor of the soul. "The world passeth away." "The old order changeth, giving place to new." "Change and decay in all around I see." But all that relates to Christ is changeless and eternal. He is the same yesterday, today, and forever. Above the wrecks of time, His Cross still towers. To be saved from impermanence, we must attach ourselves to Him who is the beginning and the end, the One who shall reign forever and ever over all the kingdoms of this world.

I am a Christian because the Christian life makes sense. It is the only constructive basis for morality. It ends here without apology, and is the only passport to glory. Who would be so foolish as not to be a Christian?

—Paul Erb

(Copies of the above may be had in tract form from Tract Dept., Mennonite Pub. House, Scottdale, Pa.)

Invisible Means of Support

Near Canon City, at the eastern edge of the Rocky Mountains, is a small ridge. Along the crest of this ridge has been built a one-way mountain road, rising from the floor of the valley where the wide highway runs. From the top of the ridge one looks down upon the fertile valleys and the busy city below, gaining a perspective astonishing to those who have lived only in the lowlands.

There are people who love the ascent on such a road. They marvel at the ingenuity of the road builders. They are grateful for the physical energy which enables them to climb to the heights, or they trust the mechanism of the automobile which takes them there. As they pause at the end of the climb, they are struck with the beauty of the scene below. That pause is filled with awe and gratitude and new insight into the nature of the land through which they have been traveling. Others there are who are fearful of that which is unknown and who long for nothing so much as to go quickly below to the familiar road. After returning from this particular drive, a person unused to such roads and such sights said anxiously, "There we were, on a road right on the top of the mountain with no support at all to hold it up!"

No, there were no posts, no railings, no wood nor steel to protect this road. There was no visible means of support whatsoever — save the mountain itself. Could one ask more security than that afforded by the mountain which had endured these tens of centuries?

There are those who go joyfully and trustfully on the road of life, willing to endure the rigors of the climb for the reward of the vistas opened before them, and who descend again, refreshed, into the valleys where their labor takes them. Others there are who fear the obstacles raised before them, who say, "But I see no means of support in such a life!" No visible means of protection may be there, but God is there! Need one fear to trust himself to the road he takes when that course has been designed by the Creator himself?

—Esther E. Frey, Topeka, Indiana

Relief Distribution to South Jordan

Vernon Frey, a PAX worker from Newton, Kan., is one of several Mennonite workers who assist in the distribution of food and clothing and other supplies to needy ones in Jordan. His description of the work reflects his intimate contact with the work and with problems arising in the work; it likewise reflects a deep and sincere concern that the supplies should reach those most needy. It is not unusual to find that where the need is greatest, there also the problems in effective distribution are also most difficult. Vernon and the others of the distribution team ask your prayers that through this work the love of Christ may be exemplified.

What will be the outcome of the new project to distribute American surplus food to be undertaken by the MCC and other agencies in Jordan? The people who have a claim on this food shall be poor nonrefugee local Jordan fellahin (peasants) and Bedouins. What is happening is that the refugees who are fed by the United Nations in Jordan are on an average almost better off than the poor local fellahin and Bedouins who have always lived here.

This land has always run on a low economic rate, and this year the crops have almost failed because of insufficient rain. This means that the Bedouins, or shepherds who own the sheep and goats, also do not find enough green vegetation for pasture. Their flocks cannot find enough plant food on mountain sides, nor sufficient water. This leads to a serious food shortage in all of Jordan.

The American government has announced a program called "American Surplus Food for Jordan." In this program the American government is taking the responsibility to send the goods on ship to the seaport of Jordan. From the port the agreement is that the Jordan government is responsible for transportation within this country to the different distribution points. At the distribution points the voluntary agencies are responsible to supervise. The foods include cheese and butter, and possibly later there will be wheat or flour.

Jordan has been divided into four districts and in each district one of the voluntary agencies in Jordan is responsible to hand out the supplies to the respective receivers. The MCC has been given the assignment of the Southeast part of Jordan.

You must keep in mind that Jordan is now a new Arab country, with many problems in addition to the refugee problem itself. In the American Surplus Food Program there are many details that need to be made clear between the government of Jordan and the voluntary agencies. The government tries to help us as best they can but there is a lot of red tape connected.

The American surplus food distribution may begin about in August if plans work out. Our Mennonite distribution team has recently gained some advance experience in this kind of distribution work. Because of the drought, the government has made special appeal for immediate help to poor people in the Southeast part of Jordan, with food and clothing supplies which MCC and the other voluntary agencies have on hand at present. (The same lists of receivers will be used later for giving out American surplus food).

We of the MCC distribution team went out from Jericho on March 21 for the first round of the special distributions. The goal was set according to supplies to accept 50,000 persons (or 10,000 families). Plans had been made in co-operation with the government to distribute to these families in three

(Continued on page 686)

"DISASTER SERVICE — Volunteers from General Conference Mennonite churches in Pennsylvania and Ohio assisted in the clean-up campaign in the Pennsylvania flood area recently. Above photo shows Rev. Claude F. Boyer, pastor of the Deep Run Mennonite Church, Bedminster, Pennsylvania, giving instructions to a work crew in East Stroudsburg. Rev. Boyer, who served as one of the supervisors, followed certain diagrams, which he is holding in his left hand."

Bookmarks

Globetrotters With a Message

VENTURE FOR VICTORY by Don Odle. 184 *pp., Berne, Indiana, Light and Hope Publications,* $2.00.

Teams may tour the nation to bring honor to themselves and their school. Teams may travel to distant parts of the world to provide entertainment and reap monetary gain. But when coach Don Odle took a Taylor University basketball team to the Orient, he had a different purpose in mind; he wanted to win men to Christ. How well they succeeded in their goal, and the experiences they had make up *Venture for Victory* and provides a book that is strikingly different from any I have read.

Paul said: "To the weak became I weak. . . . I am made all things to all men, that I might by all means save some," (1 Cor. 9:22). Don Odle was persuaded he might be able to reach men for Christ if "to those that are athletic minded we became athletes." In answer to an invitation from Youth for Christ a team left for the Orient in the summer of 1952 to play basketball and preach Christ. The project was considered to have enough merit to be continued the next summer. In all 171 games were played under all sorts of conditions. Some 500,000 people were reached in half time intermission and 10,000 people signed decision cards. Men who were neither preachers nor theologians had an opportunity to meet different religions and to speak to thousands about their soul's salvation.

This is missions with a new twist. It reveals a way of getting an audience and conditioning them favorably toward you before giving them the message you have to present. Obviously there are questions that can be raised. Author Odle implies that their message was enhanced because they had a practically unbeatable team. Does the superiority of our message depend on the superiority of our basketball team? Can we best show our testimony by playing rough when the situation demands and not let "them push us all over the place"? But all in all, we have a vivid account of a venture which cannot help but challenge us to consider ways of broadening our approach to missionary work.

Summing up: A new approach, but not without probems.

—Kenneth Shelly

God's love for the world is the **motive** of missions. God's love is **what** we have to tell, and God's love is **why** we have to tell it. Ben L. Rose

He who learns and does not teach is like a myrtle which grows in the desert: no one receives enjoyment from it. Talmud

Flashes of Thought

The Real Appearance

Walter Gering

For some time I had been watching the procedure. I was tempted several times to remove it, just to see what would happen. For years it had been hanging in the same place on the wall near the steps leading into the choir loft. If suddenly it should be removed, would they miss it? What would be their reaction if it should not be in its usual place on Sunday morning? After all these years, it had come to be a permanent fixture, an opportunity for that last look before entering the service. It would be of interest to watch the expression on their faces, confronted with that bare spot on the wall.

You see, it was that mirror on the wall which had raised the thought. In single file the choir members pass through the study into the choir loft. The organ is playing the processional, the congregation is seated, prepared to enter the worship of the hour. Everything is in readiness—everything but that one last look. As the choir members pass the mirror that final glance is made to make certain that the appearance is presentable to the waiting congregation. Satisfied that all is in order they slip into the choir loft.

It would be amusing to see what would happen if suddenly some Sunday morning they should glance at the wall to see only a bare spot. Certainly it would be worth the experiment.

Musing upon the thought the question suddenly arose: why remove it? After all is not that the purpose of the service—that we might see ourselves as we really are? To be sure, the mirror reflected only the outer appearance, the physical features and order. But might it not also be a reminder of the inner appearance of the soul? From this passing glance at the outer appearance we were to go to an hour of meditation under the sound of the Gospel; an inner view of the soul as God sees it. There in the quietness of the hour we were to see ourselves in the mirror of God's Word. That was the real purpose of our entrance into the sanctuary. Not what we had seen in the mirror of silver but in the mirror of Holy Truth was what mattered.

The mirror remains—a symbol of the greater view which is to come in the hour of worship.

As all coupons on railroad tickets are marked, "Not good if detached," so fruitlessness in Christian living must be based upon our union with Christ: "For without me ye can do nothing."

S. Stephen McKenny

Our South American Mission

Dear Readers:

Here follows a report from our Colombia mission field. It is amazing how brave our missionaries and Christians are. It reminds a person of the Christians in the first three centuries of the Christian era. Persecution did not stop them. Let us earnestly pray that such courage may continue. Our Christians are also human and to become scared is human. Yet our Heavenly Father gives strength for sustained course and love for the work.

John Thiessen
Executive Secretary
BOARD OF MISSIONS

Cachipay, Cund.
Colombia, South America

SCHOOL

1955 has been an uncertain year for evangelical education in Colombia. All schools are now required to have a government license in order to continue in operation. No evangelical school has been able to secure a license during this year although nearly 100 schools have made application.

Roman Catholic parents are now denied the right to educate their children in non-Roman Catholic institutions unless these schools provide an ecclesiastically approved teacher of religion.

On the basis of not possessing a license attempts were made on two occasions to close the Cachipay school. Thanks to the intervention of the U. S. Embassy, the doors have remained open at least for this year.

Although a few students of Roman Catholic background dropped out of school the third quarter, the majority of parents signed a statement expressing their conformity with the teaching of our school and at the same time declared themselves to be non-Roman Catholic in religious conviction.

It is encouraging to continue to see the spiritual, physical and mental growth in the children under the care of the Mission in the Cachipay home.

EVANGELISM

Anolaima:

Anolaima continues with a very faithful nucleus of literate alert Christians. Special meetings usually find the chapel filled with sympathizers who because of fear and a love of worldly pleasures fall short of identifying themselves completely with the evangelical movement. Since last reporting there have been two baptisms. Others expect to be baptized in December.

La Mesa:

On April 24 two uniformed policemen interrupted the Sunday afternoon worship service of the La Mesa congregation in an effort to intimidate the believers with threats of imprisonment. As a result of this attendance fell for several months, but the majority, accustomed to opposition, were strengthened in their testimony for Christ.

Armando Hernandez, a member of the Cachipay congregation now in training for the ministry in Bogota, lived in La Mesa from January to May in order to teach in the school and minister to the believers as well as engage in active personal evangelism. Forced to close the school by order of the mayor, he continued teaching the children in their homes until his own school term began in June.

For two months Vernelle Yoder lived in La Mesa. She was able to open the school and co-operate with the congregation in their Christian work and worship. In July the school was closed again and Miss Yoder returned to teach in Cachipay.

Another student pastor, now on vacation from his school work in Medellin, is now working in La Mesa. He continues to teach the children in their homes and does most of the preaching.

Three new members were added to the church by baptism on October 9.

Cachipay:

During these months Cachipay has shown a renewed interest especially due to the stimulus of new believers from the country. Most of the new evangelical Christians are from Pena Negra, a former hacienda located three hours from the village. Several of these people are anticipating baptism and church membership later in the year.

As soon as materials are available the Cachipay Church plans to begin an addition to their chapel with the help of the church building revolving fund.

La Esperanza:

All of the evangelical families from La Esperanza have now moved to La Mesa or Cachipay where they are active in the work of the church.

Girardot:

Girardot is a rapidly growing liberal city on the Magdalena River. Bible classes are held weekly for both children and adults. Alice Bachert is active in visitation work and nursing.

Voluntary Service:

We have been greatly helped by the visit of two workers during these months. Peter Klassen came to us from Hague, Saskatchewan, and Huldah Myers from Omaha. Their contribution to the work of the Mission has not been small. Their visits have strengthened our relationship with the home churches.

Just now we are enjoying greatly the fellowship of Rev. and Mrs. Walter Dyck. Not since the visit of Rev. and Mrs. J. J. Thiessen has a Board member been on the Colombian field.

We are confident that we shall profit by their spiritual counsel and suggestions. At the same time we are happy that a Board member has an opportunity to observe what the Lord is doing in Colombia despite an extremely difficult period of time for evangelistic activity.

We thank God for His goodness and constant guidance. We are grateful to the Board and the constituency for their sacrificial support of this work and their ministry of intercession.

—L. Rutschman

Among the Jews

Here is a brief report of one of our mission areas which we feel our Lord has assigned to us as a conference duty and opportunity. We should not forget the "brethren of our Lord according to the flesh." Other areas of opportunity in our Conference responsibility are among migrants, Negro people in our southern States, our American Indians, and to those in our city missions, etc. In the regions beyond is our work in India, Congo Africa, Japan, Colombia, and Formosa. Then our churches in China. Let us not forget this entire responsibility.

John Thiessen
Executive Secretary
BOARD OF MISSIONS

REPORT OF THE ONTARIO HEBREW MISSION

"THIS IS THE LORD'S DOING: IT IS MARVELOUS IN OUR EYES," Psalm 118:23. With praise and thanksgiving to God for His manifold blessings, we submit our annual report to the General Conference Board of Missions. The four avenues of our testimony to Israel are, the summer camp, the distribution of tracts, visiting in homes, and sending relief to Israel. The following is a brief resume of these avenues of service.

The Camp Ministry

Camp evangelism is an unusual and unique method of reaching Jewish families with the gospel message. These people come to camp in family groups, and are under our care and instruction for periods ranging from one to four weeks.

In the spring of 1954 a new site for the summer camp program was secured and named CAMP SHOLOM (Camp of Peace). During the summer of 1955, 101 Jewish souls spent their vacation at Camp Sholom. Daily Bible study periods for the adults and religious instruction for the children are an important part of the camp program. Again this summer one Jewish girl made an open profession of Jesus Christ as her Savior.

The Tract Ministry

A well-prepared piece of printed material placed in the privacy of the home is the only way to bring the claims of Christ to the attention of a large number of Jewish people. Numerous Jewish-Christians testify of the important part the reading of a gospel tract or a New Testament had in their conversion.

Our mailing list has grown until now our "Tracts-by-mail" are being received in nearly five thousand Jewish homes in fourteen cities and towns in southern Ontario, as well as in a number of Jewish homes in the eastern United States. It is our desire to place a thought-provoking piece of gospel-centered printed material in each of these homes at least four times a year.

The Personal Work Ministry

Constantly we are visiting in homes where we have the opportunity to tell of the saving and keeping power of Messiah Jesus our Lord. Many times we are able to cheer in time of sorrow, counsel in time of trouble, and help in time of need, always pointing to Him who is able to meet every need and overcome every problem.

The Relief Ministry

Again this year a number of parcels of food and clothing have been sent to help relieve the ever-present need in Israel. These parcels are sent as food, clothing, and money are especially designated for this purpose.

We covet your continued prayers as we serve in this corner of His vineyard.

Humbly submitted,
s/ Ross and Shirley Goodall

Work With the Indians

Here is a short report from one of our mission workers in Oklahoma, among our Arapaho and Cheyenne Indian churches and people. Temptations are great among our people. The degrading elements so often want to captivate our Indian brothers and sisters. Our intercessions are constantly in place for our dear people in our Indian mission fields.

John Thiessen
Executive Secretary
BOARD OF MISSIONS

At the beginning of September the broom corn harvest started. This will be followed by cotton picking. Many of the Indians have gone as far as Texas and Colorado. They camp out in groups at this time. Even though they earn a good living many do not profit from this because it is expensive to live away from home and that which is left is too often spent on drink. Besides this other temptations come, so that they are worse off than when they went to work.

We have been much concerned about our younger families. Many of the parents are drawn into lives of drunkenness, which leads into neglect of the children. Help us pray for them and us that we may be led by God to find ways to help them.

We had a very encouraging Indian Church Worker's meeting in our Thomas church. The theme of the day was "What the Church Means to Me." Most of those present took part in the discussion. It was decided to have quarterly meetings of this kind.

August and Esther Schmidt

Gratitude is a duty which ought to be paid, but which none have a right to expect. Rousseau

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

PROGRAM HELPS FOR NOVEMBER

The Believers' Church

THE THREE COUSINS

The Church was at work in the lives of three men. Here is a story that will start you thinking.

"Klaus came home drunk on Saturday night again," the chairman of the church council said to Roger as they both sat waiting for the other members to arrive for the monthly council meeting.

Roger bit his lip. Yes, he knew all about it. And he didn't like it. Not just because Klaus was his cousin. After all, half of the people in the church were his cousins, and those who weren't were second or third cousins. It was bad enough that Klaus had been drinking more than usual during the last months. But if the church council was going to approach him about it, it might make matters worse.

The sound of the chairman's voice left him feeling that there was something in the wind. Yes, he sounded casual enough; almost too casual.

"Hi, Roger. Look at me; I'm here!" sounded a laughing voice.

Roger looked up to see Max crash land on a chair on the other side of the table. This was Max's first council meeting as a new trustee. Roger had been speculating on Klaus so much that he had failed to greet Max when he came into the room.

"What's on your mind, cousin?" asked Max.

That's right, Max was another one of his cousins. But how different he was from their other cousin, Klaus. Yet they both had this in common that they were both quiet fellows. People often said they were individualists. But Klaus could never seem to get along with people too well. He tried to make friends, but never seemed successful. It was perhaps his stern expression, but perhaps it was the fact that he never seemed to have much to say.

Max used to be much the same way, but lately he had been changing. Perhaps that was why he had just been elected a trustee.

"Oh, not much," replied Roger to the question that had been addressed to him.

Well, yes it is quite a bit, thought Roger. But then he didn't want to discuss it in the presence of the council chairman.

"Glad to see the way your Sunday school class is coming along, Max," said Roger, shifting gears.

And Max was really doing things with the class. Lately he and a few others had been visiting folks in the community inviting them to the class and to the church services. They had brought a family to church that had never attended before.

"Well, I feel good about it too," answered Max modestly. "Because we have been able to bring a few new folks into the church, we feel like we are doing something worth while."

By this time the rest of the council members had arrived, and the chairman began to open his Bible, which was the sign that he was about to call the meeting to order.

The meeting went along quite smoothly with nothing but routine matters to be cared for. But then it happened, just as Roger feared it would.

It began when the chairman said, "I feel we ought to do something about Klaus. We all know that he has been drinking, and it is giving the church a poor reputation. After all, we're a Mennonite church."

"But what can we do?" asked Max.

'Well, we can put him out of the church if he doesn't stop," replied one of the deacons. "The constitution says we can, and we did it once before."

"But we have to send somebody to talk to him about it first, don't we?" Max asked.

The deacon nodded his head.

"Yes, but it won't make any difference," said the deacon, nodding his head. "It won't change him. When a man gets started that way, he just doesn't change."

"That's just what bothers me," ventured the minister who had been silent on the subject up to now. "Klaus was one of the first members I received into the church after I came here ten years ago. And he gave as clear a testimony for Christ as I have ever heard. And I feel he still believes. Now I know that he hasn't been as active as some of the other folks, but he is one of our members."

This gave Roger courage to speak up. Even though he was the Sunday school superintendent, the others were older than he was, and he hesitated to express an opinion that was contrary to that of his elders.

"You know," Roger began, trying to find the right words, "Klaus has talked to me more than to any other member in this church. We often meet down at the mail box because our farms come up to the

"The Church is where Christ is living and reigning in the midst of His gathered people."*

same corner. One time when we were talking about the church, he told me that he felt strange in the church. He sort of had the idea that people weren't interested in him.

"Now this sort of surprised me because I always thought our church was the friendliest in these parts. People have always said what a big difference there is between our church and the churches in town.

"But after that I kind of noticed that people were avoiding Klaus just a little bit. Now I know it is partly his fault because he always looks stern, and never says much when you talk to him. It isn't that he doesn't want to have friends and have people like him. I know he wants that real bad. But he just hasn't learned how to respond to people.

"And you know he feels bad about the way his folks and some of the others in the church carried on when he went to the army, and his father had always been a little hard on Klaus and the rest of the boys while they were growing up.

"With all the problems that he has now I'm afraid that if we go at him in the wrong way that we'll hurt him more than we'll help him."

Roger stopped talking. He was afraid that he had said just a little bit more than he had intended to, and he hoped he hadn't been too sharp.

"Well, what do you think we ought to do?" asked the deacon.

It was said kindly enough, but Roger knew he was on the spot, and he might as well admit it.

"I really don't know what to do," he said humbly, wrinkling his mouth. "But I know we won't help Klaus by fixing it so that he will leave the church. And I don't think we will be helping ourselves by putting him out. Maybe we can say then that we don't have any drunkards in our church, but inside of ourselves we'll know that we haven't been able to find a way to help people who have problems.

"I know that the way you suggest is based on Matthew 18 and that is a good way, and I think we ought to practice it. But I also know that Galatians 6 says that when our brother is caught in a fault, we should correct him in a spirit of meekness. And I don't think we have that spirit yet. I know some folks think that Klaus is the biggest sinner in this church, but I'm not so sure. I've had some bad feelings against some folks in the congregation and perhaps in the sight of God those things are as bad and mabye even worse than what Klaus is doing.

"Really the only thing I can say," continued Roger, "is that we pray about it and study what the Bible teaches. We need to pray for Klaus so that we can understand him, but we also need to pray for ourselves."

The group was silent. Out of the corner of his eye, he could see Max nodding.

"You're right that we should go slow with Klaus," the minister agreed. "Not because we want to be easy on sin. We never want to do that. But we have a responsibility to help the members of our church when they are in spiritual need just as much as when they are in physical need. I would suggest that we follow Roger's suggestion and pray for Klaus and try to understand him. And we should try to get to know him better. He's grown up in this

(Continued on next page)

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*Quoted from "The Church in the Bible" by Erland Waltner in **The Believers' Church**, page 66.

church, but I'm afraid no one has noticed him until he started going wrong."

The minister looked at Max and addressed him. "I like what you have been doing in your class, Max. And I know you have been trying to help Klaus by getting some of your folks to contact him a little more."

Looking toward the rest of the group, he continued, "That's what the rest of us have to do too. And I like Roger's suggestion that we study the Bible some more. I think we would get some light for our problems if we would make a study of the New Testament Church."

There was some other discussion about the matter, but it was getting late and it was time for the council to adjourn. But before they did, they spent some time in prayer for the work of their church.

After the meeting broke up, and the others had left, Max and Roger stood by Roger's car to talk a little more about this.

Max spoke first. "Say, I'm glad you spoke up for Klaus this evening. It's really hard to understand people's problems. I've just been reading a book about psychology, and it's very interesting, but I can't find all the answers to Klaus."

Yes, Roger thought, that was just like Max; always reading books. That may have been the reason he had been so different. He used to get his religion from books instead of from the church. But Max kept on talking.

"And this thing about the church helping people is a good thing. You know, I never thought too much about the church. I've been a Sunday school teacher ever since the time I was a senior in high school but I just went to church because I thought I ought to set a good example. After all, I thought this thing of being a Christian was pretty much an individual matter. It was up to each person to live his own life.

"But after meetings like this where we pray and study together, I feel something is happening that I never experienced when I pray alone."

"That's right," agreed Roger. "And I think that's what a church should do to you. A church is more than a club. It's the body of Christ and that makes it different from all other organizations. We can expect things to happen when God works through the church."

ABOUT THE PROGRAM HELPS
These program helps were written by Maynard Shelly.

Are You Interested?

"I can't get interested in missions," a young girl exclaimed as she left a missionary meeting with an older companion.

"No, dear, it isn't expected you should—yet," came the surprising response. "It's just like getting interest in a bank; you have to put in a little something first; and then the more you put in, the more interest. Time, or money, or praying, it doesn't matter which, but you have to put something in or you never will have any interest. Just try it!"

—Mennonite Pioneer Mission

Building A Program

The preceding story can serve as the heart of your program about the Church. Your study program should have two parts: the presentation of the story, *The Three Cousins;* and the study of meaning of the church for these three men.

Presenting the Story. You may have one of the able readers in your group read the story aloud. Or you may have a number of people read the story, each one reading the lines spoken by the persons in the story and one person reading the descriptive material.

Studying the meaning. The meaning of the story can be brought to you in one of three ways: A series of talks on the meaning of the church to each of the three cousins; a panel discussion in which each person speaks for each of the cousins, defending and criticizing the cousin's point of view; or a question and answer series in which the leader asks the group to give him ten questions arising from the story which ought to be discussed, following which each of the questions are examined.

Regardless of which approach you use, you will find the following analysis of the cousins' points of view a helpful guide:

Klaus: What kind of a church member is he? Is he a Christian? What are his problems? What are some of the causes of his problems? How can the members of the church help him?

Roger: What did he believe about the church? Was he satisfied with all the things his church was doing? What things did Roger want his church to do? What did he feel should be the church's purpose for its members?

Max: What was the change that took place in Max's life in relation to his attitude toward the church? Why does Max value his experience in the church more than the things he learns from books? What is his aim for people who are outside the church?

Follow-up. You may wish to have a second meeting on this theme in which you study some of the scriptural passages on the church, such as those mentioned in *Statement of Findings.* If your church is studying the teachings on the church in its midweek meeting or some other session, ask the minister or the leader of the group to make a statement about this meeting to your youth fellowship and invite the young people to attend.

Resource Material. *The Statement of Findings* of the Study Conference on the Believers' Church gives in brief form some of the Mennonite beliefs about the church. You can get a free copy for each member of your fellowship by writing to: Central Offices,

Our Schools

BETHEL COLLEGE

The past week witnessed two significant events at Bethel College, Founders' Day and Homecoming Day.

Featuring the Founders' Day observance was the visit of Dr. Frank C. Laubach "world apostle to the illiterates." Dr. Laubach spoke briefly at the *Mennonite Life* Tenth Anniversary Dinner where he commended Bethel College for its effort in preserving and interpreting Mennonite heritage through the *Mennonite Life* magazine. "You have what the world needs now," he stated.

At the Founders' Day service in the auditorium of Memorial Hall Dr. Laubach challenged his audience to respond to the need of teaching the illiterate masses of the world to read. "To help people unlock the treasures in books is to give them 'know how' of raising their standards of living."

Homcoming Day featured the football game with Bethany, won by Bethel 26-6, and the Homecoming banquet with Herold Regier* as speaker. Mr. Regier spoke on "Placing Our Loyalties." He defined loyalty as a desire to be faithful and a willingness to sacrifice for a cause. The speaker commended the spiritual and moral contribution of Bethel in helping students develop and exercise leadership qualities.

The Homecoming parade in the afternoon featured the homecoming queen, Joan Schrag of Kingman, and her attendants, Lucille Peters, Henderson, Neb., and Aida Reyes of Puerto Rico. Colorful and ingenious floats by the various dormitories lent a holiday atmosphere to the parade. Bands from Goessel, Lehigh, Moundridge, and Valley Center marched in the parade and played during the homecoming football game.

Dr. Robert Kreider, dean of Bluffton College will present the annual Menno Simons Lectures, Nov. 6 to 8, according to Dr. E. G. Kaufman, chairman of the lectureship committee.

Dr. Kreider will speak on "Anabaptism Speaks to Our Day," beginning his series at the morning worship service of the Bethel College Mennonite Church on "The Road, the Table, and the Guest."

A graduate of Bethel College Dr. Kreider received his master's degree from the University of Chicago in 1941 and his doctor's degree at the same institution in 1953. He spent the years 1946-49 in Europe in the service of CRALOG and the MCC. He also did research in Anabaptist origins at European universities.

The subject of Kreider's dissertation at the University of Chicago was, "The Relation of the Anabaptists to the Civil Authorities in Switzerland, 1525-1555." This work was done under the direction of Dr. Wilhelm Pauck who gave the Menno Simons Lectures in 1953.

The Menno Simons Lectureship was inaugurated in 1952 with a series of lectures by Dr. Roland H. Bainton of Yale on "Sixteenth Century Anabaptism." Last year's lectures were given by Dr. Franklin H. Littell, who spoke on "The Free Church."

The complete schedule of lectures by Dr. Robert Kreider follows: Nov. 6, morning, "The Road, the Table, the Guest," evening, "God's Creative Minority." Nov. 7, morning, "The Touch of Greatness," evening, "The Anabaptists and Great Issues." Nov. 8, morning, "The Art of Communication," evening, "The Anabaptists Face Opposition."

All morning lectures except the one on Sunday will be held in the college chapel. Evening lectures will be given in Memorial Hall.

BLUFFTON COLLEGE

The annual Bible Lecture Week will be held this year from November 13-18, with Dr. George M. Gibson, Professor of Preaching, McCormick Theological Seminary, as the guest speaker. Dr. Gibson will give two series of addresses, one in the college chapel in the morning and the other in the First Mennonite Church in the evening.

At present Dr. Gibson is also Preacher-pro-tem of the Second Presbyterian Church of Chicago, and has held pastorates in Methodist, Congregational, and Presbyterian churches. In 1954 he was an exchange preacher to the British Isles.

In addition, Dr. Gibson was General Secretary and Editor-in-Chief of The Pilgrim Press, Boston, from 1946-49 and has been active in the peace movement and other social and civic problems. He is the author of "The Story of the Christian Year" and "Planned Preaching."

Ten students were approved by the faculty to be included on the exempt list for the first semester 1955-56. Students included on this list must be juniors and seniors who have obtained a "B" average both semesters last year and have received faculty approval. Included on the list are: Marion Keeney, Edmund Leech, Diane Lora, Janet Musselman, Omer Nisley, Reldon Schirch, Carolyn Schnell, Shirley Shelmadine, William Simmons, and Gerald Yost.

FREEMAN JUNIOR COLLEGE

On October 10 a lecture by Dr. Frank C. Laubach, honorary president of World Literacy Inc., opened this year's Community Concert and Lecture Series. Laubach's outstanding contributions toward increasing the literacy of backward people all over the

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*For eight years superintendent of schools at Hillsboro, Kan., and now doing graduate work at the University of Kansas.

General Conference Mennonite Church, 722 Main Street, Newton, Kansas.

The Believers' Church is a book that will give your group some more information for a second program. Some of the chapters that your group might profitably study would be "The Church in the Bible" by Erland Waltner; "The Anabaptist-Mennonites and the Biblical Church" by Cornelius Krahn; and "Standards and Practices in Admitting Members" by John B. Graber. This book can be ordered for $1.50 per copy from: Central Offices, General Conference Mennonite Church, 722 Main Street, Newton, Kansas.

MCC news & notes

AID TO CELEBES, INDONESIA

Concentrated in the central costal area of the Celebes Island, northeast of Java, are about 93,000 refugees. These people had to flee their homes because guerrilla bandits attack anyone who is unable to protect himself. Battalions of soldiers are able to give protection to the towns, but in this mountainous region they are unable to do anything about the insecurity outside the towns. It is unsafe to travel except in army convoy.

Robert Miller, leader of the MCC unit in Java, visited the Celebes in August to investigate the need among these displaced people. He reports:

"The only camps or refugee villages I saw were in Palopo. In the center of the town, on a low piece of ground near the square, there is a camp or village of 400-500 refugees. Their houses are poorly built bamboo structures, damp and dark. There are usually two or three beds in one house, but since there are 15-20 people living in one house, many people must sleep on the ground floor.

"Some of the refugees eat rice, but there are many who eat a sort of broth made from corn. In this particular camp the sanitation problem is also quite serious—that is, poor water supply, poor drainage. As a result there are many people sick from malnutrition, malaria, or dysentery. The doctor found several people who were seriously ill, but he could not take them to the hospital as it was already overcrowded.

"Some of these people were forced from their land as early as 1951, and almost all of them have been refugees for at least a year. A very few of them are able to find rather good jobs, but most of these refugees have no work at all or only very temporary jobs. They are dependent on outside help for a living.

"The government social office has been giving them some rice, 300 grams per person per day. But they only receive rice at intervals and cannot depend on it regularly. The lack of good food in the towns is shown by the following incident.

"A few months ago the army brought 500 persons from their land in terrorist area to the safety of Masamba. When they came to Masamba they were in good health and normal weight. Only two months later they were all very thin.

"They need food, they need medicine, and they need clothing. Some of the villages could be moved to a more healthy area, or steps taken to improve the sanitary conditions. This would require a certain outlay of funds."

MCC has sent 100 bales of clothing and some canned meat for this area. They are also co-operating with Church World Service in setting up milk kitchens.

CHANGES IN AKRON STAFF

J. Harold Sherk, of the Peace Section, is now also serving the Voluntary Service Section part-time. In this capacity he recently visited the VS unit at Wiltwyck Boys' School in Esopus, N. Y.

Velma Rupp and Carol Burkholder, Archbold, Ohio; Edna Heide, Mt. Lake, Minn., and Henry and Betty Penner, Vancouver, B. C., began service at Akron MCC headquarters this month. Velma, Carol, Edna, and Mrs. Penner work on the housekeeping staff; Henry Penner is maintenance man. The Penners are members of the Fraserview Mennonite Brethren Church at Vancouver; Velma and Carol are members of the Central Mennonite Church at Archbold; Edna is from the Bethel General Conference Mennonite Church at Mt. Lake.

Rosella Buller, Kremlin, Okla., has transferred from Akron headquarters to serve as matron of the MCC unit at Cuauhtemoc, Mexico.

RELIEF DISTRIBUTION TO SOUTH JORDAN

(Continued from page 678)

weeks. The plans failed us in part since we did not receive all the help that was promised us by the government. In the different villages that we came to we found the officials had increased the numbers of the receivers, and as a result we could not finish the time allowed. Also the government transportation did not work as they had promised. After our three weeks were over it was Easter and we came home to Jericho on April 7. Our distribution had only been two-thirds finished. Now we hope to finish in the near future but no time has been set.

In some villages the lists of the poor people, which the officials had handed over to us with the promise to be good and straight, proved to be in bad shape. For example, in one of the first villages we had allocated for 800 families to be poor needy cases that should have a claim on the supplies. When we arrived with our supplies and looked at the list ourselves, the number was 1043 families. After a lot of discussion we accepted the list hoping that the next place would have a better list. Among these 1043 families we found out later there were people who were in high offices of the villages, some land owners and other people who owned stores. Then they requested that we keep some clothing and food back for some very destitute people. Now what do you think of the official and the list! The list is supposed to contain only poor people but instead includes the more well-to-do, and at the end they enlarge the list so that some of the very poor can also be included. We hope these poor people did not have to pay the official to have their names included in the list!

Another place in Wadi Arba the story was different. We came with our supplies to the poor people. When we saw the list it was also increased, but the people who were there were very poor. These people actually were at the point where they ate grass and whatever they could find; they had only a few rags on their backs. Here we thought the list and the claim of the people was good and we could give a good report on this village.

We see there are many very needy poor people in this country and they need help. Where should we draw the line as to how much the rich person should receive so the poor person can receive the help he needs? There are many questions unanswered as to how we can make the gap smaller between the rich person and the poor person.

—*Jordan Relief Notes*

Jottings

—Deep Run Church, Bedminster, Pa.: The Youth Fellowship featured an interesting debate at their last meeting on "Why I Would Enter 1-W or VS Rather Than the Military Service." As a service project they visited the McCollugh Rest Home, Eureka, Pa., recently. A Pennsylvania Dutch program was sponsored by the Young Men's Bible Class. The Women's Missionary Society started their fall activities in September, by quilting one day, visiting the Schwenksville group, and an evening program when Joanne Mill told of her Voluntary Service experience at Kitchener, Ont. We were privileged to be hosts to the 71st E.D.C. Sunday School Convention, Sept. 24. The canned goods, produce, etc., displayed at our Harvest Home Service was delivered to the Home for the Aged. Anna Baerg, missionary to the Hopi Indians, Arizona, was with us Oct. 8, and Ross Goodall, Director of Jewish Mission work, Kitchener, Ont., Oct. 14.—Corr.

—Friedensberg Church, Avon, S. D.: Evangelistic meetings began Sept. 27, and continued for two weeks with D. J. Unruh of Newton, Kan., as evangelist. Our pastor, Emil Krahn, has had catechism instruction the past months with six young people. The congregation is anticipating baptismal services in October. Mr. and Mrs. Cor. Luppas, members of the church, returned from Europe Sept. 6, where they visited for four months in Holland and Germany with their brothers and sisters in these countries. The Mission Society is planning a special mission program for Oct. 30.—Corr.

—Meadow Church, Mingo, Kan.: Col. 1:10, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Recently we have had between two and three inches of rain, for which we praise the Lord. Arnold Nickel had a heart attack and is in the Oakley hospital. May the Lord give him a speedy recovery. Twelve young people have left to attend different schools. We miss them and wish them the Lord's blessing. Mr. and Mrs. Paul Goossen are serving the E.M.B. Church in Jansen, Neb. He is planning to be ordained in our church in November. Following are the new Sunday school officers for the coming year: supt., Arvid Franz; asst., P. A. Franz; sec., Judith Bergen; asst., Joan Nickel; treas., George Wiens; pianist, Gloria Buller; asst., Kenneth Gaeddert; song leader, Virgil Buller. Our Mission Society sponsored a birthday shower for Miss Mary Grundeman who is secretary at the Rio Grande Bible Institute in Texas. Our midweek services are divided in three groups: Mrs. William Gaeddert and Mrs. George Bergen teach the primaries; Mrs. J. W. Bergen the juniors and intermediates; and pastor Bergen the adults, who study 1 Peter.—Corr.

—Grace Bible Institute: Registration days at Grace Bible Institute both for the day and evening school came to a close on Sept. 26, with a total enrollment of 312. Five-sixths of the 113 newly-enrolled students are launching out on four-year degree courses in preference to the regular three-year diploma course. Twenty-one (girl) students have enrolled in the new five-year Nurses Training Course that was also inaugurated this fall. Day-school students this semester come from 22 states, 3 foreign countries, and Canada, with 17 denominations represented. The 13th Annual Bible Conference will convene at Grace Bible Institute on Oct. 31 to November 4, with Grace Fellowship Day being observed on Tuesday, Nov. 1. The conference speakers are as follows: Rev. E. G. Steiner, pastor of the Evangelical Mennonite Church at Berne, Indiana, and also the Editor of the "Evangelical Mennonite" paper; Dr. Curtis B. Akenson, pastor of the First Baptist Church, Minneapolis, Minnesota; and Dr. Arnold C. Schultz, professor in the Old Testament department at the Northern Baptist Theological Seminary, Chicago, Illinois.

—East Swamp Church, Quakertown, Pa.: "Our hearts have been filled with food and gladness." Evangelistic meetings with Dr. Torrey Johnson have again proven God's power. Pastor and Mrs. Sprunger and Timothy have returned from vacationing at their home town of Berne, Ind. The Lubin Jantzens had charge of the service Wednesday, August 31. Rev. Jantzen gave the message Sept. 4. They presented our congregation with a pair of vases from India. Our hearts rejoice in this thoughtful prayer reminder. Robert Bixler, student at Faith Theological Seminary, gave the messages on Sept. 11. Mr. and Mrs. James Stayer welcomed a son, Jerrold Wayne. Esther Kline graduated from Bethel Hospital School of Nursing. She returned home with her parents, who traveled to Newton for the occasion. A number of our men assisted the newly organized disaster service cleaning homes in E. Stroudsburg following the August flood.—Corr.

—Gospel Church, Mt. Lake, Minn.: The ladies' and men's choruses resumed their regular weekly practices on Wednesday evening beginning in September, following a summer recess. A number of young people left for school and also for teaching duties. Pastor Schultz brought the evangelistic messages at Grace Bible Institute September 7-9. A week of Missionary Conference was held in the community from September 11 to 18, with all the churches of the community participating. Sept. 18 Gerhard Nickel, member of our church who is laboring under the Go Ye Mission at Porum, Okla., was the guest speaker. New Sunday school teachers have been elected who will take their duties the first of October which is the beginning of our Sunday school year. Merle E. Christianson of the American Sunday School Union was the guest speaker on Sunday morning, Sept. 25, during the pastor's absence. Our pastor conducted evangelistic meetings at the Bethel Mennonite Church, Wolf Point, Montana, from September 25 to October 2.—Mrs. Waldo Stoesz, Corr.

—Stirling Avenue Church, Kitchener, Ont.: "Thanks Be to God" was the topic our pastor used for our Thanksgiving service held Sunday, Oct. 9. Special anthems were presented by the church choir. The Junior Young People held their first meeting Sunday evening, Oct. 9. Catherine Snyder is in charge of this group. All children twelve years old and younger are invited to attend. The Vesper Circle held a Thanksgiving program, Oct. 6. Members donated food for our local "House of Friendship." Also gifts of food were given by members of the Women's Missionary Association at their meeting. Their guest speaker was Mrs. Orval Thamer, missionary on furlough from Nigeria. Mrs. Moses B. Schantz, a member of the Brotherhood of the church spoke to the group of his tour of Europe and England this past summer. The Conference of Historic Peace Churches is to be held at Leamington, Ont., on Oct. 22. Several members of the congregation will be attending.—Corr.

—Apostolic Church, Trenton, Ohio: Communion services were observed Sunday, Oct. 2. Mr. and Mrs. Duerksen, returned missionaries from India, had charge of the worship hour on Sunday, Oct. 9. They gave a most interesting and challenging message. The Women's Christian Service held their October meeting at the home of Mrs. Otto Augspurger; Miss Florence Augspurger was assisting hostess. The Men's Brotherhood held their meeting in the social room of the church; guest speaker was Harvey Seeman, who presented pictures on Formosa. Rest rooms have been recently installed in the church. These were made possible through a generous bequest from Mrs. Roy Bowles, deceased, and the donations from members. A loud-speaker also has been installed; a gift from Miss Florence Augspurger.—Edna Kinsinger, Corr.

—Bethesda Church, Henderson, Neb.: Our congregation observed World-wide Communion Sunday, Oct. 2. The Brunk tent revival is in our community at this time. People are coming from far away places to attend these meetings. We praise and thank God for the moving of the Spirit among our people. The meetings were scheduled for two weeks and are extended now for another week.—Mrs. R. H. Friesen, Corr.

—Bethel College Church, North Newton, Kan.: Our young people enjoyed a week-end Peace Retreat at Camp Mennoscah, Oct. 7-9. Our church is having the annual School of Peace on six consecutive Sunday evenings. The children meet in classes with specially assigned teachers and the adults meet in one class. This year the subject is "The Church," a follow-up of the Believers' Church Conference. Since early in September we have had two church worship services every Sunday morning to accommodate both the regular congregation and the college students. Sunday school

(Continued on next page)

classes meet between the two services, the first one beginning at 8:45. All summer long many women and girls have been painting in our new church building and most of it is now finished. The Men's Brotherhood has a work schedule for the men and boys who have also done some painting and much other work in cleaning stone, sanding woodwork, etc. Our annual Mother-Daughter banquet was, as usual, enjoyed by the members of the Mission Society, the Mission Study Circle, and their daughters. The special committee of the Mission Society is sponsoring a white elephant sale to raise an extra $100, on Oct. 29. Frequent help is given to the MCC clothing center. The Evangelism Committee sponsored a pot-luck supper meeting for all Sunday school teachers and officers for inspiration and discussion of our responsibility in the Sunday school. Nine new members were received into the church on Oct. 2.—Corr.

—**Salem Church, Dalton, Ohio:** Fall Communion services were held on Sunday morning, October 2, with a good attendance. Women's Missionary Society met in the church basement on Wednesday, Oct. 5, for a day of sewing and fellowship. The topic for the afternoon program was "Voluntary Service." Mrs. James Reusser, our pastor's wife, gave a talk and showed slides of Voluntary Service experiences in Gulfport, Miss., where she served in a unit for over a year. Missionaries J. R. and Mrs. Duerksen brought an inspiring message of their work on the Mission field in India, when they visited our church on Thursday evening, Oct. 6. Mother's Study Group met in the church basement on Monday evening, Oct. 10, with the ladies of the church as their guests. Mrs. Lester Glick, wife of the administrator of Boy's Village, Smithville, Ohio, was the guest speaker. She told of the need of a Christian home as being most important in giving a child a feeling of security so necessary for his spiritual growth. She also spoke of the work being done at Boy's Village to salvage the spiritual lives of the less fortunate boys who are living there. The Father-Son banquet of the Men's Brotherhood was held in the church basement on Tuesday evening, Oct. 11, with J. C. Myer, Prof. of History, Western Reserve University, Cleveland, Ohio, speaking on the subject "The Dead Sea Documents." William Tschantz is now residing at the Mennonite Memorial Home.—Mrs. Earl Hofstetter, Corr.

—**Bethel Lustre Church, Frazer, Mont.:** A group of ten young people were received into the church by baptism this summer. Mr. and Mrs. Jacob Teichroew were received into the fellowship of the church by church letter. Jakob Duerksen, Paraguay, spoke in our church recently. The young people's group sponsored this meeting. They also entertained the young people from our sister church, Bethel Wolf Point, at a picnic this summer. H. D. Burkholder was the speaker for the two weeks revival in October. He was one of the special speakers at the annual Harvest Mission Festival. The other speaker was Malcolm Wenger, Busby, Mont. The festival was climaxed in the evening with the showing of the film "Call of the Cheyenne." Alvin Eitzen was one of the representatives of the Northern District to the Believers' Study Conference in Chicago.—Mrs. Alvin D. Eitzen, Corr.

Into the Beyond

HELENA SCHULTZ UNRUH, of Avon, South Dakota, and member of the Friedensberg Church, Avon, was born November 15, 1869, and died July 30, 1955.

DANIEL S. GERIG, of Goshen, Indiana, and member of the Eighth Street Mennonite Church, Goshen, was born March 10, 1875, and died in church while teaching a Sunday school class, October 2, 1955. He had been a teacher (public school, college, high school), for a total of 56 years.

If you educate a man, you educate an individual; if you educate a woman, you educate a family.

Charles D. McIver

OUR SCHOOLS

(Continued from page 685)

world are well known. A missionary in a real sense, he uses every opportunity to help illiterates to read and at the same time to know Jesus. As a result of his proficiency in creating simple word-picture language lessons and his effective method of teaching, the governments of some 60 countries have asked him for help in setting up their literacy programs. His now-famous "each one teach one" technique has set up a virtual chain reaction. Literally millions of people are learning to read for the first time.

One can not meet Dr. Laubach without becoming aware of the fact that one is in the presence of a person who has learned to walk close to God. This was especially evident when he led the Chapel services the next morning. He inspired the feeling that he was talking from personal experience when he spoke.

Make a decision for God, he urged. Live to give and not to get. Go where God needs you most. Go where the battle is hottest for Christ and against evil. Before making this decision two things need to be done, he stated. First—you must understand the Lord and His method and His will for you. You can give no more than you have. Walk closer with the Lord so that daily He lives more and more in you. Let the Lord make you like himself. The second step is to make a careful study of the whole world—a devout and earnest study which seeks to find out where you are needed and what you can do.

Freeman College is grateful for its opportunity to make valuable contributions to the community through its Concert and Lecture Series.

MENNONITE BIBLICAL SEMINARY

The E. B. Hoff Lectures were given on Oct. 11-14 at Bethany Biblical Seminary by Dr. Halfor Luccock. Dr. Luccock is Professor-Emeritus of Preaching at Yale Divinity School. He has written a number of books with which the students had become familiar and it was a real privilege to hear him in person. Dr. Luccock spoke two messages daily. The lectures were attended not only by students and faculty but also by other ministers from outside of Chicago who came in for the lectures.

The Central District Conference Ministers met at the Seminary on Oct. 12 in which they continued the discussion begun in the Conference on the Believers' Church this summer. The meeting was well attended and several of the Seminary students also took part in the meetings.

Visitors at the Seminary recently were: Bill Gering, Newton, Kan., a graduate of last year; Mr. and Mrs. D. P. Ewert, Hillsboro, Kan., who were here for the Congo Inland Mission Conference; and Orlando Wiebe, Dalmeny, Sask., who was visiting with Mr. and Mrs. Louis Janzen.

The Seminary student body discussion meeting centered around the report given by Dr. Pannabecker on the discussion held about the future of the Seminary.

THE Mennonite

LIBRARY
BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Phata by Philip Gendreau, N. Y.

Sent into the World

Arnold Epp

Missionaries: India's Door Is Open

Inter-Mennonite Co-operation in Seminary Foundation

Volume 70 Number 44 November 8, 1955

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ANNOUNCEMENTS

October 30—Rev. Herbert Peters was ordained to the eldership in our Bacabi (Hotevilla) church. Rev. P. A. Wedel, Chairman of our Board of Missions officiated.

On November 27, p.m., will be the dedication of the new missionary home in Oraibi, Arizona.

THE MENNONITE

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

The President's Thanksgiving Proclamation

The custom of devoting one day each year in national thanksgiving is a wise and an ancient one, hallowed by observance in the days before we became a Nation, and sanctioned throughout the succeeding generations. It is therefore in keeping with our oldest traditions that at the fruitful season of the waning year we turn again to Almighty God in grateful acknowledgement of His manifold blessings.

At this time of thanksgiving, may we express our deep appreciation of those forebears who, more than three centuries ago, celebrated the first Thanksgiving Day. Through their industry and courage, our Nation was hewn from the virgin forest, and through their steadfastness and faith, the ideals of liberty and justice have become our cherished inheritance.

May we lift up our hearts in special prayers of gratitude for the abundance of our endowments, both material and spiritual, for the preservation of our way of life, in its richness and fullness, and for the religious faith which has wielded such a beneficient influence upon our destiny. May we show our thanks for our bounty by remembrance of those less fortunate, and may the spirit of this Thanksgiving season move us to share with them to alleviate their need.

NOW, THEREFORE, I, DWIGHT D. EISENHOWER, President of the United States of America, having in mind the joint Congressional resolution of December 26, 1941, which designated the fourth Thursday of November in each year as Thanksgiving Day and made that day a legal holiday, do hereby proclaim Thursday, the twenty-fourth day of November, 1955, as a day of national thanksgiving; and I urge all our citizens to observe the day with reverence. Let us, on the appointed day, in our homes and our accustomed places of worship, each according to his own faith, bow before God and give Him humble thanks.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

DONE at the City of Washington this eleventh day of October in the year of our Lord nineteen hundred and fifty-five, and of the Independence of the United States of America the one hundred and eightieth.

DWIGHT D. EISENHOWER
By the President:
JOHN FOSTER DULLES
Secretary of State

Of Things to Come

Nov. 24—Thanksgiving Day
Nov. 27—Advent Sunday
Nov. 30-Dec. 5—Council of Boards, Newton, Kansas

FILM REVIEW

GREAT DISCOVERY, 16 *mm. Black and white,* 80 *minutes. Rental* $25.00, *Christian Youth Cinema, Inc., Glenside, Pa.*

Connie is working in Europe after graduating from high school. During the summer she meets a woman and a young man who are missionaries there. He is a student at Westmont College in California.

Largely because this young man is a student at Westmont College, Connie enrolls there. Many problems develop for Connie because she is not a Christian and is living in a Christian environment. Through the interest and prayers of her roommate she becomes a Christian and only then begins to enjoy the Christian fellowship she had missed before. She and the young man begin to develop an interest in each other and decide to go to Germany as missionaries.

The film is well done and has a tremendous appeal particularly for young people showing both how a person becomes a Christian and the joy of a person's Christian experience.

The setting of the film is in a background that is different from ours and there are a few items in the film which are different from our approach. Yet, the film would serve a real need in practically all of our churches.

Editorials

INTER-MENNONITE CO-OPERATION IN SEMINARY EDUCATION

During the past year the question of inter-Mennonite co-operation in seminary training has been receiving careful study and consideration. An exploratory committee has met from time to time both separately and in connection with representatives from the (Old) Mennonite group and at times with representatives from other Mennonite groups as well. The whole question of the possibility of some practical working arrangement has received very careful thought. Progress reports were presented at all of our district conferences by the president of our seminary so that people might be kept informed on this issue. Attempts were also made to ascertain the thinking of various groups concerning such a move.

At the recent meeting of the Seminary Board in Chicago (October 25-26), the exploratory committee presented its findings, and the Board gave careful and prayerful consideration to the progress made and the possibilities for the future.

The vision of an inter-Mennonite educational program seems to have caught the imagination of the people in the various Mennonite groups. Many important points of agreement have been reached by the parties interested and concerned, and "in principle" there is remarkable unanimity. On the matters of doctrinal basis, organizational relationship, integration of curriculum, and other matters, it would seem that satisfactory arrangements could be worked out.

However, on one important point there has not yet been found an answer satisfactory to all concerned. That is on the matter of the location for such an associated venture. The recent meeting of the Board calls for a united prayerful further study of this important matter in an attempt to find a "location that would be mutually acceptable."

Since this seems to be the one obstacle now in the way of further progress in the direction of mutual co-operation, it is to be sincerely hoped that God may definitely lead in finding the right solution in this important question. May our united prayer be that as further meetings are held to endeavor to find a satisfactory solution to this problem, we may be divinely led to the proper answer, so that this God-inspired vision of unity may not come to naught.

BURNING THE CANDLE AT BOTH ENDS

It will not work in a candle, but how often we try to make it work in life. We load ourselves down with more work or obligations than we are meant to bear. In our eagerness to "get ahead" or "to make ends meet" we fail to take the proper balance of work, recreation, and rest. We drive ourselves furiously and must neglect things needful for full living.

The matters we are likely to neglect are often the most vital parts of real life, such as giving our spiritual life the proper food and exercise to grow normally. To achieve material gain and possessions we often suffer spiritual loss.

Very likely less things than we generally imagine are really "needful." Jesus called Martha's attention to this fact. We may lose the "good part" because of being cumbered in a maze of duties, some of which would not actually be essential to full living.

The matter of choice and discipline must be rigorously applied in planning our daily schedule. The matters of eternal worth dare not be neglected. Burning the candle at both ends may seem a way of accomplishing what we want, but it is not the mark of a wise man.

MEN ORGANIZED FOR WORK

One of the important recent developments in connection with our church work has been the organization of Men's Brotherhoods, both in the local congregation and among the district conferences. There lies a tremendous force in a group of organized men ready for various types of Christian service. A surprisingly large range of projects and types of service open up to men of vision and consecration.

Brotherhoods should be encouraged to continue to advance along the various lines of serivce as opportunity opens new fields of work. To help in the church locally, to help the need, to pledge assistance for young missionaries and others in preparation, to undertake various types of lay-evangelism, to back projects on the mission field that are outside of the immediate scope of the Mission Board—all these and many more opportunities open up to men who are ready and willing to work.

What a loss in both work accomplished and blessings received would be experienced by any organized brotherhood, whether on the local or conference level, if they merely met occasionally with no worthy challenging projects to engage all their powers.

THE HARVEST

The Scripture verse, "Whatsoever a man soweth that shall he also reap," is too often used as a dire warning of what we will suffer at harvest time for what we have wrongly sown. Herein is indeed a sober truth.

But we should notice the opposite side. For good seed is also productive as well as the bad. To sow through the years acts of thoughtfulness, patience, understanding, kindness, and unselfishness, will in due time come back to us as a bountiful harvest. Many who have lived full years are experiencing this and find a real joy in old age.

The poor harvest in later years comes as a result of having failed to sow seeds of eternal worth all through life. But the rich and full years of many older Christian people is a joyous harvest as a result of their Christian living through the years. Such pilgrims are an inspiration and a joy. They have lived deeply and fully. They have sown the seeds of righteousness and God gives the increase. Old age can be beautiful.

Sent into the World

ARNOLD EPP*

Condensed from the president's sermon to Western District Conference

It has often been said that "we are saved to serve." Certainly this is substantiated by the entire record of Scripture. The purpose of salvation is broader than a mere escape from the confines of hell and the inheritance of an eternal reward, it is for us to be a witness so that through it others may be won. Thus working with Christ for the salvation of souls is a privilege that believers have enjoyed since the time that he chose the twelve apostles and sent them forth.

Mark significantly says, "Then Jesus BEGAN to send them forth." Ever since that day He has been giving similiar work, and qualifying similiar representatives. Thus He has also sent you and me into the world. He haid, "Go ye into all the world, and preach the gospel to every creature." Christ did not say to His followers, "Go ye into all the world and CONVERT everybody," He said "preach the gospel!" That is the command of the Lord. We are not sent into the world to entertain, delight, or please the people, we are to preach the gospel to the people. This includes the love of God as well as the wrath of God. Sin, judgment, and hell are unpopular subjects, but nobody can deny that these subjects are soul-shaking attributes of the gospel of Christ. I wonder whether we haven't often neglected the full counsel of God. We have entertained and delighted the people when we should have been concerned with the proclamation of the gospel. We have been concerned with the whims, wishes, and desires of the multitudes, and have placed man's desires before the Lord's command to "preach the gospel." When we preach the gospel we are fulfilling the purpose for which we are sent into the world.

When Jesus sent forth the seventy, He told them, "the harvest truly is great but the laborers are few," Luke 10:2. In John 4:35 He adds, "lift up your eyes, and look on the fields; for they are white already to harvest." Yes, there is a great field waiting to be worked. But how many of us have become tired and unexpectant, and are doggedly going on day by day without much hope for any results.

On every hand we see evil apparently triumphant, goodness mocked, churches neglected, the Lord's day profaned, and God's Word spurned. We become discouraged and fail to see in these conditions the fields white unto harvest. This is not the first time in the history of the Church that conditions have degenerated to near hopelessness. History reveals that before the evangelical revival of the 18th century, the clergy seldom preached. They hunted, drank and gambled instead. It is said that Archbishop Cornwallis was commanded by the king to quit using the episcopal palace for balls and drunken revellings.

Then take a look also at the conditions on earth at the time that Christ sent forth His disciples to teach and preach. Religious leaders were worldly, corrupt, proud, self-indulgent, full of unbelief and hypocrisy. The Temple was "a den of thieves and robbers." The chief priests hated the Lord Jesus, their own Messiah, and at last crucified Him to get rid of Him. Yet it was under conditions like these that Jesus said in Luke 10:2, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." It was in these existing conditions that our Lord saw the great harvest fields. Let us not fail to see them in our day.

I fear that too often our view has been obstructed, our vision needs to be re-focused. We look for a harvest among the few who attend our particular church, whereas Christ looked out on the world of man. He looked at men like Zacchaeus and Matthew for whom the religious world had no place, or men like the Samaritans whom the Jews bitterly hated. We need to have our vision purified, and enlarged. We need to look at souls through the eyes of Christ and we will see men as souls for whom Christ died.

We are mistaken if we look for a harvest field only within the walls of our particular church, or within the framework of our particular conference or denomination. When Jesus sent forth the twelve He told them (Matt. 10:5, 6) not to go to the Gentiles, or Samaritans, "but go rather to the lost sheep of the house of Israel." He restricted them to their own people; but when He spoke concerning us He said: John 17:18, "As thou hast sent me into the world, even so have I also sent them into the world." The WORLD is the field to which we are assigned, and when we look outside the doors of our churches, the harvest field becomes as wide as the world. We find our way into homes we have never entered before. We speak a word for the Lord in the market, the store, the shop, or wherever it may be.

There was a time when John Wesley felt it to be improper to preach outside of a church, but the day came when preachers refused to let him occupy their pulpits. Then, at the invitation of George Whitefield, he preached for the first time in the open air. Later he said, "I know my commission and see no other way of preaching the gospel to every creature," thus he chose the open fields as his cathedral.

Oh that the Holy Spirit might touch our spiritual eyes and help us to recognize the fields "white unto harvest" that are before our eyes.

"Untold millions are still untold,
Untold millions are outside the fold.
Who will tell them of Jesus' love,
And the heavenly mansions awaiting above?"

I am indeed happy that the picture on the level of the local church has changed considerably in the last ten years. At that time there were forty General

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*Pastor, First Church, Newton, Kansas; retiring president, Western District Conference.

Hokabon

Newspapers no longer headline Korean relief needs. Does that mean our work is done? After reading this report you too will thank God, our churches have eyes to see the needs in Korea, and even more, representatives ready to act for Christ and the Church.
EME

"Hokabon" dwellings are the illegal homes of Korean refugees. They cluster along the river bank, along the railway tracks, along canals and sewage ditches and along many streets. They are illegal residences because the refugee did not own this land on which he put up his little shelter of mud, pieces of tin and other scrap materials.

In August the police in Taegu forcibly moved 6000 of these families or 30,000 persons. The city provided areas for resettlement far from the city center and generally on hills and waste lands. Each family was given 15 days' grain ration and 60 boardfeet of lumber.

Any family who could possibly afford to pay the high city-center rents would not move because most of these people depended on occasional day labor for a living. However, the poorest ones, 3000 families, moved out to these resettlement villages. Robert Lee, MCC relief worker, reports on October 5:

"During the past two weeks we have made a rapid survey of the 13 resettlement areas. We discovered that many people are facing serious food and shelter problems and, as the weather cools, serious bedding and clothing problems. What impressed us most was the fact that there were people starving; as high as 55 per cent of the people in most of the villages were facing critical food shortages. Almost everyone was without regular work. . . .

"To meet this urgent need MCC purchased 24 sacks of barley and distributed canned MCC beef and surplus shortening to 565 families who were the most urgently needy of this needy group. These people will receive canned foods regularly every week to ten days. However, no more grain is available. MCC is also arranging for a bedding and clothing distribution to be held in October after the next clothing shipment arrives. . . .

"The most urgent problem in all these new areas is food. Although our canned food distributions will help, there will be many families in critical need of food this winter, especially where the principal supporter is missing or handicapped. In all the camps many people are begging to live from day-to-day. In the worst camps the people often pool what little grain is brought into the camp to prevent starvation. . . .

"Since the city's resettlement program has concentrated the poorest people into 13 distinct areas, eight of which are extremely bad, an entirely new field of relief and welfare work has opened up. It is an excellent opportunity to provide assistance and services with a strong Christian witness. . . ."

The PAX men in Korea plan to help some widows finish their houses and build a milk kitchen in one of these villages. This project can be duplicated in the other villages as time and money allows.

Conference churches without ministers, nineteen of which were in the Western District. Today there are only fourteen General Conference churches without ministers, of which the Western District has only one.

Though we are strengthened at home, this is no time to let up on the oars—this is still the hour of greatest urgency. We are challenged by the multiplied millions of the mission fields of the world. They need Christ and the message of salvation. In addition to these there is the vast unevangelized population of our country. Look at the vast colored population of the south; visualize the teeming thousands in cities of our land. All of these areas lie before us as the fields "white unto harvest." They are a part of this world into which Jesus sent us.

"Have your eyes caught the vision?
Have your hearts felt the thrill?
To the call of the Master do you answer, 'I will'?
For the conflict of the ages,
Told by prophets and sages,
In its fury is upon us, is upon us today."

Renewing the Covenant

Come, let us use the grace divine,
And all, with one accord,
In a perpetual covenant join
Ourselves to Christ the Lord;

Give up ourselves, through Jesus' power,
His name to glorify;
And promise, in this sacred hour,
For God to live and die.

The covenant we this moment make
Be ever kept in mind;
We will no more our God forsake,
Or cast His words behind.

Thee, Father, Son, and Holy Ghost,
Let all our hearts receive;
Present with the celestial host,
The peaceful answer give.

To each the covenant blood apply,
Which takes our sins away;
And register our names on high,
And keep us to that day.

—Charles Wesley

Hospital Witnessing

Below are a few snatches of experiences in our Jagdeeshpur (India) hospital. What a joy it is when people who do not know of God's wonderful revelation for our salvation—Jesus, begin to see, and seek, and then find the way. India with all its turmoil and adjustment problems is very worthy of our intercession.

John Thiessen
Executive Secretary
Board of Missions

"He hath put a new song in my mouth" . . . and the words of today's song are, "The entrance of thy word giveth light." Wonderful promise! It giveth light! For some time it has impressed me that so many "sit in darkness." The things of the true God are so foreign to them.

During our daily service for the patients, one of our nurses went quite regularly to see a little girl who was unable to leave her bed. She told her about Jesus. And then the nurse asked, "Whom have I been telling you about?" "Who knows?" the little girl answered. Again after several days she asked the same question. The girl hesitated. Then slowly, and with great effort, she answered, "yi - - - Yi - - - Yishu Masih." The precious name of Jesus was just beginning to be known to her.

The young wife of a rich landowner was very ill. The nurse also went to have devotions with her. One morning the nurse asked, "Who has sinned?" "Why I don't know. Who has sinned? Has anyone sinned?" So answered the patient. Sometime later the nurse missed going to her one morning, and when she came later to give her an injection, the patient asked, "Why didn't you come to me today and tell me about your songs and Scriptures?"

Recently a very distinguished looking man came to our ward service. Before he sat down he very politely greeted us. A few days later he joined us in singing at the ward service. When his wife was dismissed he came to say "salaam." He hesitated a bit as though he wanted something. Dr. Alfred asked, "What is it?" "Could I buy a song book?" he asked. How happy and thrilled we were that he wanted it—and how happy he was to possess it! His actions and his face spoke, "This is something I've wanted for a long time and at last I've found it!"

Without a doubt the greatest joy during the past year has been to see God's Word given in printed form and in preaching. I thank you for your love in Christ and your prayers. I always need your prayer help—that the Word may enter and give them God's light, Jesus Christ. It is so easy for us to forget or to become so busy that we sometimes forget the needful—the Word.

In April Helen Kornelsen left for her furlough. We shared two and one-half happy years together. Now God has given me another Canadian partner, Anne Penner. She is taking over the work at the hospital and according to present plans I will spend more time in the villages.

—Esther Wiebe

Among the Migrants

Here is a brief excerpt from a report from our missionaries among the migrants in Arizona. Our workers pay much attention to the children, as it ought to be. So often the prophetic word: "A little child shall lead them," is found to apply in our day. The children arouse their parents to pay attention to Christ, and so often induce them to seek and find Him. Let us pray for our migrant work.

John Thiessen
Executive Secretary
Board of Missions

Another month and another quarter is at an end. During this time many things have happened. For us here with the starting of school it has meant changing our schedules from the summer when we try to visit each camp and have a Bible class with the children twice a week to having it once a week either after school or on Saturdays. It also means cotton picking has begun and more and more people are coming in for the picking. It also means that some of the camps that we dropped earlier in the year because they were vacated we are glad that again we are able to reach more children and adults. Some of the same people that come back year after year are back again. It is a joy to see some of the same ones. One wonders just who will be back and who will be some of the new ones. In this changing area one never quite knows what to expect.

The trailer loaned by the Pacific District Conference in which Miss Heppner is to live arrived today. P. K. Dirksen and Herbert Peters brought it out. It has been placed and connected to the electricity, and water lines.

We made 22 calls during the month. Quite a number we made as a family, and both of us made some separately. We were deeply grateful to God on Tuesday evening, September 27, 1955, when one man with whom Mr. Habegger had dealt accepted the Lord. It is our prayer that we may help him grow in grace and knowledge of Christ.

—The Habeggers and Rebecca Nickel

Eastern District Laymen Meet

Bringing to a close a year of many and varied activities the Eastern District Brotherhood gathered for its 38th annual meeting at the Hereford Church, Bally, Pennsylvania, Oct. 8.

Reporting on his activities, President Norman A. Geissinger, Zionsville, commended the various committees and individuals for their consecrated effort in getting things done, because "you have worked, played, and prayed together." He announced the completion of our $2,000 project for the Education of Albert Bauman, as a pharmacist, preparing for the mission field. Also that the Brotherhood was undertaking an additional year's support on the same project.

Further emphasis was also put on the desirability of some definite organization for disaster or relief units so as to be available at short notice. A good many of our laymen took part in this work during the recent floods in this area of the state, with other Mennonite groups.

He recommeded a further study of the boys' work program being introduced by the General Conference Mennonite Men by the new executive committee and local congregations.

Walter Landis, chairman of the recreation committee, reviewed its work and the successful soft ball league season made up of teams from our local congregations.

Other activities were carried on prior to the baseball season. Our experience has been that playing together as teams creates a closer Christian fellowship among our churches and especially our young men. Each game is opened with prayer.

Stanley R. Fretz, Lansdale, reported on the music committee program and suggested some excellent ways to improve our usefulness in the field of sacred music.

A unique phase of the Brotherhood's program is our PRAYER FELLOWSHIP. This emphasizes the need of "going deeper" before going further in our work. Our motives must be born of conviction. Norman Wismer, chairman of this group reviewed the schedule of monthly meetings held during the year at various places, and re-emphasized the importance of the family altar and family worship in our homes. This work has been a real blessing to many.

One of the major meetings during the year is the Laymen's Bible Conference held each year over the Labor Day week end. This was the tenth year; and was well attended, especially by the younger folks. Arthur Weiss, Philadelphia, served as chairman.

Addressing a joint meeting of the Women's Organization and the Brotherhood in the evening, the Rev. Lester Janzen, pastor of the Bethel Church, Perkasie, followed the theme of "The Supreme Test of a Brotherhood" for the basis of his remarks.

The new officers for 1955-56 are: president George Scheifele, First Church, Philadelphia; vice-president, Nevin Yost, Hereford Church; secretary, Henry Mohr, Upper Milford Church; treasurer, James Miller, Upper Milford Church.

Flashes of Thought

Growing Old

Walter Gering

No wonder the papers were full of it; it was indeed a breathtaking sight. For days the papers had been preparing us for the annual event. Motorists were looking forward with anticipation to a thrilling week-end cruising along the highways, drinking in the beauty of the sight. From all indications this was going to be an experience long to be remembered. By the middle of the week it was apparent that this was the week end.

We were fortunate; within a few feet from the church this gorgeous display was being presented. It was there for all to observe as they went about their tasks. Early in the spring there had been nothing more than bare limbs slumbering through the wintry days. But once the rays of the sun began to take on new strength there came a change. The slumbering buds burst forth into new life, leaves covered the ugly limbs and the park was covered with a canopy of green. Family groups gathered under its boughs, enjoying the shady cool; our feathered friends filled the air with their music as they sang forth their praises to the Creator. The squirrels leaped from limb to limb, enjoying the heights. There is something about the charm of a village park which inspires the heart of all who take the time to linger for a few moments.

But this tremendous display over the week end was the climax of it all. Day after day those leaves had been clinging to the bough; they had been drinking in the warm sunshine, the refreshing summer showers. And even in the extreme heat of an unusual summer they had refused to lose heart. There they remained, a symbol of life in their beauty.

Now came this climax; at the end of the summer, as the leaves began to fall, we suddenly witnessed this breath-taking display of color. Instead of withering away in defeat, these leaves were taking on a brilliance such as only the Creator himself could ordain. As I walked past the park my heart was thrilled. What a sight to behold!

And in the moment came the thought: what a beautiful way to grow old. All summer these leaves have been growing, fresh and pulsing with life. Now the time has come for them to go. The summer is over; the wintry blasts shall soon take over.

But not without a challenge. All summer long these leaves have held their grip; even in the fury of the storm they have refused to let go. Now as they bring their little journey to a close they are ready to go; but not without one final display of beauty. I guess that is the way God wanted them to be. He wanted them to be most beautiful in their old age. I guess that is what He wants of all of us. And surely a life lived in fellowship with Him will grow more beautiful with age.

LORD, HELP ME TO GROW OLD AS THE LEAVES —BEAUTIFUL

Missionaries: In

A RUSS

In his daily search for what is news in India, the New Delhi correspondent of a major western newspaper or press association may learn that the Indian Government has refused a *visa* to a missionary, hopeful of representing his church there.

Rightly he files a story, and it appears next day in a thousand newspapers.

Theoretically this may happen, and doubtless has happened, a dozen times in two or three years..

It has also happened that other stories cabled to the West have cited extremist statements by Right-Wing Hindu nationalists, condemning the whole Christian missionary movement in India as 'imperialist' or 'colonialist' and calling for wholesale expulsions. These utterances, too, were news, and as such have been carried by the dailies of western nations.

Now in their primary function of telling us what happened yesterday, if not today or an hour ago, newspapers and newsgathering agencies haven't the remotest responsibility to give us also the whole context along with the news nugget. They may have to wait for a feature story or columnist's commentary, which the casual reader of nuggets doesn't always catch in his read-and-run day.

Wrong Deduction

The unhappy result of this, as far as the missionary movement in India is concerned, has been the growing impression that India has no place for Christian missionaries, and that in fact, the day of missionary endeavor there is fast drawing to a close.

The truth is the exact opposite. Missionaries are needed and wanted in India today. The door is open. Large numbers of missionaries are freely carrying on their ministry of preaching, healing and serving.

True, they are doing this, not as their fathers did, with the *entire responsibility* resting with themselves and their boards back home. They are working in co-operation with their colleagues in the new, and ever strengthening, Indian churches. But they are there, they are working freely and usefully, and they are welcome.

That the role of the foreign missionary has changed, all will agree. He now goes not only as a partner to work side by side with the Indian Christian. He goes at the invitation of the churches within the country.

Moreover, recent conversations and developments between leaders of both church and government in India give clear indication that we may anticipate manifold opportunities for the free and open preaching of the gospel in the years ahead.

During her visit in America not long ago, Rajkumari Amrit Kaur, the Minister of Health in the Indian Cabinet, said, "India is not anti-missionary in spite of rumors to the contrary."

Another distinguished Indian leader who believes we should face the future with confidence is Mr. P. C. Mathew, a member of Parliament from the state of Travancore-Cochin, and recently a member of the India delegation to the General Assembly of the United Nations. At a luncheon given by the South Asia Committee of the National Council of Churches, Mr. Mathew said, "I take pride in the new Indian constitution which guarantees to all freedom of religion; freedom of belief, of worship, and freedom to propagate." He added that recent decisions in the Supreme Court have supported this guarantee. "This fundamental right, 'freely to profess, practice, and propagate,' must prevail for all who live in India," Mr. Mathew said, "and must not be denied to foreigners as some Hindu leaders have insisted."

India Is Independent

Christian people in the West must look at India, at the role of the missionary, and at the task of carrying on a Christian witness, in the light of the startling changes that have taken place since India achieved her independence in 1947. Change in itself is no guarantee of progress, but in India the progress that has accompanied the change has been notable. Under the leadership of Prime Minister Nehru, the Indian nation has established itself as a sovereign, independent republic. India has adopted a constitution consistent with the aims of a secular state. Untouchability has been legally outlawed, economic and social reforms have been carried out, and India has taken her proper place in the United Nations as an equal partner with other nations and as the ardent champion of those nations which are still subject to colonial rule. In 1952 India held her first nation wide elections. In a dramatic demonstration of political democracy 107 million people went to the polls to elect representatives to national and local offices.

The Christians of India, numbering close to ten million, have not remained aloof from this change. They have been a part of it and, to a degree out of proportion to their numbers, have been instrumental in the progress so far. They are concerned that their life in the churches shall evidence a similar growth. The churches of India are anxious to achieve complete independence and autonomy, to build up Indian leadership, to develop their own ways of witness and worship, and at all points to be free of foreign control.

The Missionary as a Partner

These are worthy goals. They are goals which both the churches and the missions must seek to realize. Toward that end the missionary from the West is welcomed as a 'partner in obedience.' In that partnership and in that obedience the Christians of East and West will find their place in a fellowship that can never be limited by national boundaries, a fellowship that is world-wide.

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*Executive secretary, joint office for southern Asia and Near East of the National Council's Division of Foreign Missions, U.S.A.

’s Door Is Open

NSON*

The missionary is necessarily one who is sent. In fulfilling their missionary obligation the Western churches have been sending their representatives to India for a period of over 200 years. This involves the churches in dealings with other governments and those dealings have become increasingly complicated, particularly in the years since the last war.

We can be grateful for the large degree of freedom and opportunity that has been accorded to missionaries during the years that they have served in India. The missionary has travelled widely, he has founded institutions, established churches, and proclaimed the gospel. That God has blessed these efforts is evident to all. Christianity is firmly rooted in India.

Political and Religious Tensions

Today, however, the Indian nation is caught up in the tensions that prevail the world over. There are political and religious tensions within the country. Giving voice to India’s special religious tensions is the highly vocal Mahasabha Party. Through this party, Hindu extremists are openly working for the establishment of a Hindu state, a state that would deprive religious minorities of equal rights and would establish Hinduism as the national religion. These extremists charge that missionaries act as political agents, that they win converts by offering material inducements, and that the adoption of Christianity is tantamount to giving up Indian nationality.

It is encouraging to note that Indian Christians have protested against these irresponsible attacks. The *New York Times* of January 2, 1955, reported on the resolutions formulated by the All-India Conference of Indian Christians. They warned government leaders that these attacks against foreign missionaries are widening into attacks against Christianity itself. In its statement the Conference declared, “Foreign missionaries will be welcomed as valuable co-workers.”

The government also faces external tensions. Communist-dominated states lie to the north, and to the east and the west lie the two sections of a country with which an uneasy truce still exists. Missionaries are foreigners and the government considers it necessary to be informed of the activities of foreigners living within the borders of India. We must, therefore, be sensitive to the situation which the presence of missionaries creates.

The government has made it clear that certain restrictions are in order. Missionaries will be most severely restricted in those border areas where foreign agents seek to penetrate or where unrest is caused by dissatisfied tribal groups. Missionaries must not on their own initiative and without due clearance, open work in new areas. Should expansion be planned, use should be made of Indian personnel, unless the need for a foreign missionary can be demonstrated. Further, mission boards should not anticipate an increase over the number of missionaries now in India. Instead, every effort should be made to train more Indian leaders. Where possible, work should be turned over to Indians. Lastly, it should be left to the churches of India, together with the National Christian Council or some such body, to invite the missionary and to establish with the governments the need for his presence.

Mission Board Policy

The Southern Asia Committee of the National Council of Churches recently adopted a statement in which it set forth certain basic principles to govern the entry and work of American missionaries. These principles should come as no surprise. They recognize the changes that have taken place and yet they are not born purely of expediency. They are principles that have been supported by missionary statesmen who, from the earliest times, have sought to build up strong, independent churches free of foreign control. It will be noted that in two instances (Item 2 and 4) the statement of principles is in complete agreement with present government policy. The principles are as follows:

(1) In all matters affecting the work and development of the Christian churches in India the primary place of authority and responsibility rests with them.

(2) The development of Indian leadership must continue to have priority.

(3) Missionaries should be intellectually and spiritually strong. They should be prepared in every way to make a positive contribution to the well-being of the people of India.

(4) It is primarily for the churches in India to state how many and what kind of missionaries they need, and to present those needs to the government.

(5) All concerned should continue to uphold the principle that the Christian belongs to a world-wide fellowship. By the very nature of his allegiance to the Head of the Church, he has the duty to share his deepest convictions with all who care to listen and observe.

The Church Wants Missionaries

The door is open in India. There is a place for the missionary, a place that is recognized by leaders in both the government and the churches. That place was well defined in the words of Mr. Mathew, who in addition to his government responsibility is a distinguished layman in the Mar Thoma Church. He said: “The Christian Church is supra-national. When some Christians in our country therefore speak of having a purely Indian national church one can only think that it is because they have not grasped or appreciated the Church’s universal character. Most of the churches in India want the help and continued presence of their fellow workers from foreign countries who are here not as masters but as comrades and fellow workers.”

—From February, 1955, issue of *Outlook,* National Council Magazine of U. S.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Maynard Shelly, 722 Main St., Newton, Kansas

While one "faith" prepares to divide the world, what can Christians do to span the gaps?

Christian Unity for a Divided World

DWIGHT WIEBE*

Here in Germany, where one lives on the very edge of today's divided world, a sense of urgency begins to grow within you. The future is so dark and holds so much of the unknown. A few weeks ago I heard a minister in Holland tell his congregation that Holland should forget about making plans for the future in the event it were hit by an H-bomb. If Holland were hit by one H-bomb, there would be no "afterwards" for the little country reclaimed from the sea.

Never before has the world been forced to accept such an unknown future. Crushed by defeat Europeans are looking desperately for a new hope in life. Only one with "faith" could live joyously in the present and plan for the future. Here in Germany I've watched one "faith" prepare for the years ahead.

The Communist Plan

Recently I previewed an authentic documentary film prepared by the Communists for indoctrinating their youth. It pictured boys and girls ten to twelve years old giving self-prepared speeches on the merits of Communism and praising Stalin, their great war hero and leader. If their three-minute speeches proved that they believed in Communism, they were accepted into the youth movement of the Communist party. There they prepared to serve the party in earnest.

The next section showed 15 and 16 year old boys and girls in party uniform learning how to use the army rifle in combat training. Here the youth prepared to fight and die if necessary for Communism.

Occasionally pictures were shown of Stalin Allee, the only completely rebuilt street in the Russian sector of Berlin. The film stated that every city under Communist influence would be rebuilt in equal splendor before Russia would consider the rebuilding program completed.

Never once did they show the heaps of rubble which lie within 100 yards of Stalin Allee. Only because I have seen the Stalin Allee could I recognize the false impression given in this film. Certainly the young people behind the Iron Curtain who have little opportunity to travel would never realize that this one street in East Berlin was rebuilt only for propaganda purposes.

Throughout the film one saw preparation for the future!

The story about this film is as unbelievable as the film itself. Many of the details are still missing, but it can be disclosed that the person largely responsible for preparing this film brought an original copy out with him when he fled his home country.

I have spoken with more than 20 young people who still live behind the Iron Curtain. Their reports all verify the story of this film. The refugees who continually trickle out from behind the Iron Curtain also corroborate this as a true picture of Communism.

Communism on the Move

Why does Communism present a growing concern for the Christian world? There are of course many reasons, but the following three are becoming increasingly important:

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*MCC PAX director for Europe

1. Communism is training its youth for the future. Its thorough educational program includes the Russian youth as well as those of its satelite countries. There is no room for those who object to this teaching. Ten years of mute submission is moving the pendulum in the direction of silent acceptance.

2. Young Communists are inspired and willing to pay any price for their convictions. Many firsthand reports tell of parents and friends whose opposition to Communist doctrine has been reported to the police by youth—son, daughter, or friend.

3. Communism has definite plans for the future. There are other forces such as materialism which are just as anti-God as Communism. But Communism poses a greater threat because of its intense organization. Everyone who has read the writings of Marx, Lenin, and Stalin knows of the ambitions of Communism.

What About Christianity?

Christianity is the "faith" which has historically claimed to offer hope for the future. Does the Christian Church of today have a light for those who say the future is too dark? Or is Christianity only a shadow of a once-glorious hope? A faith with no answer for today's fears and no plans for the unknown future? Does Christianity have a message for the Russian people? Or does the gospel widen the gap between East and West?

If the Christian Church of the 20th Century is to continue its witness, it must be prepared to answer the following questions:

1. Are we youth training for the church of tomorrow? Does the crucified Christ live in our hearts?
2. How much are we willing to give up for the sake of our Christian convictions? ". . . let him deny himself and take up his cross and follow me," Matt. 16:24.
3. What is our plan for evangelizing the world with the gospel of the love of Christ in this 20th Century? What are our plans for reaching Communists with this gospel? "Go ye therefore and teach all nations . . ." Matt. 28:19.

Prayer Spans the Gap

Is it possible that we have permitted ourselves to believe that a divided world is a necessary evil and an automatic phenomenon of this atomic age? Have we forgotten that all men were created in the image of God and that with God there is no North and South or East and West?

In the 17th chapter of Acts we read: "And he made of one blood all nations of men to live on all the face of the earth . . . that they should seek the Lord, in the hope that they might feel after him and find him, though he be not far from every one of us." It is not sin alone which divides the world and prevents us from being brothers. Are we, the disciples of Christ, free from the influence of greed, pride, prejudice and self-righteousness?

Are we living the gospel of love? Somehow, we fail to realize that less than three per cent of the 220 million people living in Russia are members of the Communist party. Our ignorance helps to widen the gap and we feel that there are millions opposed to Christianity. It is then much easier to condemn and criticize than to pray for those whom we do not understand.

The hope for the future does not lie in the acceptance of a divided world which is continually in danger of drifting further apart. Only a true spirit of Christian compassion such as Jesus had when He saw the multitudes can motivate us to build a bridge of prayer which can span this gap. This is the hour in which Christians everywhere must unite in prayer for a Peace which will permit a hearing of the gospel without the restrictions of man made boundaries and barriers.

PENCIL POINTS

STUPID CHICKENS

Egg laying contests for chickens are the only competitions in the world in which the top prize goes to the most stupid contestant. For a newspaper question and answer column has just revealed why the hen continues to astound with the number of eggs she can lay in one year. She's stupid.

The secret of developing a chicken that will break all egg production records is not to pick the strongest bird or feed her the richest mash. All you need to do is to find the fowl with the fewest brains.

About the only thing that the witless hen knows is that she should lay eggs until the nest is full. Well, she makes a good start. But while she is out for lunch the farmer's wife comes along and scoops up Biddy's initial investment. Is she discouraged? Not a bit. She goes right on laying eggs, seemingly never realizing why the nest never gets full. Because her memory is so poor and her "forgetory" overdeveloped, this victim of the nest-robbing ruse is, pound for pound, the earth's most productive creature. And far from the hennery generations of dietitians and hungry boys have risen up to call her blessed.

Now this kind of stupidity can be an asset to those who want to live successful lives.

When we have laid one egg of forgiveness, it would be well for us to forget when and where we have laid it. That's the lesson Jesus gave to Peter. Our Lord suggested seventy times seven for frequency. Well, the hybrid hens haven't broken that record yet, but maybe we can out-nitwit them if we're really serious about Christians having a forgiving spirit.

And when we have laid several eggs of good deeds and they haven't developed as we expected, we should risk being exploited and do those good deeds again. Instead of saying, "It doesn't do any good to help those Europeans" we would forget how deep we dug before and dig even deeper this time. The world may say, "Brainless!" but I think I can hear another voice saying "Blessed!" In the process we will become fruitful servants for the Master.

(Continued on page 700)

STUPID CHICKENS

(Continued from page 699)

When after a heroic struggle someone has proven how dull-witted I am (a fact that was so obvious to him) I take courage in the depth of my remorse. What difference does it make if I am stupid, if I am stupid in the right way? In fact, we could all be bigger blessings for our Lord if we could in some way double our denseness.

If there is a poultry standard version of the Bible, I am sure 1 Corinthians 1:27 would read something like this: "The Great Farmer has chosen the paltry-brained birds of this world's flock to confound the wise old owls."

Oh, to be as stupid as a hen! My point may well be dull, but that's because my petition is, "When it comes to giving fragments of forgiveness, make my memory of past pardons proffered as dull as a Plymouth Rock's intellect; and when my Christian commitment leads me to serve where I feel I have been duped before, make me as anxious to donate myself as a Leghorn who after months of being cheated out of what belongs to her is as eager to lay the hundreth egg as she was the first.

—Maynard Shelly

LEARN THE SMALL WORDS

It is no accident that such passages as The Lord's Prayer, the Twenty-third Psalm, and the Gettysburg Address contain many one-syllable words. Ease of understanding, and not beauty of thought alone, contributes to the place which a passage wins in the hearts of men.

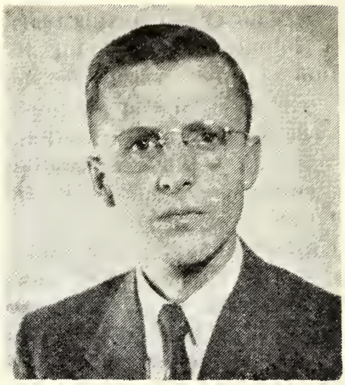
Spurgeon told his students that "the costermonger cannot learn the language of the college." That was obvious; no one would dispute it. But many preachers dispute—in practice if not in theory—the conclusion drawn by the evangelist. Granting that market place and college are poles apart, Spurgeon threw down the challenge: "Let the college learn the language of the costermonger!"

Long, technical words are costly. They provide ready-made opportunities not only for lack of understanding, but also for positive misunderstanding. There is a tale to the effect that young Benjamin Franklin had a taste for highflying words, and once confronted his mother with the statement: "Mother, I have imbibed an acephalus molluscous." Frightened out of her wits, the good woman promptly forced him to take a huge dose of an emetic. Recovering from the effects of the potent medicine, the boy protested that he had eaten nothing, but an ordinary oyster. Angry at having been deceived, his mother gave him a sound thrashing. So Ben made a resolution that he'd never again use big words where little ones would do.

Josh Billings has a famous "affurism" that might have been coined for the pulpit. "Young man," he warned, "when you have tew search Webster's Dickshinnary tew find words big enuff tew convey yure meaning yu kan make up youre mind that you don't meant mutch."

From THE PREACHER AND HIS AUDIENCE
By Webb B. Garrison

Meet the Presidents



ARTHUR WIENS
Canadian Youth Organization

President of the Canadian Youth Organization is Arthur Wiens who during the winter months teaches at the Rosthern Bible School and during the summer farms. This winter he will also be teaching several classes at Rosthern Junior College. Arthur is a graduate of Canadian Mennonite Bible College and Bethel College. He is a member of the Ebenfeld Church of Herschel, Saskatchewan.

Serving with him on the CYO Executive is Peter Klassen from Niagara-on-the-Lake, Ontario, as vice-president. This year Peter is a student at Canadian Mennonite Bible College. Anne Giesbrecht is the organization's secretary. She does office work for a business firm in Winnipeg. Anne is a former student of CMBC and has also served with the MCC in Europe.

Frank Epp serves as the editor for the *Jugendseite,* the youth section in our church paper *Der Bote.* Frank is completing his work at Bethel College this year. The advisor is Peter Harder, secretary of the Canadian District Conference and field secretary for the Canadian District Board of Education and Publication. His home is in Arnaud, Manitoba.

At their annual meeting in 1954 the CYO revised its constitution. One of the changes made was the acceptance of the three-area-emphasis fellowship plan. Chairman for Faith and Life is Nick Dick from Niagara-on-the-Lake, Ontario. At the present he is a senior at Bethel College. Menno Epp from Abbotsford, British Columbia, is the Fellowship chairman, another CMBC student. Service chairman is Joe Neufeld, president of the Alberta Youth Organization.

Since most of the youth work in the Canadian Conference is carried on by the provincial youth organizations in Alberta, British Columbia, Manitoba, Ontario, and Saskatchewan, the CYO concentrates on co-ordinating their activities. In addition to this they sponsor a youth page in *Der Bote* and are sponsoring a project to raise funds for a new chapel at Canadian Mennonite Bible College.

The CYO sends *Canadian Mennonite* subscriptions to all young people who are working abroad.

Our Schools

BETHEL COLLEGE

Dr. Robert Kreider, who came to Bethel Nov. 6-8 to present this year's Menno Simons lectures was the first Mennonite scholar to be presented in this noted series.

In previous years the lectures have been given by Roland H. Bainton of Yale, Wilhelm Pauck of Union, and Franklin H. Littell, formerly of Boston University.

While doing his graduate work at the University of Chicago, Dr. Kreider studied under the guidance of Wilhelm Pauck in his research pertaining to the early Anabaptists of Switzerland.

Beginning his series of lectures Sunday morning, November 6, in the Bethel College Mennonite Church, Dr. Kreider spoke on, "The Road, The Table, The Guest." In the evening he spoke on "God's Creative Minority."

On Monday morning he spoke in the college chapel on, "The Touch of Greatness," and in the evening in Memorial Hall, "The Anabaptists and Great Issues." His subjects for Tuesday, November 8, were "The Art of Communication," and "The Anabaptists Face Opposition."

CANADIAN MENNONITE BIBLE COLLEGE

Tuesday, October 4, saw the college doors wide open once again and many students streaming in to register and plan their course. Fifty-nine students have enrolled so far, nineteen from B. C., seven from Alberta, ten from Saskatchewan, fourteen from Manitoba, and nine from Ontario. Classes began on October 5. The faculty this year consists of: Dr. I. I. Friesen, Rev. H. Wall, Rev. J. Adrian, Rev. G. Lohrenze, Rev. D. Janzen, Rev. H. Poettcker, and Mr. and Mrs. G. Wiebe.

"Praise to God" was the underlying theme of the opening program which was held on Sunday afternoon, October 16, at the First Mennonite Church. The choir, led by George Wiebe, rendered "Mit dem Herrn fang alles an." Rev. Friesen, president of the college, made the opening. Based on Proverbs 9:10, he emphasized the thought that true wisdom consists in a fear of the Lord as our Creator, Redeemer, and Judge and in a recognition of our responsibility to Him. No true instruction can be separated from a fear of God.

Scholarships of $30.00 each were awarded Margaret Voght of Kelowna, B. C., and John H. Neufeld of Aldergrove, B. C.

The highlight of the program was the message by Dr. J. J. Thiessen of Saskatoon. He spoke on the well-known passage, Matt. 11:28-29, emphasizing particularly the words of Christ, "and learn of Me." He showed our great need today for more schools and colleges which provide a sound Christian training and also for more students to attend them.

BLUFFTON COLLEGE

"The Gospel in the Parables" and "The Bible Speaks to Our Times" will be the two series of talks given by Dr. George M. Gibson, professor of Preaching at McCormick Theological Seminary, during Bluffton's annual Bible Lecture Week to be held November 13-18. The first series "The Gospel in the Parables" will be given in the First Mennonite Church on Sunday morning and in evening services during the remainder of the week at 7:30 p.m. The second series will be given during the morning chapel services in Ramseyer Chapel at 9:30 a.m.

Following is a list of the topics:

First Mennonite Church:

November—

13, a.m.—"He Spoke in Parables"
13, p.m.—"A Sower Went Forth"
14—"The Summing Up"
15—"The Forgiven and the Forgiving"
16—"Unto This Last"
17—"The Neglected Invitation"
18—"The Door Closes at Midnight"

In Ramseyer Chapel:

November—

14—"The Greatest Sermon in the World"
15—"The Problem of the Self"
16—"The Meaning of Grace"
17—"The Supremacy of Jesus"
18—"The Gospel Creates Community"

Miss Eileen Myers '54 from Quakertown, Pa., was recently employed as the assistant treasurer and bookkeeper, succeeding the late John Weaver. A business administration major while at Bluffton, Miss Myers has been employed for the past year as a secretary in the purchasing and shipping department of the Mennonite Central Committee headquarters at Akron, Pa.

FREEMAN JUNIOR COLLEGE

Missionary Henry Brown spoke in chapel recently. He based his talk on the prayer of Solomon, in which he asked God to grant him knowledge and wisdom. This prayer was pleasing to God and it should be our prayer too. Today when we spend half of our

(Continued on page 704)

MCC news & notes

CORNELIUS WALLS RETURN TO EUROPE

The Cornelius Walls returned to Europe aboard the "S. S. United States" Oct. 28. Brother Wall is returning to serve as principal of the European Bible School as it opens in November for the sixth term.

The Walls came to America in August to visit the brotherhood in Canada and the United States for two months. On this tour they described the Bible School, in Basel, Switzerland, and its place in European Mennonite church life.

In parting, Brother Wall said, "We appreciated the keen interest in the work and the warm welcome we received from the churches we visited. We are only sorry that the time was too short for us to visit all the churches." Folders describing the European Mennonite Bible School are available from MCC, Akron, Pa.

WITH THE MIGRANTS AT COALINGA

As the cotton ripens in September, the migrants return to the camps near Coalinga, Calif. The Voluntary Service unit at Coalinga teaches Bible classes, directs crafts projects and sponsors recreation among these migrants. Mrs. Carl Wolgemuth, R.N., of the unit is Public Health Nurse for the area. She also teaches a weekly class in mother-baby care.

Doris Zook, Strasburg, Pa., who joined the VS unit in August, describes two of the camps: "Camps 28 and 9 contain about 280 one-room cabins. The ground is simply hard-packed earth—there isn't a blade of grass around. . . . The windows are screened with board flaps that are propped up to allow for light and ventilation. There is quite often a brisk breeze, and the dust sifts in and settles in layers! . . . The whole family, often including teen-age children, live in this one-room cabin. What do you think the moral conditions would be under such circumstances?

"This is the situation in which I am trying by my words and deeds to proclaim the saving love of God. This privilege is so wonderful that we forget the heat and dust, the sores and running noses, the unpleasant smells, the small space in which to work and see in them dear people whom God has created and for whom His Son died. . . ."

Other members of the VS unit at Coalinga, Calif., are Mr. and Mrs. Carl Wolgemuth, Elizabethtown, Pa.; Mr. and Mrs. Paul Friesen, Buhler, Kan.; and Elson Sommers, Uniontown, Ohio.

Jottings

—**Alexanderwohl Church, Goessel, Kan.:** Our choir, with David Suderman as music minister of our church, has again resumed rehearsals on Wednesday nights. All Sunday school teachers and officers have been elected during the month of September. Mr. and Mrs. Leroy Goertzen and Mr. and Mrs. Stanley Wiens, newly weds, left for Evanston, Ill., where they will be in 1-W service at the Evanston General Hospital. The marriage of Rufus Unruh, Jr., to Leola Wedel from Eden Church was solemnized Sept. 21. This couple have left for Denver, Colo., to serve in 1-W work. Miss Vivian Schmidt has accepted a teaching position in Hamburg, Germany. Mr. and Mrs. Abe R. Duerksen have gone to West Liberty, Ohio, where they are in charge of a children's home. All returned Voluntary Service workers from this summer gave a report and showed pictures on the September young people's C. E. program. In place of the adult C. E., Andrew Shelly, who made a tour of missions, showed slides of missions around the world. The young people had their annual hayrack ride Sept. 23. Rev. Leo Miller of the Goessel Church was the speaker.—Corr.

—**Eighth Street Church, Goshen, Ind.:** New members were received into the congregation on Sept. 18. Those by baptism were Sally Brookmyer, Evelyn McCreary, Roberta Speicher, Philip Oyer, and David Plank; those by transfer of letter were Mrs. Walter L. Boshart and Mr. and Mrs. Glendon Bontrager. At the evening service Daniel Graber, pastor of the Silver Street Church, reported on the conference on the Believers' Church held in Chicago. Sept. 22 was Rally Day. No services were held in the evening because of the Charles A. Wells meetings on Christ and world need, which continued through the week. The Lord's Supper was observed on World-wide Communion Sunday, Oct. 2. At the evening service, H. S. Bender, dean of the Goshen College Biblical Seminary, spoke on a Christian view of divine healing. Funeral services were held for Daniel S. Gerig on Oct. 5. Mr. Gerig unexpectedly passed away while teaching a Sunday school class. George Unger, a Goshen College student, spoke on Canadian Mennonites at the evening service, Oct. 9.—Corr.

—**Butterfield Church, Butterfield, Minn.:** Evangelistic services were held during the week of Sept. 25-30. Special speaker was Grace Bible Institute interim president, Joseph W. Schmidt, whose motto for the messages was Matt. 5:6. We are grateful for the number who consecrated themselves for fuller Christian service. Sunday, Oct. 2, J. J. Regier, G. B. I. public relations director, brought a challenging message as he spoke in terms of relationship. The Mission Society of the north church presented to our society a program centered around "Prayer," Thursday, Oct. 6. We have recently given some beets, dried apples, and clothing, in addition to 180 quarts of canned goods for Grace Children's Home in Henderson, Neb. The Christian Endeavor program on Oct. 9, was devoted to the theme "Miracles." Colored slides depicting objective miracles in creation were shown of Swan Lake, our Northern District Conference retreat ground near Freeman, S. D. It is hoped that some of our young people will be able to attend this youth camp next summer. Merle E. Christensen, American Sunday

Formosa Workers Reach the Field

A telegram from W. C. Voth, our senior missionary in Formosa, tells us that Marie J. Regier, Martha Boschman, R.N., and Lena Peters, R.N., arrived in Formosa on October 29.

Our other workers in Formosa will be grateful for this reinforcement. Pray for them all.

School union missionary, brought the morning message, Oct. 16. Let us not forget the work of the Sunday school.—Willis Linscheid, Corr.

—**Woodland Church, Warroad, Minn.:** Mr. and Mrs. Fred Metzler, and grandson, Royal, left Oct. 6 for Tacoma, Wash., where they will spend the winter months with their son, Reuben and family. Reuben is in the armed service there. We certainly enjoyed the fellowship with Rev. Duerksen from Butterfield, Minn., and Rev. Nickel from Henderson, Neb., at the home of Mr. and Mrs. Nick Fast. Mrs. Ted Mitterling entertained the Ladies' Aid at the church basement, Oct. 14. The Aid gave a love gift of $25 for the Alfred Heppners and family, who met with a serious car accident, Oct. 13. We all wish them God's speedy recovery and want to remember them in our prayers. They have three children, Ronald, Lois, and Charles. They have all gained consciousness at this writing. We as a Christian church are very grateful that we can have a love offering for them.—Mrs. Nick Fast, Corr.

—**Herold Church, Bessie, Okla.:** August 20 the wedding of Katie Schmidt and George Smith of Meno, took place in our church. Norman Schmidt, brother of the bride, officiated. Brother Norman brought a message the evening of Aug. 21. After C. E. Aug. 28, there was a fellowship meeting in the church basement for all young people returning to school. During September we had the following missionaries in our church; Viola Nickel from Africa, with pictures; Lavern Steiner of the "Go Ye" Mission, and Dr. and Mrs. Sidney Correll of United World Mission. On Sept. 28, we also had the privilege of hearing R. G. LeTourneau of Longview, Texas, in the Cordell High School Auditorium. On Sept. 30, Oct. 1, and Sunday, Oct. 2, the Oklahoma convention met. The Hydro church was host. A. R. Shelly of Chicago was the speaker. Heavy rains and flash floods fell in the surrounding communities, Oct. 2. Mrs. Arnold Horn has been sick for some time, and Fred Schmidt is sick in the Clinton Hospital. Mrs. J. A. Harms and Mrs. E. T. Nickel have undergone operations, both on Sept. 26. Both are home now and improving.—Mrs. Margaret Horn, Corr.

—**Immanuel Church, Delft, Minn.:** Some of our missionary speakers for the summer have been Norman Lewis of South America; Tina Quiring of Africa; Rev. and Mrs. Ray De La Haye of Nigeria; and Rev. Ben Nickel of Alaska. Several have since then gone back to their field of labor. Our several choir groups have given special programs to boost our organ fund. We have had several films that have been a real challenge to our hearts: "Man of Macedonia," "Dead Men on Furlough," "Beyond Our Own." A number of our Sunday school children and a few young people attended Bible camp for one week at Lake Shetek, joining with the E. M. B. group there. Pastor McDowell was the evening evangelist and teacher during the week, and Mrs. McDowell camp nurse. Our pastor was among those attending the "Believers' Church Conference" in Chicago. One of our deacons and his wife, Mr. and Mrs. H. H. Unruh, observed their silver wedding anniversary at the church. We have been privileged to enjoy the fellowship of Miss Hemlata Singh, a native Christian girl of India. She is one of a group of ten who have come to the States to observe our ways of living, especially on the farm. They are sponsored by the 4-H Foundation.—Corr.

—**Ebenezer Church, Bluffton, Ohio:** It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is thy faithfulness," Lam. 3:22, 23. The youth group met at the home of Lyman Hofstetter. Thursday evening, Sept. 1, in a form of a farewell for those who went away to school. Prayer and Bible study are being held every Thursday evening, and it is divided in various age groups. The Book of Genesis is studied. Sunday evening, Sept. 11, a sacred concert was rendered by the Ladies' Chorus of the church. Mrs. David Nieswander, member of the church, had the misfortune to fall in her home and fracture one of her ankles. Lyman Hofstetter left Sunday, Sept. 11, by plane for Pasadena, Calif., to register at the Fuller Theological Seminary, where he hopes to receive his Bachelor of Divinity degree in 1957. During the past summer Mr. Hofstetter, together with Charles Sprunger, have filled the pulpit as supply pastors. Our new pastor, Rev. W. J. Flickinger, and family, arrived the middle of October. Sept. 25, at the regular morning worship service, Rev. Flickinger was installed as pastor of the congregation. Dr. A. C. Schultz, a former pastor, gave the charge to the new pastor who responded with his acceptance. Charles Sprunger, supply pastor, gave the charge to the congregation. Rev. J. R. Duerksen, who is home from India on furlough, gave the Sunday evening message, Oct. 2. Rev. and Mrs. Carl Wahlsted and family, rural missionaries from Kentucky, were in our church Sunday, Oct. 9, and gave messages both morning and evening, and also showed slides. Cornelius Wall, director of the International Bible School in Basel, Switzerland, described the school at a meeting the evening of Oct. 18, in our church. Miss Elizabeth Voth gave an interesting talk Monday evening, Oct. 17.—Florence Lora, Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** The Men's fellowship sponsored a program Sept. 25, at which time both Mr. and Mrs. Homer Friesen spoke and gave several musical numbers. The Friesens are missionary candidates to Ethiopia. Promotion Day was observed in our Sunday school classes Oct. 2. Communion services were also observed Oct. 2. The Junior Christian Endeavor collected tablets to be sent to the Indian Mission stations in Montana. The Mission Workers program was given Oct. 5, on the topic of "Peace." For our August and September project we sent thirty-three pounds of used clothing and nine pounds of new clothing to MCC. Some of our young people attended the Western District Young People's Christian Endeavor Convention at Deer Creek, Okla., Oct. 16. A "send-off" program was given Mr. and Mrs. Bruce Griffin Oct. 16. The Griffins will be sailing soon for Africa where they will render services under the Sudan Interior Mission. Both Mr. and Mrs. Griffin spoke and Pastor Sawatzky gave a message.—Mrs. LaVerne Unruh, Corr.

—**First Church, Aberdeen, Idaho:** Rev. and Mrs. Willard Wiebe, formerly of Ritzville, Wash., visited with friends and relatives here. Bro. Wiebe brought the evening message Sunday, Sept. 18. Wm. Smith of Boise, Idaho, gave a devotional message at our prayer and Bible study service Sept. 21. Mr. and Mrs. Alvin Voth told us about their work at the mission station in Moencopi, Ariz. The Voths carried on the work there while the regular missionaries, Rev. and Mrs. Kliewer, were on a leave of absence. Alvin Funk gave an interesting report on the study conference which he attended recently. Marvin Linscheid, who had visited in Filer, Idaho, recently, told of the progress which has been made on the remodeling of the church there. They are now meeting there for their services. The Lord has blessed us with an abundant potato crop again this year. The weather has been favorable and harvest is progresing nicely.—Corr.

—**First Church, Reedley, Calif.:** With the beginning of fall, various activities have again been resumed; Junior Choir, family night services, Sunday school extension work, Teachers' Training Class, Worthwhile Circle, Women's Missionary Society, and Men's Brotherhood. A parents' meeting, sponsored by the Cradle Roll Dept., was held again with the Rev. Raymond Cramer as speaker. Christian Education Sunday was observed with three public school teachers speaking in the evening. We have received firsthand reports of the work on our mission fields from Andrew Shelly, who was here in conjunction with the Annual Christian Life Conference, jointly sponsored by the Reedley, Dinuba and Fresno Mennonite Churches, held Oct. 9-11. A Tithers' League potluck dinner was held in our church with Rev. Shelly as speaker. Rev. and Mrs. Cornelius Wall, MCC workers of Basel, Switzerland, were also recent speakers. Our annual pulpit exchange was with the First Mennonite Church of Upland, Calif., Paul Goering is the pastor.—Mrs. Ray Goossen, Corr.

—**Bluffton, Ohio, Churches:** Approximately fifty people had a share in the two day canning project that was sponsored by the five Mennonite churches in this area, who collected $1,378.14, also a lamb and several chickens. Eleven head of beef were bought and butchered by Wallace Luginbihl, Pandora, who with a dozen volunteers from the various churches cut the meat on Friday, Sept. 30. The meat, 2 1/2 tons, was Bluffton and operated by Mr. and Mrs. Marvin Moser. Thirty-canned at the Amstutz cannery located two miles west of five or more volunteers helped in packing, canning, and la-

(Continued on next page)

beling the 2, 488 no. 2 1/2 size cans. Each can bears the label, "In the name of Christ." The cans were packed in boxes and stored in Bluffton until the Mennonite Central Committee truck takes it to Akron, Penn. From there it will be sent to countries all over the world where the need is greatest. At the present time the largest shipments are going to the Palestine refugees in Jordan, and to Formosa, Korea, and Austria. Relief Committee chairmen are: Robert Hammon, Ebenezer, Bluffton; John Moser, First, Bluffton; Vernon Suter, Grace and Marvin Lehman, St. Johns both Pandora. Mrs. Gordon Bixel is general chairman of the joint committee. This canning project is one of many carried on in various parts of the United States.

—**First Church, Hutchinson, Kan.:** Our members, the D. J. Enns' had open house Oct. 16, as it was their 45th wedding anniversary. Many friends came to wish them God's blessing in their future married life. The Faithfufl Workers met Oct. 14, which was guest night. The husbands were invited for the dinner. Miss Miller, one of the teachers, gave a book review and a trio from the Bible Academy gave a fitting song. The Faithful Workers served a dinner for the Bethel College faculty, the money will go to the building fund. Marie Duerksen, missionary from India, was with us at our mission society Oct. 6. She gave a report of her work which was very interesting. The topic of a recent sermon by our pastor was "The Lord, Who Is in Advance." He ponited out how God meets every situation before we come to the point which looked so dangerous and fearful to us. When we have a burden to carry, if we go to Him in prayer, our Lord and Savior is right there and He carries the largest load for us. Men's Brotherhood meeting Sept. 6 was in charge of First Church of Christian, Moundridge. They showed slides of our mission work among the Indians in Oklahoma.—Mrs. J. H. Epp, Corr.

OUR SCHOOLS

(Continued from page 701)

lives acquiring knowledge, Mr. Brown stated, we need something more, we need wisdom. Wisdom is knowledge organized and applied in a practical way in life. He closed with the prayer that God might help us to acquire knowledge and the wisdom to apply it in our lives so that God may be pleased.

A recent week's chapel activities presented a program of varied activities. On Monday Kenneth Deckert spoke on "How to Study." Tuesday the Dramatics Class presented several skits. Wednesday Rev. Lester Hostetler was the speaker. He told of his experience this summer when he and Mrs. Hostetler took a camping trip to the different Indian Reservations of the Southwest. He emphasized the contributions which the Indian culture has made to American life. He also stressed the contributions which Christianity can make to the Indians and invited young people to spend a summer teaching vacation Bible school among Indians. He also suggested that the teacher-training students might consider teaching in a public or government school among the Indians and help along with the work of the mission churches in the area. On Thursday the academy freshmen presented a well rendered program for student chapel. Friday the Music Department played some Bach recordings including an organ number played by Albert Schweitzer the well-known missionary doctor.

The Rev. Henry Bartel, pastor of the Bethlehem Reform Church of Freeman, and Dr. Carl Krueger, president of Mission House College and Seminary of Plymouth, Wisconsin, visited on the Freeman campus last week. Mission House College is pleasantly remembered by the Freeman College Choir for the fine reception they were given there on their choir tour last spring.

President Ronald von Riesen, Dean Harold Gross, John Ewert, registrar of the college, and Gerhard Buhler, principal of the academy attended a secitonal meeting of the North Central Accrediting Association held on the campus of Augustana College. Some forty high schools and colleges from southeastern South Dakota participated. Among discussion leaders were: W. Marvin Kemp, state director of Vocational Guidance; Robert Johnson, secretary of the Greater South Dakota Association; John VanWhy of the University of South Dakota; and Collin Winston, educational director of N. A. M. Among pertinent topics discussed was a panel discussion concerning the articulation between the college and the high school.

MENNONITE BIBLICAL SEMINARY

The seminary makes a concerted effort to combine theory and practice in theological education. Each student is expected to earn a minimum of nine credit hours in the Practical Work Department before graduation. At the beginning of the year each student is assigned to his work in which he can earn a credit hour each quarter.

Rev. Andrew Shelly who is the director of the Practical Work Program has made assignments for students to work in six different types of work. Ten students are serving as Sunday school teachers in the three Mennonite churches in Chicago. Seven students teach in the weekday Bible schools. Four students serve in the capacity of supervising Sunday schools or supply preaching arrangements. Two of the students are active in visitation evangelism and church visitation, one in the tract and literature ministry, and three students assist in the St. James Community Survey. Two of the students serve in Student Pastorates. One student also serves in the area of Christian Journalism and reporting.

Rev. John T. Neufeld spent several hours at the office on Friday, Oct. 21. Rev. Neufeld has been away from the office for several months recovering from a heart attack which he suffered in August. We are glad to report that his condition is improving.

Into the Beyond

EMMIL WALTNER FRIESEN was born in Germany, August 23, 1889, and passed away at Vancouver General Hospital, October 7, 1955. Mr. Friesen came to Canada at the age of four. He later became a member of the Eigenheim Church, Rosthern, Sask. The family moved to Vancouver in 1946. He took an active part in the formation of the Vancouver Mennonite Mission and the building of its church. He leaves his wife, two daughters, and four sons.

To educate a man in mind and not in morals is to educate a menace to society. Theodore Roosevelt

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE BIBLICAL SEMINARY LIBRARY

Photo by H. Armstrong Roberts

A Family Thanksgiving Dinner

Lord, We Thank Thee

A. A. Lehman

The Western District Conference Report

Maynard Shelly

Volume 70 Number 45 November 15, 1955

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Nov. 27—Advent Sunday
Nov. 30-Dec. 5—Council of Boards, Newton, Kansas

THE MENNONITE

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Film Review

VILLAGE OF THE POOR, 16 *mm. Black and white or color, 28½ minutes. Rental black and white* $8.00; *Color* $12.00. *Produced by Broadcasting and Film Commission. Available from Religious Film Library,* 220 *W. Monroe, Chicago, Illinois.*

This film tells of three lives that were transformed in the *Village of the Poor* in India. This village was a Christian village motivated by Christian love.

The first life that was transformed is an Indian dancer, a girl who was dedicated to the Hindu God, Rama. She became sick with malaria and through the Christian native doctor she regained her health. Through her contacts there she became a Christian and becomes instrumental in helping others to become Christians.

The second life that was transformed is an illiterate farmer who was cheated by a moneylender. Through contact with this Christian village he was helped to start his life over again as a farmer and then also accepted Christ into his life.

The third life that was transformed is a young boy who was wandering about aimlessly because he had no place to go. The farmer mentioned above discovered him and brought him to the village and there he received a home and in time also accepted Christ as His Savior.

The film is exceptionally well done and shows in a very impressive way how the gospel of Christ is transforming lives in India. This film is produced to show the power of the gospel through missions and has no specific denominational emphasis. The reviewing committee was unanimous in its feeling that this film would meet a real need for general audiences. Persons from junior high on up would get more of the real message but it could well be used for a family night service.

Bible Readings

Holy Bible
Take Read
ABS

This year millions of Americans of all faiths will join in daily Bible reading from Thanksgiving to Christmas in the twelfth annual observance of Worldwide Bible Reading, sponsored by the American Bible Society.

The program, which began when a U. S. marine on Guadalcanal wrote his mother asking that the family join him in reading the same passages of Scripture each day, has spread in scope to the peoples of more than forty nations.

The readings are without note or comment, and one may use whatever version of the Bible he prefers.

Below are the readings for each day, in the theme of personal faith as selected by numerous people from many denominations.

NOVEMBER

24 Thanksgiving	Psalms 23:1-6
25	Psalms 46:1-11
26	Psalms 100:1-5
27 Sunday	Matthew 5:1-26
28	Matthew 5:27-48
29	Matthew 6:1-15
30	Matthew 6:16-34

DECEMBER

1	Matthew 7:1-29
2	Matthew 18:1-14
3	Matthew 18:15-35
4 Sunday	Matthew 22:1-22
5	Matthew 25:1-30
6	Matthew 25:31-46
7	Mark 12:18-44
8	Luke 7:31-50
9	Luke 14:1-14
10	Luke 14:15-35
11 Universal Bible Sunday	1 Corinthians 13:1-13
12	Luke 10:25-42
13	Luke 15:1-10
14	Luke 15:11-32
15	John 3:1-17
16	John 14:1-14
17	John 14:15-31
18 Sunday	Romans 8:14-39
19	Romans 12:1-21
20	1 John 4:1-21
21	Isaiah 9:2-7
22	Isaiah 11:1-9
23	Isaiah 53:1-12
24	John 1:1-18
25 Christmas	Matthew 2:1-11

Editorials

NOTE THE EVIDENCE

When John the Baptist, from the gloom of his prison cell, sent messengers to Jesus to inquire if He were really the Messiah, Jesus did not give a direct answer. Instead He told the messengers to return to John and tell him what they had "seen and heard." The evidence was so strong that mere words were unnecessary.

If people wish to know whether we are Christians, they do not need to depend on a "yes" or "no" answer—they have only to note the things they hear and see us do and say. It is the evidence of a life that counts, not merely whether we attend the First Church or not. It all confirms the old saying, "What you do speaks so loudly I cannot hear what you say."

The real evidence as to whether we are Christians—Christ's people—is shown in our daily living; the attitude we have toward our daily work; the way we think of and treat others; the concern we have for God's children and His work; the matters of conversation; the way we stand by and support the church; our home life with the family; in these ways we prove to the world whether we take our religion seriously or not. How convincing for God is our life and conduct?

"Create in me a clean heart, O God, and renew a right spirit within me; may the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord my strength and my redeemer."

PREPARING FOR THANKSGIVING

The editor anticipates the somewhat unusual experience to live through two official Thanksgiving Days this fall—the one in Canada on November 10, and the one in the "States" on November 24. In both cases the governments of two great countries request that we pause to give thanks to Almighty God for the blessings that have been ours through the year. If our governments consider such a day important how much more should the churches observe it in special ways.

Usually a good deal of preparation goes into a Thanksgiving vacation. That is, planning for travel and visits and meals. More preparation should go into the deeper life of gratitude; in remembering the comfort, guidance, love, and joy that our Heavenly Father has brought us. Remembering, too, the lessons He has been teaching us the past year; calling to mind His patient guidance, His loving forgiveness. We should remember also how much we owe to other people, the members of our immediate family, our friends, and neighbors, the people of our church.

Preparation for Thanksgiving should go deeper than merely planning a trip or a big meal. Where it includes a preparation of heart and soul we will be able to celebrate the day in a real spirit of gratitude. To thank well is to think deeply.

TO KNOW GOD'S WILL

The great desire of all true Christians is to be kept in the center of God's will. We recognize that God has a definite place for us and are deeply concerned that we may find this place, and there fit into God's plan. That He has a plan for everyone is certain. As Spurgeon once said, "God has no time to make nobodies." In His plan all are important. It is only as we ruin our lives in defiance of His plan that we become nobodies.

Starting with the assumption that God is more ready to reveal His will for our lives than we are to accept His plan, it is evident that we need to hold ourselves in readiness to hear His voice. He can speak to us in various ways: through the Bible, through circumstances, by means of our friends, or through deep inner convictions that will not be silenced. We need to be willing to do well the task at hand for this day with the conviction that, at the proper time, He will reveal the next step. Our difficulty often is that we become impatient and want to see the whole way ahead. But God usually does not lay before us the complete plans for the rest of our lives, He expects us to take one step at a time, in faith.

The promptings of the Holy Spirit should be quickly heeded. For the Spirit endeavors to lead us in the will of God. Prayer, and the quiet moments of devotion will help us hear His voice when He speaks.

But it is very important that our whole attitude be one of complete consecration to God and a full willingness to follow His leading wherever it may be. To such as earnestly seek to do His will, He will certainly make it plain in due time.

A PRINCESS DECIDES

The whole world had been watching to see how Princess Margaret of Great Britain would decide the important question of choosing between her feeling of love for a man and her obligation to royalty and the church. The Established Church, of which her sister the Queen is head, does not favor marriage with a divorced person. Almost twenty-two years ago, her uncle, then King Edward VIII, faced a similar choice. He abdicated the throne to marry a divorced woman. But Princess Margaret made her painful choice otherwise; she decided to stand by the teachings of the Church.

The Princess' decision is both hailed and lamented. Some severely blamed the Church and the church officials for being too strict; others feel she has made a great choice in upholding the high morality of the church's teaching. We believe her choice was dictated by her conscience, and has done much to hold high the moral standards of the church. To sacrifice one's love for another because of a greater loyalty to the church and its teachings should bring its rewards, greater than its pains. Such a choice is not easy, but it has great consequences.

Spiritual Opportunities in College

CONNIE DILLER*

During a Sunday afternoon retreat for freshmen at Bluffton College this fall, four of the new students shared their thoughts on the subject, "What I Hope to Receive from College." The desire for spiritual growth was high on most of their lists.

For the many students like those freshmen, who are sincere in wanting to develop a firmer Christian faith, college furnishes plentiful opportunities. It would be hard to ignore the fact that during college a person holds perhaps the greatest chance he will ever have to become acquainted with spiritual realities and to develop a strong faith.

College years are times of decision. Whether it is consciously or unconsciously, the college student either walks more closely with Christ or drifts farther away from Him every year.

Unfortunately, a great number of students don't realize this until they have come to the end of their college life. It often seems much more important to fulfill academic and social obligations than to keep from "backsliding" in spiritual growth.

What causes this failure to recognize the importance of growing in the Christian faith? One reason might be that people run into difficulties sooner when they neglect academic and social responsibilities than when they ignore the spiritual side of life.

Another explanation for this lack of awareness might be that spiritual truths do not actually seem real to many people. The depth of a college student's religious life is determined mainly by whether he has a basis for believing in God. Usually a person is unable to get a glimpse of the true spiritual realities until the love and power of God have entered his heart and become the foundation for his faith.

How, then, does a college provide the individual with a chance to know God better? Part of the answer to this question can be found in looking at the nature of college life. For example, almost every student is acquainted with the perpetual "bull sessions" which are an indication of the constant thinking done by students on all sorts of subjects. This type of atmosphere provides a golden opportunity for personal study about Christianity and sharing of Christian experiences.

Another way in which the college gives a person a good chance to grow in Christianity is in the organized religious activities. Christian Associations affiliated with the YMCA and YWCA are present in many colleges. Through these, the students are able to participate in a world-wide program of Christian co-operation. At larger colleges and universities, denominational foundations are established to meet the spiritual needs of the student. Daily chapel services, organized prayer meetings, and special religious emphasis weeks are important contributions of church-affiliated colleges.

Whether they realize it or not, college students are in an excellent position to discover the spiritual truths and to build a firm Christian belief. It would probably be wise for a student to realize that the unique spiritual opportunity to be found in college life knocks but once.

A Saturday Nightmare

MRS. LEROY WEIDNER

"Hello. Is your husband there?" "Just a minute please." This was the third call in an hour that had begun this very day. They had all ended the same way too.

The call from the teacher of the young people's class had been first. He and his wife had decided to spend Saturday with friends in the mountains. When evening came, the wonderful autumn weather and the friends' importunity persuaded them to stay and spend Sunday revelling in the splendor of God's wonderful world. 'Would my husband please teach his class tomorrow?' 'Yes, of course he would.' He replaced the receiver with a groan. He had just returned home from a day's work. Tired and dirty, he had planned a quick shower and a little session with the children before their bedtime. Then he would set up his program for the Sunday school worship service and perhaps give his wife a hand with last minute preparations for Sunday dinner when they would entertain the visiting minister and his family, and finally to bed. Now, added to this, there was a Sunday school lesson to prepare. Also, the uncomfortable guilt feeling that he would be presenting an inadequately prepared lesson to a group of young people who needed to be challenged to live useful Christian lives.

While he was in the shower, the telephone began its insistent ringing again. The teacher in the beginners' class had come down with a severe cold. "Could my husband find a substitute please?" He was sure he could. "Thank you for calling." A hurried call to a regular substitute took care of this emergency.

The final worried call from the husband of the superintendent of the children's department was more involved. The teacher of the junior class was sick. His wife had planned to substitute. Now she was in bed feeling very miserable herself. What could be done? My husband assured his caller that everything would work out all right. He felt very little of the confidence he was trying to impart. After

(Continued on page 720)

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*Student, Bluffton College

Lord, We Thank Thee

A. A. LEHMAN

Lord—for Thy love beyond compare
And for Thy constant tender care—,
For keeping watch o'er us alway
Where'er we were by night or day,
For Thy so strong protecting arm
Which shielded us from every harm,
For knowing Thou wast always near
As we lived through this passing year—
We thank Thee.

Lord—for the seasons of the year—
The spring, the summer, fall, now here,
For winter which ere long will come,
When we may rest, if work is done,
For sunshine and for weather, fair,
A token of Thy loving care,
For rain in season to prevail—
Thou'st said all these shall never fail—
We thank Thee.

For hay and oats, and wheat and corn
From fields, now garnered in the barn,
For apples, cherries, peaches, pears,
That luscious fruit the orchard bears,
For all the crops from garden plots
Now stored away in cans and pots,
For all these blessings rich and good
Which come from Thee our loving Lord—
We thank Thee.

For a good home where we may dwell
And live with those we love so well—
For children—sons and daughters, dear,
Whose presence always brings us cheer,
For friends, who love and kindness show
Where'er we meet them, as we go,
For all this friendly attitude
Inspired by Thee, our blessed Lord—
We thank Thee.

But most of all we thank Thee, Lord
For spiritual blessings. Thy holy Word,
It serves us as our guide each day;
It tells us trust in Thee always;
Reminds us Thou art ever near,
And trusting Thee we need not fear.
It promises Thy spirit's power
Shall be with us each day, each hour—
We thank Thee.

Lord, grant that this Thanksgiving Day
We may bow reverently—to pray;
Acknowledging Thy grace and love,
Praise Thee for blessings from above.
For temporal, spiritual blessings, we
So helpless creatures, look to Thee.
Again this year Thou'st granted both,
Supplied our needs as Thou always dost.
We thank Thee.

The bounties we've received from Heaven
From our good Lord, so freely given,
Were not designed for selfish use.
These gifts we dare not to abuse.
But we must share the gifts with others;
Help helpless neighbors, needy brothers.
This done in love, the God-planned way,
He knows we mean it, when we say—
We thank Thee.

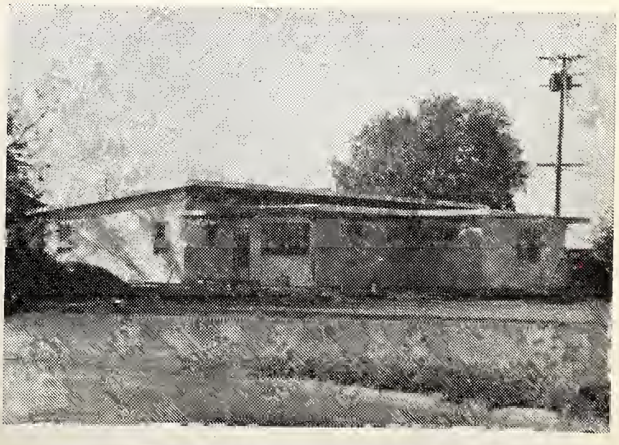
Grant, then, O God, that we may see
That Thou hast blessed us, so that we
In turn may help the ones in need,
And prove to them a friend indeed.
Help us to share Thy blessed gift
And give the needy souls a lift.
May we assist them so that they
Find cause to sing their joyful lay—
And thank Thee.

Relief Center Building Dedication

Dedication services for the new MCC Relief Center building recently constructed at North Newton were held Sunday afternoon, Nov. 6. The first portion of the program was held at Memorial Hall, North Newton, Kan. Robert Kreider, former director of MCC Relief in Europe and presently dean of Bluffton College, Ohio, gave the dedicatory address. Following the dedicatory address the group moved to the new building for the remaining dedication ceremonies.

This new building will be used as a clothing center and cutting room for garments to be sewed for relief and missions. The round-top building formerly used as clothing center will meet an urgent need for taking care of canned foods.

On Nov. 5 an MCC workers' reunion was also held. In the afternoon the new relief center was open to visitors and the German art prints were on exhibit. A potluck supper was served in the basement of the First Mennonite Church at Newton, followed by an evening program.



The new Relief Center Building, North Newton, Kansas

Taichung Babies Home

MRS. GLEN GRABER

The Babies Home in Taichung, Formosa, continues to be a busy and active place. There are at present fifty little ones in the home and it is very interesting to watch them grow and develop. The home was opened two and one-half years ago and has a capacity for fifty small children. The home was filled eighteen months after it was opened and has continued to be full until the present time. Now there is a waiting list of children that would like to be taken into the home.

There are five amahs who care for the children. They have been trained to give them the proper physical care and also the love and affection necessary to a child's growth and development. Naturally the children grow very attached to their amah as she is their mother. Each age group of children are together and one amah is assigned to them. Other workers may come in and help her with the children but the actual care of the children is her responsibility. Besides the amahs there are two cooks, two laundry ladies, a matron, and a gardener. These eleven workers make up the staff for the home. They are dependable and reliable workers who are working here because they feel they can make a real contribution as they serve in the name of Christ.

Ages of the children vary from newborn babies until five years of age. When they reach five years of age they are given a party and are sent to the CCF Orphanage, also in Taichung, for older children. The children taken into the homes are foundlings, some we do not know anything about their backgrounds, and we have even had to give them names.

Others are complete orphans while others are from broken homes where neither parent will accept the responsibility for the child. We also have some who are not wanted in the home because of superstitious beliefs, an example of this is twins. They are not wanted because people believe they will bring bad luck and a member of the family will die. When they are born in heathen homes like this, especially if both children are girls, one or both of them are just left to die.

With smaller children coming into the home the problem is sickness. They are often very tiny when they are born and from birth many of them never receive the proper care and food. This is either due to ignorance, poverty, or neglect. As a result of this they come to us undernourished and weak. When a child is received in this condition proper feedings are very important. As their physical condition improves these children usually adjust to life in the home very well. Children over eighteen months or two years are usually not taken into the home but they are accepted if they are needy cases. At present there are several who have entered the home when they were about three years of age. These are from broken homes and the adjustment they have to make is more difficult and often it takes them several weeks before they can relax and feel like this is their home. They are withdrawn and do not trust anyone. Usually this can be overcome by special attention and making them feel they are a part of the family.

The older children all attend a nursery school. This is held daily and it helps all of them to talk sooner and makes them used to other children. Other than Sunday school this is the only contact they have with outside children and we feel it is a valuable contact. They all enjoy going and in the morning they dress quickly and eat their breakfast so they can go early to play.

Please pray for the little ones in this home. The responsibility is a big one and those in charge need your prayers. Also pray for the workers, that they may continue to give the children the love, care, and affection which is so necessary in their lives. This work is your work also.

Report from Hotevilla

When from our yard near the outskirts of Bacabi, one can see crowds of people looking down into a Kiva (a Hopi underground place of worship and ceremony) and knows that there must be many participants inside; when one compares this number with the few who come to our Christian services, it is natural to be somewhat discouraged. Yet we know that they are in heathen darkness and that we have the light. We are also aware that the god of this world has blinded them who are lost.

There are not only discouragements, however, but reasons to praise God. Practically all of our mission school pupils come to school regularly and are cooperative. Daily they hear the Word and God has promised: "So shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This does not mean that attendance at our school or our services will guarantee that the pupil will accept Christ. Some do become Christians as a result of influences at school, vacation Bible school, Sunday school, or church services; others will later, even though it may take years. There will always be those, however, who continue to reject our Savior. This is because God has given to all the privilege to decide for or against Him. Concerning those who decide for Him, there is joy in heaven before the angels of God. Concerning those who continue to reject there must be sadness in the heart of the One who wept over Jerusalem and had occasion to exclaim: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. . . ."

For those who accept Jesus as Savior and Lord

(Continued on page 720)

FROM

Board of Christian Service

Berne Peace and Service Committee

Because both the relief and nonresistant concerns grow out of Christian love, the Berne, Indiana, congregation has found it advisable to combine these two emphases in one committee on Peace and Service. This combined area now includes the disaster work, bringing fresh-air children from Chicago (as they did this summer) and assisting promotion of Voluntary Service and various 1-W and peace concerns. One member of the committee is the Peace and Service representative who receives literature from Newton, Akron, and Washington to keep him informed and able to assist the pastor in peace and Voluntary Service counseling.

Peace and Service Representatives in Congregations

When this present draft law in the U. S. went into effect several years ago many General Conference congregations appointed a Peace and Service representative. This was to be a lay person to assist the pastor in peace counseling and in general to be informed and helpful in the congregation on Voluntary Service as well as peace education.

To date at least seventy-five congregations in the U. S. and Canada have such a lay representative. Although these have generally been men, the second lady to be appointed just recently was Mrs. D. C. Ewert at the First Mennonite Church in Hillsboro.

Congregations who have existing peace committees (active or inactive) are encouraged to designate one of their number for these various mailings of information from the General Conference, MCC, and the National Service Board. Send the name to the Board of Christian Service office in Newton.

Congregations not yet organized with a Peace Committee, or a Peace and Service Committee, should consider appointing a Peace and Service representative. If interested write the Board of Christian Service or your district peace committee members for more information.

Migrant Work in California

Sunday school and church work are recent developments in the MCC sponsored service projects among migrant camps in the Coalinga, California, area. In addition to Voluntary Service workers, who assist in the recreational and welfare projects, Mennonite churches in the Reedley area, as well as other church groups, have been promoting the mission interests in the migrant camps. Through the Board of Christian Service the Women's Missionary Association of the General Conference contributes $60-$120 a month, which is about one-fifth of the total California migrant budget.

Kind words can never die, but lacking kind deeds, they may sound very sickly. —John F. Cowen

Flashes of Thought

Harmony Indeed

Walter Gering

I could hardly believe my ears; was this what I had looked forward to with such anticipation? Could it be that this was music? For weeks I had been looking forward to this occasion. Having been privileged to come to the city for several weeks of study it was but natural that there should be points of interest to be visited. Museums, churches, and other activities were on the list. Not the least of these was the desire to attend one of the summer evening concerts given for the public in the city park. The announcement in the paper had been most encouraging.

But this jumble of discord was surely not music. One by one the musicians had come into the band shell; I can still feel the effect of those moments. The orchestra was composed of accomplished musicians, men who had devoted their lives to the profession of music. For weeks they had labored hard to prepare for these evening concerts. Yet as they took their places upon the stage, picked up their instruments and began to play there was discord. It seemed as though all the sounds of the universe had been let loose in a single moment. It was not music; it was a jumble of notes coming from the strings, the reeds, horns, and drums. The longer it continued the more distracting it became. It was as though every instrument was trying to outdo the other. Was this what I had come to hear with such anticipation?

Then suddenly there strode across the stage from out of the background a solitary man. Pausing at the center of the stage he faced the orchestra; for a moment he lifted his hands—there was a deathly silence. Then with the downstroke of those hands there poured out of that band shell music that thrilled the hearts of those who had come to listen. For over an hour I sat and listened to some of the finest of the world's music.

So it is in life. It seems as though everything is disharmony and discord. There does not seem to be any underlying melody which can be heard throughout the journey; just a confusion of sound. Then the Master appears; at the center with uplifted hands He cries out: "Peace, be still." And there comes a sudden calm; discord becomes heavenly music.

LORD, MAKE THESE DISCORDS
MELODIES OF BEAUTY

That church service is a failure from which people go out thinking about the minister and forgetting about God.

Western District Conferen

MA

Delegates of the Western District Conference met in Beatrice, Nebraska, October 18 to 21 to choose their officers for the coming year and to approve an expanding program of church work. Inspirational programs and periods of Bible study interspersed the business sessions.

The 296 delegates chose Roland Goering, Halstead, Kansas, to be their president for the coming year replacing Arnold Epp, Newton, Kansas; who has been the district's able president for the past three years. Reports given at the session indicated that during the past year the 66 churches of the conference had contributed $32,304.00 for the support of district causes. The total stewardship of the Conference approached $888,000.00 including contributions for all causes; a per capita giving of slightly more than $65.00. With a total membership of 13,637 in its churches in Kansas, Oklahoma, Nebraska, Colorado, and Mexico the Western District indicated a net gain of 167 members for 1954.

Other officers elected to serve for the coming year included Harris Waltner, Moundridge, Kansas, as vice-president replacing William Unrau, Deer Creek, Oklahoma. Elected as secretary was Waldo Kaufman, Hydro, Oklahoma, replacing Harold Buller, North Newton, Kansas. Henry Hege, Geary, Oklahoma, was elected to the Program Committee.

At the close of the sessions held in Beatrice's Municipal Auditorium the delegate body adopted a budget of $38,500.00. This budget includes $5,500.00 for the district's youth organization.

Conference Field Worker

Much of the district's work is administered through the office of the conference field worker. Serving in this capacity is W. F. Unruh, who reported that he had given assistance to the Home Mission and Education Committees and young people's organization. He has concentrated in the area of strengthening the leadership of the churches through a number of meetings held in various congregations. One type of meeting which was held in 28 congregations was a panel type program in which conference leaders discussed the trends, attitudes, disciplines, and the great affirmations of the Mennonite Church. Unruh also gave special assistance in co-ordinating the Udall-Blackwell tornado disaster service.

Home Missions

The conference resolved to enlarge the scope of its Home Missions Committee's work by assigning it the task of establishing congregations not only for Mennonites who have migrated to other cities or regions but to establish "new churches in areas which need them."

The Home Missions Committee supports eight churches most of which have membership under 100. The committee has been sponsoring extension work in Wichita in an underprivileged section and also among American Indians there. A survey was made for the committee in Oklahoma City to determine the future of a possible church there. The committee has been contributing $50 a month for the 1-W spiritual ministry at Topeka, Kansas. Re-elected to the Home Missions Committee was Ben Rahn, Inman, Kansas, and elected to a new term was Arnold Epp.

Revolving Fund

Unique among the districts of the General Conference is the Western District's revolving church building fund which has helped a number of congregations in their building programs. Its current fund indicates that it has loaned approximately $24,000.00 to seven churches who are building or have built new structures. The delegates elected to the Board of Trustees which has charge of this fund were Carl Claassen, Beatrice, Nebraska; and re-elected J. A. Heidebrecht, Newton; and Dale Stucky, Wichita.

Charitable Institutions

In addition to hearing reports from its Deaconess Committee and Charity Committee the delegates also

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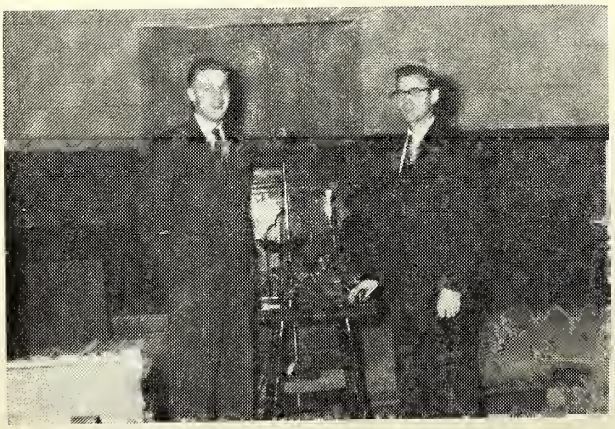
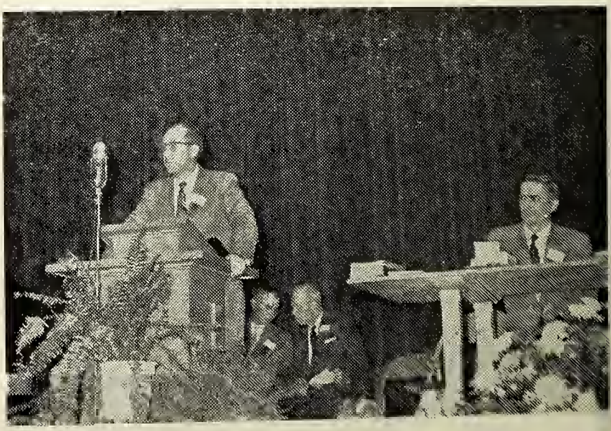
*Asst. Ex. Sec., Board of Education and Publication; Associate Editor



Host Pastors; Ralph Weber, Beatrice Church and Jacob T. Friesen, First Church



Arnold Epp, presiding; Harold Buller, secretary

Meets in Beatrice, Nebraska

LLY*

heard reports from the three charitable institutions within the district. These include the Bethel Deaconess Hospital and Home for the Aged, Newton; the Bethesda Hospital and Home, Goessel, Kansas; and the Mennonite Deaconess Home and Hospital, Beatrice, Nebraska. These hospitals served over 5,000 patients during 1954. Jacob T. Friesen, Beatrice, was elected to the Deaconess Committee and Curt Boese, Walton, Kansas, was elected to the Charity Committee.

Education Committee

Covering a wide scope of activity the Education Committee reported that it had sponsored a peace retreat during the year and five Vacation Bible School Workshops. It had also sponsored study conferences on two problems: "The Mentally Retarded Child" and "The Christian in Business." Using a similar approach the committee also plans to study special problems facing the farmer, problems of education and philosophy, and Mennonite academies.

Operating under the Education Committee is the Western District Loan Library of which Mrs. P. S. Goertz is the librarian. A total of 2,959 books were loaned to 291 borrowers last year.

Coming within the scope of this committee's work is the Oklahoma Young People's Retreat, the Western District Retreat, Camp Mennoscah, the Young People's Christian Endeavor Fellowship, the Western District Sunday School Convention, the Oklahoma Minister's Convention, the Oklahoma Bible Academy, Berean Bible Academy, and Bethel College.

In reporting for Bethel College, D. C. Wedel suggested that the conference officers arrange for a conference at which the ministers of the Western District Conference and representatives from the college share their insights as to how to secure more candidates for the ministry. Elected to the Education Committee were O'Ray Graber, Buhler, Kansas, and August Schmidt, Canton, Oklahoma. Re-elected was Waldo O. Schmidt, Goessel, Kansas.

The conference nominated Arnold Funk, Hillsboro, and Victor Sawatzky, Pawnee Rock, for the vacancy on the Board of Trustees of Bethel College. One of these will be chosen by the college corporation for this office.

Peace Committee

Reporting on its work in peace education and in the 1-W ministry was the Peace Committee. This committee sent two delegations to Washington to witness for the conference against Universal Military Training. It sponsored a regular program of visitation to men in 1-W service. Because its program of activity has been enlarged the committee suggested that its name be changed to the Peace and Service Committee. Elected to the Peace Committee was William Unrau, Deer Creek, Oklahoma. Re-elected were Albert Gaeddert, Inman, Kansas, and Elbert Koontz, Hillsboro, Kansas.

Other Committees; Auxiliaries

Among the conference's newer committees are the Historical Committee and Ordination Credentials Committee. The Historical Committee has assembled church bulletins and materials from the various congregations. It proposes to establish markers at the sites of the Mennonite Seminary, Halstead; and the Immigrant Houses at Alexanderwohl. Re-elected to the Historical Committee was Anton Richert, Wichita, Kansas. The Ordination Credentials Committee was appointed last February and was voted to continue its service for another year. The purpose of the committee is to provide counsel in the processing and evaluation of ordination credentials.

The four auxiliaries of the Western District Conference met during the week. Meeting on Tuesday was the Western District Minister's Conference which held a discussion on the subject of evangelism with Andrew R. Shelly, Chicago, Illinois, as guest speaker. The Mennonite Men met on the same day with Russell L. Mast who spoke on "Every Layman in the Ministry" and "Keeping Sane in a Mad World." Mrs. Andrew R. Shelly, Mrs. Walter H. Dyck, and Willard

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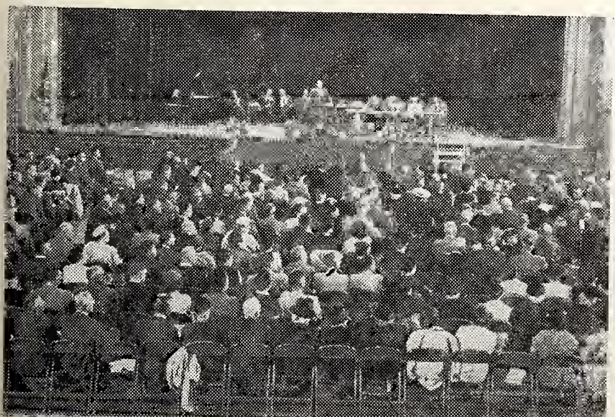


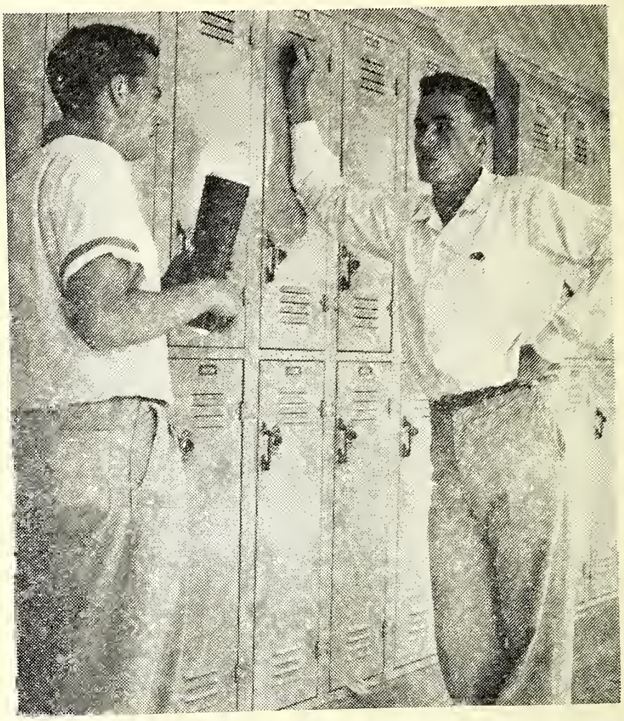
Western District Conference in session

Frank C. Peters, pres. Tabor College, guest speaker; Arnold Epp, seated

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Props for School Problems



—Photo by Phil Palmer from Monkmeyer

Here you are in school. What will you make out of it?

You are not free from temptations. At no age is anyone free from temptation; but perhaps the ratio of temptation is more out of proportion at the high school age level than at any other age.

How does one follow Christ in school? Does it mean that one gives up some things? Does it mean one cannot take part in some activities? Does it mean one needs to stand alone or even stick out as a sore thumb?

Is there guidance we can get from the Bible that would help us in these questions? I believe there is. There are certainly some helpful guides in the Bible, which we can use as props to hold us up in the face of the problems that we meet. They can give us strength to stand for the things we know are right.

May I direct you to the Apostle Paul. He writes two letters to Timothy, who apparently was quite young. His chronological age we are not told, but we know from the way Paul writes that Timothy lacked experience and did not have full maturity. Let me suggest a few pointers.

Someone Remembers

In the first place Paul says, "I remember you in my prayers." Here is an older person much interested in the younger; so much interested in him that he prayed for him. Doesn't that tell a lot? It helped Timothy to know that a man like Paul was remembering him in his prayers. Don't you suppose that even helped to guide Timothy?

ALBERT M. GAEDDERT

Pastor, Hoffnungsau Mennonite Church, Inman, Kansas

Somebody is also remembering you in prayer. I am confident your parents are remembering you in their prayers. Among their prayers for you will likely be a prayer that God may keep you. They pray that when you are tempted that you will not yield to temptation, but that you will have the courage to stand up for your convictions and say "no" when "no" needs to be said.

They also ask God that He would lead you through the days of your school experience so that you will find your rightful place in life's work. They want you to be among those who decide to make something out of themselves. They won't prescribe to God what you shall be. Whether you will be a lawyer, a doctor, a minister, a nurse, a farmer, or a housewife, their prayer will be that whatever you choose you may do that work faithfully and well, and as unto God.

Besides your parents others are praying for you. I know your Sunday school teachers are. They know you well and they are extremely interested in having you become a person who will say with Joshua, "Choose you this day whom you will serve . . . but as for me and my house, we will serve the Lord."

Did you ever suspect that your girl friend (or boy friend) may also be praying for you? For someday she is interested in having a mate whose life will count for the church and for the Christian cause in God's kingdom.

We can't mention all who may be praying for you but don't think that your minister isn't. He has a real joy in watching his young people not only make their decisions for Christ but make a real contribution to some community by putting their talents to work in real discipleship fashion.

You Have It in You

Paul says another thing to Timothy, "I often think of that genuine faith of yours—a faith that first appeared in your grandmother Lois, then in Eunice, your mother; and is now, I am convinced, in you as well." (Phillips)

You also have had a mother and grandmothers, or parents and grandparents who had faith in Christ; and that is good. Let us never minimize the importance of our Christian heritage. But Paul brings out the fact here that this must become our own personal faith; the result of our own personal decision and commitment. Your parents can't give you that. They can't even will it to you in their last will and testament.

No, that is something that you must decide. Whether He will become your Redeemer and your Lord to whom you commit your soul, mind, strength, and all is up to you.

That's your decision; but let me warn you that it is a matter not only of this life, and what you do with it, but a matter of all eternity. Do not ever take this decision lightly, nor feel you can let it ride.

Paul was confident that Timothy had made this faith his very own. You ought also to make your parents, your minister, your Sunday school teacher, and your schoolteacher confident that this faith is yours.

The Inner Fire

Then Paul says a third thing. "Stir up that inner fire which God gave you at your ordination." (Phillips) Paul knew Timothy had it, but apparently Timothy let it fall asleep. Sometimes he just didn't do much with all the gifts he had.

Well, you too have that inner life. Another translation calls it the gift of God within you. Now Paul had already ordained Timothy. While no one probably has ordained you, yet God may be laying hands on you during this very time of your life when you are in school, and saying to you:

"Rekindle that gift within you! I want to use you! You have a gift and you have talent. What will you do with them?"

Here you are in school. What will you make out of it?

PENCIL POINTS

MORE OIL, PLEASE

Railroad men tell about the track superintendent in Philadelphia[1] who hired a new worker one day and gave him an oil can with the instructions, "Go down the tracks and oil the switches on the way."

When the hand failed to return at the end of the day, the superintendent concluded that his employee had walked off the job. Several days later the telephone rang, and the voice at the other end said, "What do I do now? I'm out here in Pittsburgh[2] and my oil can's empty."

(If subjected to textual criticism it may be found that the original story had the man calling from Paoli,[3] which may prove that though a little oil may go a long way, the human mind can be stretched even further.)

The predicament of the oiler is identical to the situation in which our missionaries, relief workers, writers, and other church workers find themselves at this time. In this case our conference of churches has sent them up the long track with a little bit of oil to do a big job. And it has been a job thoroughly done.

When I see the work that has been done, I have no difficulty believing the miracle of the loaves and the fishes. The same Lord performs in our day the miracle of the dimes and five-dollar bills feeding the hungry stomachs and souls all around the world. Note that Christ used *something* instead of *nothing* to feed the hungry. Granted that He could have banqueted the five thousand without the use of human resources, yet He saw fit to use the loaves and fishes, small and insignificant though they were.

But when you're up the track with all the loaves and fishes, and almost all the fragments used up, or in this situation, with your oil can empty, what then? That's what it means when the Conference budget is unmet.

Instead of suggesting that less work be done, people make proposals that more should be done. At least that is the implication when words like these are heard, "Of course, we take offerings for the Mission to Mars, because the Mennonite church has no missionaries up there." Or, "We use the Monday school monthlies from Miami because our Con-

(Continued on page 716)

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[1] For a better understanding of this anecdote people in Kansas may substitute "Newton" here. (Persons in other localities may write to someone they know in Pennsylvania or Kansas. If you are the one person on the North or South continent who has no friend or relative in either of the above states, you may write to me, and I'll send a diagram. Please enclose a self-addressed, stamped envelope.)

[2] Kansas City

[3] Walton

JANZEN SCHOOL FULL*

Many young people who have left Janzen Memorial School are doing good service for the Lord. While they were with us they buckled down to the discipline of study, fellowship, worship, and play. This was the Lord's will for them.

Enrollment at Janzen School, Jagdeeshpur, India, has gone past the 280 mark. Thus it is thirty more than last year, and fifty more than two years ago. This means that our resources are taxed that much more. To provide shop work for fifty more, to provide room space for fifty more, fifty more desks and seats, and to have a watchful eye over that many more is our extra challenge. The hostels never have had so many in them. The upsurge amongst Christians is greater than among non-Christians.

I personally cannot rest if the school is giving only mental, physical, and social nurture. The matter of confronting every boy and girl with the high calling of God through Christ Jesus is our constant concern. This is done in a number of ways, conditioned by many factors. The series of meetings conducted by Brother Hess from August 28 to September 4 was one of the ways used to help in these matters. Boys who feel specially called to the work of Christian pastor or evangelist are given every encouragement.

There is a silent and very potent influence going out from the school and its total program in many avenues of life; in the economic, in the moral, and religious, in the whole concept of life as service. We are deeply grateful to the Board of Missions, to the Government of India, to the parents, for their continued support. "For God and country" is our ever reiterated slogan.

Some English author has likened youth to a frisky colt in pasture. It runs hither and yon, at times dashes against the wall at the far side of the pasture, perchance stubs its nose. It tends to go out of bounds instead of staying by its main task of taking in pasture. There come times in the work of an institution with young people where here and there a few tend to run out of bounds, stub the moral conscience as well as their own. That is work with youth, whether in school, or camp, or home. Blessed is the youth who learns to bear this yoke during his formative years.

S. T. Moyer

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*Here are excerpts from a report from S. T. Moyer, principal of our Mission High School in Jagdeeshpur, India. The students he speaks of are almost all Christians. Kindly note also that the school tries to meet the WHOLE of the life of the students; intellectual, physical, and spiritual. The Moyers will come home on furlough in 1956, and it is hoped that the Lubin Jantzens will get back to India for school work.

John Thiessen

Beware of despairing about yourself; you are commanded to put your trust in God and not in yourself.
Augustine

THE BREAKING HAMMER

Would Jeremiah have lived in the twentieth century he perhaps would say: "The Word of God is dynamite or atomic power."

Of this undiminished, overwhelming power of God's Word I have been convinced anew. This Word even today breaks up rocks. Seeing in Bible school the clear results of the influence of God's Word I think of the many hard problems our churches are facing.

I shall mention only one problem: the biblical concept of the church. At times when I hear brethren speak of church problems I feel like whispering into their ears: "If only you knew your Bible better, you could not speak this way."

Many of our resolutions at conferences would have been different had our members received thorough and biblical spiritual instruction. But this cannot be accomplished in a few hours. Either we make available to our members a thorough schooling in Bible or we shall increasingly deviate from biblical lines.

The darkness and confusion of our time are growing more and more depressing. Will our churches withstand the storm? Only if they stick to the Word of God unwaveringly. But for this they will have to work intensively and soberly in order to learn to know this hammer that breaketh up the rock and to yield to its influence.

S. Gerber

Instructor, European Mennonite Bible School, Basel

MORE OIL, PLEASE

(Continued from page 715)

ference hasn't gotten around to producing that kind of material yet."

But it is a little difficult to see how the work can be enlarged when after looking at the conference stewardship chart we find, "No oil."

The instructions of our conference churches to their workers to win more souls, train more leaders, save more lives, and produce more materials are worthy ones. And the Conference has given of its resources but the supply of resources has not measured up to the vision. To curtail resources now is to treat our workers as the Egyptians treated the Israelite brickmakers when they held back on the straw supply.

The point of this is that we need a little bit more oil (straw, loaves, or fishes) for the General Conference; to be specific about $336,445.00 before December 31. And if you would like to catch the branch lines and sidings along the way, a little extra will help.

Maynard Shelly

Our Schools

BETHEL COLLEGE

A personally conducted tour of Brazil via an all-color motion picture and the fascinating word description by Karl Robinson is in store for those attending the first of the current Bethel College Memorial Hall Series on November 18. This true-to-life story of our largest southern neighbor will bring you to Sao Paulo, modern Brazil's North American counterpart; Rio de Janeiro, the Federal Capitol; Ouro Preto, the old colonial Brazil; Manaus, Amazon jungle city; Bahia, where African influence is expressed in costumes and dances.

The varied culture, industry and people of this great land are included in Robinson's presentation. The romance of coffee, rubber, Brazil nuts and the vast cattle industry are all vividly brought to life.

Karl Robinson with his all-color motion picture of Brazil is the first of a series of five programs scheduled for this season in Bethel's Memorial Hall. All programs begin promptly at 8 p.m.

A twelve by sixteen foot movie projection screen has been purchased for the stage of the O. Jolliffe Auditorium in Memorial Hall. It will be installed in time for the first Memorial Hall Series presentation. Karl Robinson's all-color motion picture and lecture on Brazil. The screen, made possible by friends of the college, will also be used for college and community film nights.

Word has come from Wells College, Aurora, N. Y., that Dr. Robert L. Gering, formerly chairman of the natural science division and associate professor of biological sciences at Bethel, has written a non-technical book entitled, "Pet Genetics."

A 32-page booklet by Dr. Gering, titled "Introduction to Pet Genetics," has already been published by All-Pet Books, Inc., of Fond du Lac, Wisconsin, which will also publish his more comprehensive book on "Pet Genetics," early in 1956.

The date book of Pres. D. C. Wedel indicates a busy month. On Oct. 17-18 he attended the inauguration of David A. Zook as president of Kansas Wesleyan University, representing the Kansas Council of Church-Related Colleges. On Oct. 20-21, he attended the Western District Conference at Beatrice, Nebraska. On Sunday, Oct. 23, he spoke at Prairie View Hospital and from Oct. 24 to 27 he participated in solicitation efforts of the Kansas Foundation of Private Colleges. The week of Oct. 30 to Nov. 4 he presented a series of sermons on "Jesus' Teaching on Forgiveness" at the Hanston Mennonite Church, Hanston, Kansas.

BLUFFTON COLLEGE

In addition to the annual Bible Lectures to be held November 13 to 18 with Dr. George M. Gibson, Professor of Preaching, McCormick Theological Seminary, as speaker, the campus will be the scene of the annual Ministers' Conference and Women's Conference of the Middle, Central, and Eastern districts on November 16 and 17. Featured speakers at the Ministers' Conference will be Paul Erb, editor of the *Gospel Herald,* Dr. Gibson, and Rev. Ward Shelly, pastor of the Bethel Mennonite Church, Lancaster, Pa.

The semiannual meeting of the Board of Trustees of Bluffton will take place on campus, November 15.

A new book by Dr. J. S. Schultz, professor of teacher education, was recently published by the MCC headquarters at Akron, Pa. "Evaluation of the 1-W Program" is the title of this 71 page book which summarizes research which Dr. Schultz conducted at the MCC headquarters last year.

Seven senior students were recently selected to be represented in the book "Who's Who Among Students in American Universities and Colleges" for 1955-56. Selection for this honor is made through nominations by the student council and election of the faculty. The students selected are: James Bishop from Souderton, Pa.; John Basinger, Mountain Lake, Minn.; Helen Neufeld, Chicago, Ill.; Diane Lora, Lima, Ohio; Reldon Schirch, Chenoa, Ill.; Joseph Smucker, Goshen, Ind.; and William Simmons, Dayton, Ohio.

CANADIAN MENNONITE BIBLE COLLEGE

Our "Christian Life Week" was one of special significance for the C. M. B. C. students, Dr. J. J. Thiessen was the guest speaker. Besides conducting the morning chapel services, he had personal consultations with many of the students. In a series of three chapel messages Rev. Thiessen exhorted the students with James 1:5-8 to seek wisdom from God who gives liberally to all who ask—wisdom to correctly evaluate life, to choose one's calling and to make all decisions as God wills. He also emphasized Paul's exhortation in Phil. 1:27-29 to walk worthy of the gospel of Jesus Christ, with one mind striving together for the faith of the gospel.

Peter Klassen in the student chapel service October 20, brought a very fitting message entitled: "Drawing Closer to God through Personal Devotions."

Recently we were favored with a visit from a member of the Dutch Mennonite Peace Group, Mr. Van Gilse of Heerewegen, Holland. He briefly outlined the history of those members of our faith who have through the centuries remained in Holland. He also informed us about the formation and work of the group which has been recently organized within their conference, the "Peace Group."

FREEMAN JUNIOR COLLEGE

The Men's Chorus from the South Church presented a concert of sacred music in Chapel, Oct. 25. The group is directed by Richard H. Graber. Both the director and all of the members of the chorus are either former or present students of Freeman College.

President Ronald von Riesen attended the meeting of the Mennonite Seminary Board held in Chicago, October 25 and 26.

Professor Orlando Goering and the college Sociology class took a field trip to Sioux City, Oct. 21,

(Continued on page 719)

MCC *news & notes*

RELIEF IN BERLIN

Menno-Hiem, the Mennonite Central Committee center in Berlin which ministers particularly to East Zone Mennonites, reports giving food or clothing or both to 64 people during September.

The Berlin Mennonite Church invites Mennonites living in the East Zone to come to Menno-Heim for a week end of Christian fellowship. Then MCC and the Berlin Mennonite Church share food, clothing, rest, and worship with these people.

J. K. Klassen of Menno-Heim writes: "They enjoy the meals, especially the butter, cheese, and white bread. In the East Zone they must queue for hours to get vegetables, groceries—any kind of food.

"Many of these people are too shy to tell us what they need in clothing. When I asked a small old man what he needed, he answered, 'But I don't have money to pay for it.'

'I have nothing for sale,' I answered, 'only to give you.'

"Then he rose from his chair, stroked both my cheeks and said, 'Oh, my dear man!' We have many experiences like that on such week ends."

GOOD NEIGHBORS IN JAPAN

Every Friday afternoon a group of Japanese women meet at the MCC headquarters in Tokyo for Bible study, prayer, and fellowship. This "Good Neighbors Club" under the leadership of Mrs. Norman Wingert started in September a year ago.

Besides their period of Christian fellowship, many of the members take home yardage material that the MCC furnishes. Then they cut and sew it into finished garments for relief.

To celebrate their first year together, the Good Neighbors made up 75 bundles of clothing to give to some of the poor "rag-pickers" at the Ueno Station in Tokyo. MCC has been serving milk to these rag-pickers every evening, and sometimes they also have singing and Scripture reading.

On this special evening the group first sang "What a Friend We Have in Jesus," in Japanese. Then one of the Japanese ladies read Luke 10:25-28 and lead in prayer. After explaining the Good Neighbors Club, the milk, cookies, and packages of clothing were distributed.

Both the Good Neighbors Club and the regular ministry among the rag-pickers illustrate the close relationship of the material aid program to the Christian witness among the Japanese.

BAIE VERTE, NEWFOUNDLAND

Elaine Brubacher, R.N., Kitchener, Ont., is transferring from the Ailsa Craig Boys' Farm in Ontario to Baie Verte, Newfoundland. In Baie Verte she will assist a United Missionary Church doctor in the medical program for this small village of fishers and lumbermen.

Elaine brings the total number of MCC Voluntary Service workers in Newfoundland to seven. Alison Deckert and Helen Loewen teach school at Wild Cove; William Regehr teaches school at Twillingate and his wife Maurine is a nurse in the hospital there; Bill and Phyllis Miller teach school and Vernon and Ferne Glick serve as pastor and wife for the United Church at Baie Verte.

Since the towns in northern Newfoundland are so small and so isolated, it is very difficult to obtain ministers for the churches and teachers for the schools. Previously one of the laymen read a prepared sermon sent from the head of the church in the capital, St. Johns, for this United Church. And the people slowly lost interest in the church until as Bill Miller writes: "Paying pew rent is often the extent of Christianity.

"The schools are often closed for lack of teachers, or in session but taught by teachers who haven't passed all the grades themselves."

A second problem at Baie Verte is that everyone is strongly denominational, and the churches refuse to work together. The school system is even entirely church (or denominationally) operated. This means that little towns of a couple hundred people have a Roman Catholic church and school plus two or three Protestant churches and schools.

The Mennonite Central Committee Voluntary Service unit is trying to improve the church life by bringing pastoral guidance to people who had been without a minister for years. They are trying to build a stronger Christian community by teaching in the inadequately staffed schools, bringing medical care to the sick and beginning Christian youth activities for all the young people of the town.

PEACE REPRESENTATIVE FROM JAPAN

Paul Sekiya, secretary of the Fellowship of Reconciliation in Japan, visited the Akron MCC office on Friday, Nov. 4. He spoke in the morning chapel; in the evening he showed slides on the effects of the atomic and hydrogen bombs and lead a discussion period.

Brother Sekiya is a second generation Christian. Formerly he was a clergyman in the Episcopal Church. Following World War II Brother Sekiya became a pacifist and joined the Quaker fellowship in Japan. He is now giving full time to present the Christian basis for pacifism.

Under the auspices of the American Friends World Committee, Brother Sekiya is visiting the United States for about ten months. Here he shows pictures of the devastation wrought by the Hiroshima bombings. Brother Sekiya is concerned for the militarism which seems to be gaining strength in Japan again. He feels that the impetus for this comes from both the conservative element which sees military power as the protection for sovereignty and the U. S. insistence on rearmament. If Japan is to remain pacifist, a Christian basis must be substituted for the sentimental.

Melvin Gingerich, who went to Japan this fall to represent the MCC peace interest there, will probably work with Brother Sekiya as he investigates the possibilities for peace literature and witness in Japan.

Jottings

—Lorraine Avenue **Church, Wichita, Kan.:** Released time religious education classes are again being held in our church building with an enrollment of 292, third through sixth grade boys and girls from Sunnyside school, coming for one hour's religious instruction each Wednesday morning. The Thursday evening Bible study and prayer meetings have been studying the Book of 1 Corinthians. August 20, Eva Marie Kliewer and Richard A. Geer were married in our sanctuary. The twenty-fifth wedding anniversary of Mr. and Mrs. Herman Andrews was celebrated on the afternoon of Sept. 18. In the evening of Sept. 18, missionaries J. R. Duerksens spoke to the combined Sunday school classes. In the evening W. F. Unruh and Omar Voran met with our YPU. The Lord's Supper was celebrated Oct. 2, after reception of new members and consecration of children. New members include Misses Mary Hamm, Agnes Thiessen, and Selma Tiessen, Mr. and Mrs. Herman Penner and daughter Mary Ann, Mr. and Mrs. R. C. McFarlane, Mr. and Mrs. Hugo Reimer, and Mr. and Mrs. Raymond Ratzlaff. New babies include Connie Jo, daughter of Mr. and

Mrs. Dale Walker, born Aug. 23; Anita Fay, daughter of Mr. and Mrs. Walter Schmidt, Sept. 1; Scott Freeman, son of Mr. and Mrs. Ernest Goss, Sept. 5; Scott Randall, son of Mr. and Mrs. Eugene Matthies; and Erwin Harvey, son of Pastor and Mrs. George Stoneback.—Mrs. Emry A. Ruth, Corr.

—**Hanston Church, Hanston, Kan.:** Pastor and Mrs. Menno Ediger, Mr. and Mrs. E. D. Miller, Mrs. Anna Ewy, and Mrs. Edward Sebes represented our church at the conference in Beatrice, Neb. D. C. Wedel, president of Bethel College, held services in our church Oct. 30 to Nov. 4. He spoke on the following theme: "Jesus' Teaching on Forgiveness." Maynard Shelly and Ernst Harder recently brought us a report of the "Believers' Church Conference" held in Chicago. William Gering, General Conference youth representative, brought the morning message, Sunday, Sept. 11.—Corr.

—**Hoffnungsau Church, Inman, Kan.:** At a recent election Melvin Gaeddert was elected Sunday school superintendent and Mrs. Arnold Schmidt as junior superintendent. Installation of the new Moller pipe organ was completed and it was dedicated Sunday evening, Sept. 18. Mrs. Harold Duerksen presided at the organ, for a special service of music after which it was dedicated to the praise and worship of God. Sept. 25, special emphasis was given to our Sunday school with promotional exercises, also recognition and dedication for the newly elected teachers. A number of delegates attended the conference at Beatrice and brought back interesting reports. Oct. 2, Communion services were observed, and Oct. 3 the Men's Brotherhood had as their guest speaker Freddie Unruh. He also showed slides on agricultural improvement in Paraguay, S. A., and on MCC work. Oct. 16 quite a few members of the YPU attended the Western District Young People's C. E. Fellowship at Deer Creek, Okla. That same evening our Junior C. E. sponsored Carolyn Schmidt, who shared some of her experieces as a VS worker, along with some pictures. The Senior C. E. had as their part of the program missionaries J. R. Duerksens from India, who told of their experiences along with pictures. The needs of the schools and the problems of India were presented. The Relief Committee received $1,044.56 for the canning program. They report a total of 1,686 cans of beef, and 180 cans of lard. The wedding of Doris Kim from our church to Earl Friesen form the Zoar Church took place on Oct. 29.—Mrs. J. V. Regier, Corr.

—**First Church, Halstead, Kan.:** On Mother's Day five children were consecrated. May 9 the Mother-Daughter banquet was held with Mrs. Cornelius Krahn as guest speaker. She gave an illustrated talk on their year in Holland. May 23 to June 3 daily vacation Bible school was held. They gave their program June 5 at Camp Mennoscah where the Sunday school picnic was held. May 29 ten young people were baptized and six others received into the church. Annual CROP—MCC drive was in June. H. T. Unruh served us twice in the absence of our pastor. Men from the church helped in Udall, Kan., and Blackwell, Okla., to clear away debris after the tornado, and later built a house for Mr. and Mrs. Murry in Udall. Union services were held in Riverside Park Sunday evenings of July and August. Sept. 9 the Dorcas Society observed its 50th anniversary, with Mrs. Lubin Jantzen, missionary to India, as guest speaker. She spoke of the work there and also showed slides. The history of the Society was also given.—Anna V. Lehmann, Corr.

—**First Church, Madrid, Neb.:** Our congregation was invited by the Mennonite Brethren Church of Paxton, Neb., for their Thanksgiving and Mission Festival on August 28. Their guest speakers were Dr. Frank Peters, president of Tabor College and Rev. A. E. Jansen, secretary of the Mennonite Brethren Mission. Sunday afternoon and evening, Sept. 18, our congregation participated in the Perkins County Sunday School Convention in the Congregational Church at Venango, Neb., which is an annual affair in this county. There was a good spirit of fellowship. Oct. 16 we celebrated our annual Thanksgiving and Mission Festival for which we also invited the Mennonite Brethren church and friends of the local community. The guest speakers were Rev. and Mrs. Harold Graber, missionaries to Belgian Congo, Africa. In the morning Mrs. Graber told us of the spiritual work among the Africans, and Rev. Graber gave a message on Foreign Missions. In the afternoon Mrs. Graber, being dressed in costume, spoke to the young people of the work and customs among the African young people. Rev. Graber spoke on, "What Is Our Responsibility to the African Mission As a Church." In the evening Rev. Graber gave a short message and showed slide pictures of their mission work. Lunch was served to all present at noon and after the afternoon session in the basement. The offerings for the day were $1,318.16. In our midweek prayer meetings and Bible study we have studied the First Epistle of Peter. And now we are studying the miracles of Jesus according to St. John.—P. A. Regier, Corr.

OUR SCHOOLS

(Continued from page 717)

where they visited several industrial plants, a settlement house, and numerous philanthropic institutions.

Rev. Ed Duerksen of Butterfield, Minnesota, and Missionary Harry Graber from the Congo Inland Mission had charge of chapel services, Oct. 24. Rev. Duerksen led the devotions and Rev. Graber told of the open door for mission work in the Congo. He urged students to consider the missionary calling.

Rev. Abe Wiebe, who is with the General Conference Headquarters at Newton, Kansas, visited on the campus, Oct. 26, and also spoke in chapel. His theme was "Guideposts to Abundant Christian Living."

The Community Concert and Lecture Series has for years been responsible for bringing outstanding speakers and musical programs to the community. On October 21 they persented the Anderson Ensemble, a group of five musicians all of whom are members of the Minneapolis Symphony Orchestra. November first Barbara Holmquest presented a piano recital which included numbers by Bach, Chopin, Rachmaninoff, Liszt, and Gerschwin.

Mr. and Mrs. John K. Friesen of Henderson, Nebraska, have announced the engagement of their daughter, Erna, to Hilbert Graber, son of Joseph J. Graber, Marion, South Dakota. The wedding is being planned for January 12, the date of the 45th wedding anniversary of the bride's parents and her sister's 11th anniversary. Miss Friesen, who is a graduate of Mennonite Biblical Seminary, has taught Bible and English at Freeman Junior College for the past four years. She is well known in General Conference circles for her work in Voluntary Service and young people's activities. Mr. Graber is the manager of the College Farm where they will make their home.

MENNONITE BIBLICAL SEMINARY

For sometime it has been felt that the students did not get enough opportunities to preach during their three years of study at the Seminary. There are more opportunities this year in that two of the students have student pastorates and two churches depend on the Seminary for their preaching services. Daniel Graber serves the Silver Street Church at Goshen, Ind., and Roy Henry serves the Pekin Church, Pekin, Ill. The Summerfield, Ill., and Carlock, Ill., churches are served on Sundays by students from the Seminary.

Daniel J. Graber, a senior at the Seminary, was ordained to the gospel ministry, Oct. 23, in a service of ordination which took place at the Silver Street Mennonite Church, Goshen, Ind. Rev. Marvin Dirks led in a service of song and praise and the Seminary Quartet rendered special music. The message of the service was given by Rev. Robert Hartzler and Rev. A. E. Kreider officiated at the ordination. Rev. Harry Yoder gave the charge to the minister's wife and the congregation.

The students gathered at the Main House on Sunday evening, Oct. 23, in an informal meeting at which time Willard Claassen and Dr. Pannabecker shared with the students some of the proceedings of the Western District Conference and the items that would come up at the Seminary Board's semiannual meeting on Oct. 25-26. On Wednesday, Oct. 26, Dr. Pannabecker took time after the evening prayer meeting to share with the students the decisions and discussion of the Seminary Board in its task to plan for the future.

A SATURDAY NIGHTMARE

(Continued from page 708)

careful consideration my husband telephoned the woman he had just enlisted a short while before to teach the beginner's class. He felt she was the only one capable of taking over the junior department on such short notice. She agreed. A call to the assistant in the beginner's class persuaded her that she was capable of handling that active group of four and five year olds by herself for one Sunday. This concluded a "Sunday school superintendent's Saturday nightmare."

I admit this Staurday night was worse than usual. I admit that there are last minute emergencies that cannot be foreseen. I admit that this is the task of a Sunday school superintendent — to co-ordinate the school and see that everything is in order. However, your superintendent is human. He is usually a family man who must work for a living. He uses his leisure time to plan his Sunday school program and make necessary calls. Many of his evenings are spent in committee meetings. And he does it joyfully 'as unto the Lord.' He dreams that these efforts will bring forth fruit as Christians grow in grace and others are brought to a saving knowledge of Jesus. Officers who do a conscientious job fulfilling their duties and teachers who attend regularly with well-prepared lessons can turn a 'Sunday school superintendent's nightmare' into a 'dream come true.'

—A Sunday school superintendent's wife.

REPORT FROM HOTEVILLA

(Continued from page 710)

there is peace, joy, purpose, and a feeling of security; for the others there is a mounting sense of futility, lack of genuine happiness, purpose and security.

Will you please continue to pray for us that we might so present the gospel through thought, word, and action that an ever-increasing number will become convinced of its genuineness and come to a saving knowledge of the Lord Jesus.

Catherine and Benno Toews

WESTERN DISTRICT CONFERENCE

(Continued from page 713)

Schrag addressed sessions of the Women's Missionary Organization on Tuesday and Wednesday. Mrs. Shelly spoke on "The Fields Are White unto Harvest," Mrs. Dyck on "South American Experiences," and Willard Schrag on "Our Paint Rock Mission." The Western District's Young People's Fellowship sponsored a program on Thursday evening at which time a panel discussion on the film "Four to Go" was presented.

Frank C. Peters, president of Tabor College, Hillsboro, Kansas, led the conference in a Bible study using the Sermon on the Mount as the basis for five presentations. Hosts for this 64th annual session were the Beatrice Mennonite Church and the First Mennonite Church of Beatrice.

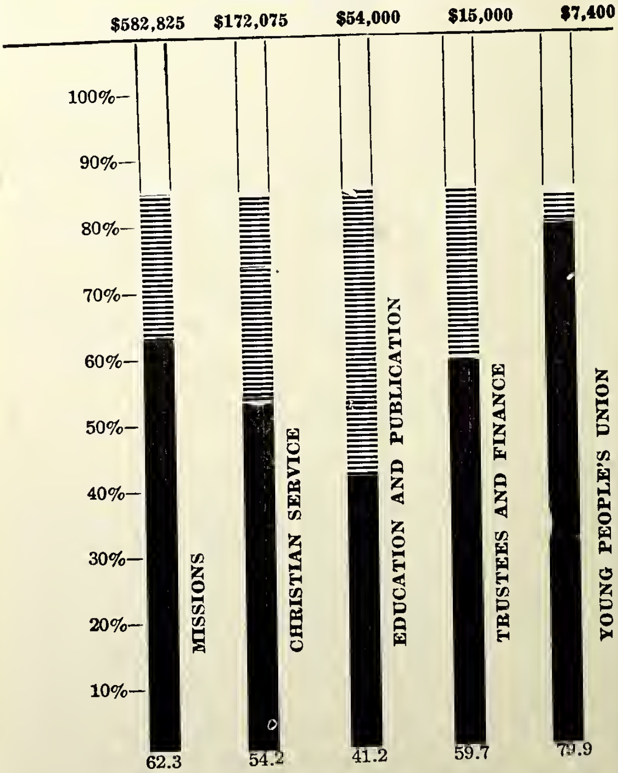
Into the Beyond

GERHARD WIEBE, of Halstead, Kansas, and member of the First Church of Halstead, was born July 26, 1869, and died April 1, 1955.

MRS. LIZZIE NEUFELD LOHRENZ, of Halstead, Kansas, and member of the First Church, was born October 6, 1895, and died September 21, 1955.

Conference Stewardship Chart

October 31, 1955



(Percentage of budgets met as of Oct. 31, 1955)

■ Receipts to Oct. 31. ▥ Short of Budget

☐ Remaining 2 Months of Year (fiscal year ends Dec. 31)

THE Mennonite

MENNONITE LIBRARY BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by H. Armstrong Roberts

O Give Thanks Unto the Lord

How Will We Give Thanks?

What Did We See?

Olin A. Krehbiel

Volume 70 Number 46 November 22, 1955

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Of Things to Come

Nov. 24—Thanksgiving Day
Nov. 27—Advent Sunday
Nov. 30-Dec. 5—Council of Boards, Newton, Kansas
Aug. 15-22, 1956—General Conference, Young United Church, Winnipeg, Man., Canada

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THE MENNONITE

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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Council of Boards

A mass meeting in Memorial Hall, North Newton, Kansas, on Sunday, December 4, at 7:30 p.m., will climax the five-day session of the Council of Boards of the General Conference Mennonite Church.

Peter J. Dyck, pastor of the Eden Mennonite Church, Moundridge, Kansas, will speak at this closing session on "Our Total Conference Program at Home and Abroad." A brief preview of the 1957 Mennonite World Conference at Karlsruhe, Germany, will be given by Olin A. Krehbiel, Berne, Indiana; president of the General Conference.

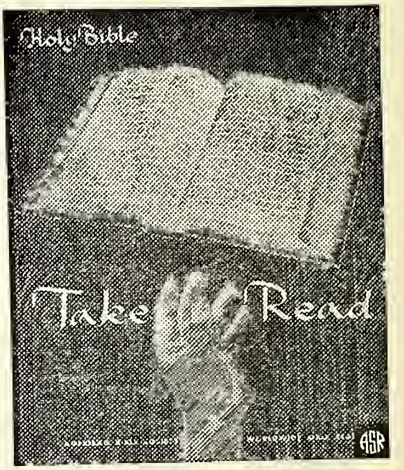
The Council of Boards sessions will be held in the Bethel College Mennonite Church at North Newton and begin on Wednesday morning, November 30. Participating in these sessions will be the Board of Missions, the Board of Christian Service, the Board of Education and Publication, and the Board of Trustees and Finance. Board meetings will be held during the morning and afternoon with inter-board meetings in the evening.

On Wednesday evening the four boards will give a preview of their special concerns that they will attempt to resolve during this council. Thursday evening will feature a discussion of conference budget promotion and a report on a proposed conference finance corporation.

The counsel of the combined boards will be sought by each individual board on special questions on Friday evening following which the concerns of Mennonite Biblical Seminary will be heard. The Conference budget for 1956 will be adopted at the Saturday session after which Andrew R. Shelly, Chicago, Illinois, will discuss the goals and issues of the 1956 session of General Conference which will be held at Winnipeg, Manitoba.

All weekday evening sessions begin at 7:15 and are open to the public.

Bible Readings



This year millions of Americans of all faiths will join in daily Bible reading from Thanksgiving to Christmas in the twelfth annual observance of Worldwide Bible Reading, sponsored by the American Bible Society.

The program, which began when a U. S. marine on Guadalcanal wrote his mother asking that the family join him in reading the same passages of Scripture each day, has spread in scope to the peoples of more than forty nations.

The readings are without note or comment, and one may use whatever version of the Bible he prefers.

Below are the readings for each day, in the theme of personal faith as selected by numerous people from many denominations.

NOVEMBER

24 Thanksgiving	Psalms 23:1-6
25	Psalms 46:1-11
26	Psalms 100:1-5
27 Sunday	Matthew 5:1-26
28	Matthew 5:27-48
29	Matthew 6:1-15
30	Matthew 6:16-34

DECEMBER

1	Matthew 7:1-29
2	Matthew 18:1-14
3	Matthew 18:15-35
4 Sunday	Matthew 22:1-22
5	Matthew 25:1-30
6	Matthew 25:31-46
7	Mark 12:18-44
8	Luke 7:31-50
9	Luke 14:1-14
10	Luke 14:15-35
11 Universal Bible Sunday	1 Corinthians 13:1-13
12	Luke 10:25-42
13	Luke 15:1-10
14	Luke 15:11-32
15	John 3:1-17
16	John 14:1-14
17	John 14:15-31
18 Sunday	Romans 8:14-39
19	Romans 12:1-21
20	1 John 4:1-21
21	Isaiah 9:2-7
22	Isaiah 11:1-9
23	Isaiah 53:1-12
24	John 1:1-18
25 Christmas	Matthew 2:1-11

Editorials

A BOOK OF REMEMBRANCE

In Malachi 3:16 we read of a book of remembrance in which are recorded the deeds of God's children. It was also the custom of the Eastern monarchs to keep such a book into which were written deeds done by their subjects. Thus, unknowingly, they were writing their own book of remembrance.

We, too, are writing such a book day by day and year by year. Thanksgiving Day is a good time to take a careful look at this book to see what we have been recording. Are we of critical and complaining mood? Then we have been recording one set of thoughts. But if we are of grateful and appreciative heart we have a different type of record.

There are many things that should be omitted from our Book of Remembrance. It would be good to omit all fault-finding, complaining, and unkind criticisms. What a doleful set of records we find as we open our book if we have filled it with the slights, criticisms, and ill-will of others. This would spoil our book as well as our soul. We all have our faults, and if others point them out to us, even though unkindly, let us profit by such criticisms. For a critic may become the "unpaid watchman of our soul."

We do well to omit complaints against adverse circumstances. To be sure we find all sorts of unideal situations about us. But what goes on outside a man is not nearly as important as what goes on inside him. To record and blame unfortunate circumstances is to be crushed by them. But to overcome them and make them contribute to our spiritual growth will give us something far better to record.

There may also have been personal failures, lost possessions, and lost opportunities which we had better not record. God is merciful and can forgive us where we have failed if we truly repent and resolve to do better. Filling our book with a list of failures will make dreary reading.

It is also well to omit our successes from the record. Some people do a fine deed and spend the rest of their days talking about it. To emphasize our little successes makes us too self-satisfied and complacent. We should not ruin a promising autobiography by a pompious auto-braggery. What little good we have done might best be forgotten as we strive to do yet better.

Having considered some things to omit, what then should we record in this book of remembrance? There is so much of beauty all about us that we certainly should make note of that; beauty of our Father's world, the seasons, all nature. There is also the beauty of good reading, great pictures, and fine music. There is beauty all around if we have eyes to see it.

But in particular we should record the kindness of people. Those that have gone before and left such a high heritage of moral worth and true religion. Those still present with us who are having a good influence upon us; members of our own families, our friends and neighbors, the people of our church. What understanding hearts have strengthened us. What encouraging words have urged us on. The fellowship of kindred hearts and minds, and the goodness of our friends should be gratefully recorded in our record.

But in even larger letters we should record the goodness of God. His material blessings so rich and abundant and unceasing; the blessings of mind, body, and work; the goodness of His forgiveness of our sins; the beauty of His love shed abroad in our hearts. His presence in every need, His help in every crisis, His strength for our weakness, His deep interest and concern in each of us—all this and much more should be recorded. To record such blessings would soon fill our book and there would be no room for the unpleasant things. Write on such great themes and the petty complaints seem small and selfish.

We are our own Books of Remembrance. We open ourselves to God this Thanksgiving season. What does He find written therein?

THREE IMPRESSIONS

It is interesting to note the three things that especially impressed our Conference president in his recent trip to Europe: the need of promoting greater co-operation among Mennonite groups; the spiritual significance of the work of the Mennonite Central Committee; and the opportunity for mission endeavor in Europe.

The matter of closer co-operation among Mennonites is right in our thinking at the present time, especially in the matter of seminary co-operation. It is also gratifying to note the spiritual significance of the work of MCC. The opportunity for mission work in Europe has been given less consideration. No doubt the Board of Missions will want to give this matter prayerful attention.

READ THE BEST

There is so much reading material all about us that the matter of choosing which shall have our time and attention is very important. To have plenty of good wholesome reading matter on hand for the long winter evenings is a splendid means of deepening our spiritual life.

There are so many good devotional booklets now on the market that there is little excuse in not having some on hand. Reading again and again the Gospel of Luke during these months when we study this portion in our Sunday school will be richly rewarding. To also follow the readings as planned by the American Bible Society, as found elsewhere in this issue, will join us with a great host around the world reading the same passages and thinking in part the same thoughts.

Let's read the best. Our souls are dyed the color of our reading matter.

How Will We Give Thanks?

There are three attitudes mentioned in the New Testament which sum up in a general way the manner in which the American people give thanks to God. The first attitude is found in the story of the cleansing of the ten lepers (Luke 17:11-20). By miraculous power, ten lepers were made whole and clean of their disease. Nine rushed away to exhibit themselves to the priests, that they might be declared whole and clean officially. Thereafter, they hastened home to rejoin their families, without offering a word of thanks or appreciation to their Benefactor. The tenth, after he had been pronounced whole and clean (one whom Jesus calls a stranger) returned to thank him.

The second attitude is found in the story of the Pharisee and the publican as recorded in Luke 18: 9-14. The Pharisee prayed after this manner: "Father, I thank thee that I am not as other men are—extortioners, unjust, adulterers, or even as this publican. I fast twice a week, and I give the tithe of all that I possess." One might almost say that he prayed to himself, for he exalted his own ego in his prayer. The publican's prayer was not one of thanksgiving: it was an appeal for mercy—"Be merciful to me, a sinner, oh God."

The third attitude of thanksgiving is summed up for us in the story of the feeding of the five thousand (John 6:1-13). The crowd was hungry, and the only food available was that which the lad possessed —five loaves about the size of a hamburger roll, and two small fishes. These were given to Jesus, who in turn gave God thanks for them and then gave command that they be distributed to the crowds. These three incidents from the Scripture have their modern parallels.

No Thanks at All

Go back with me to that story of the ten lepers, and to the nine who did not return to give thanks at all. Are they not typical of the great majority of American people? Maybe the number of those who will give thanks to God at all will not reach nine tenths of our people, but it will be large indeed.

As far as many people are concerned, we might just as well change the name of this day to "Feast Day," or "Turkey Day," or "Sports Day." When we change the custom and the purpose of the day, we should be consistent and change the name to be in keeping with the custom. It is most misleading to call this day "Thanksgiving Day" and then to observe it by doing everything but giving thanks. To retain the name and not the purpose of the day is brazen hypocrisy.

I venture to say, too, that there will be comparatively few homes in America where even a moment will be spent in giving thanks to God for the meal that they shall eat. I am not concerned about a mere formal word of "blessing" said just before we begin to eat. Oftentimes, it is merely a perfunctory custom which we would not feel quite right in not observing. To ease our conscience, we teach our children little verses like

"God is great, God is good,
And we thank Him for this food."

and let the grace go at that. Do not misunderstand me. I am all for children being taught to say grace before meals, but I am also in favor of the parents doing some of the thanking themselves.

I wonder sometimes if the saying of grace on the part of some is not a downright insult to God. If we were to thank someone who had given us something very necessary, and valuable, and precious the way we oftentimes thank God for the food He provides for us, by the hasty mumbling of a conventional and almost grudging thanks, I am sure that one would say: "If that is your thanks, do not bother to express it at all."

People will spend this day—Thanksgiving Day— doing almost everything under the sun but thanking God, and by going almost everywhere but to church, and by thinking of almost everyone but God. The most forgotten person on Thanksgiving Day (and on almost every other day, too, in many circles) is God. More people will be at the ball games and at the theaters than in our church services that day. I am not decrying the ball games or sports on this day. History reveals that our Pilgrim fathers spent Thanksgiving afternoon playing ball and enjoying games of various sorts. But I remind you that thanking God was the paramount note struck on this day by our forefathers, and so it must be with us.

Shall We Thank God Like the Pharisee?

"I thank thee, Lord, that I am not as other men are—unjust, extortioners, adulterers, or even as this publican." What was the essence of his prayer? Was it not the glorification of himself, his class, his group, his inner circle of "good" people? There were prayers of thanks of that kind offered in Jesus' day. Those who prayed then thanked God that they were not women, or Gentiles, or like other people.

There is a sense, however, in which every grateful heart should use the words—but not the attitude or the sentiments of the Pharisee: "God, I thank thee that I am not as other men are." When we look around us and see some of the bodily wrecks occasioned by crippling diseases, we are constrained to cry out in deepest gratitude to God and with the utmost humility, "God, I thank thee that I am not as other men are." When we see such stark tragedy being visited upon so many around the world today, and when we compare our own good fortune with their bitter fare, we are compelled to cry to God with tears in our eyes and in our souls, "God, I thank thee that I am not as other men." And when we think of the many who this Thanksgiving will not have so much as a bone to gnaw on while we are enjoying a feast, we must cry out, "God, I thank thee that I am not as other men are."

There will be many this year who will cry out to God with grateful hearts and will thank Him for

His blessings. There will also be many who, in their hearts, will thank God that they have enough food, and the money to buy plenty more, while at the same time they look with scorn and contempt upon those who do not have enough to eat and no money to buy, and whom they persistently refuse to help. Such people are just as bad as the hypocritical Pharisee who cried, "God, I thank thee that I am not as other men are."

Some Will Thank God As They Should

That story of the feeding of the five thousand presents such a wholesome scene. When Jesus gave thanks to God for the loaves and the fishes, He was doing something that He was very much accustomed to do. Before He fed the four thousand, He thanked God for the seven loaves and the few small fishes. When He instituted the Lord's Supper, He gave thanks for the elements. Before He called Lazarus from the grave, He paused to thank God for hearing Him. On this Thanksgiving Day, and on every other day, we would do well to learn some lessons in thankfulness to God from the life of Jesus.

From this incident in Christ's life, we may learn to give thanks to God by prayer for what we have. Jesus took what He had and looked up to heaven and thanked God for it. If He felt the need so to do, should we feel the need any less? Thank Him with all your heart for the food that is set before you, but let the border of your thanks extend much farther than that. Spend much time in prayer thanking Him for all His many blessings upon you.

From this incident of the feeding of the five thousand, we may learn to be thankful to God by offering to Jesus all that we have. I like this nameless boy who offered all that he had to the Master. He had tremendous faith and a wonderfully warm heart. He did not cut off the tail of one of the fishes and break one of the loaves in half and offer these scraps to Jesus, as so many of us do. He gave everything he had. In that he resembles the widow who cast her two mites into the treasury. Would we be thankful today? Then, let us convince God that we are by rededicating our lives and souls to Him.

From this incident, too, we may learn to be thankful by sharing what we have with others who do not have. This little lad could have denied possession of any food at all. But he gave what he had to Jesus so He in turn could give it to the people. This seems to me to be a real expression of true thankfulness.

"Not what we give, but what we share.
For the gift without the giver is bare;
Who gives himself with alms feeds three;
Himself, his hungering neighbor, and me."

Back in 1947, when Robert Bradford, a descendant of the Pilgrim's Governor Bradford, was governor of Massachusetts, he proposed what he called the "silent guest" program for Thanksgiving Day that year. He asked each family to contribute in money the cost of inviting one guest to Thanksgiving dinner. The money was to be sent to buy food for the hungry in Europe. Let us give thanks this year by sharing what we have with others.

Everett C. Crimmings
in **THE WATCHMAN-EXAMINER**

What Did We See?

Olin H. Krehbiel

Before our trip to Europe we were talking to Brother Orie Miller, Mennonite Central Committee executive secretary, and he made this remark: "A thousand speak where one thinks; a thousand think where one sees. My wish for you as you go to Europe is that you may be one that sees."

What did we see? First, we saw Mennonites working together. Mennonite representatives from various countries, which had been at war with each other, sat around a table at Thomashof and planned the program for the Sixth Mennonite World Conference to be held at Karlsruhe, Germany, in 1957. Mennonites from Switzerland, Germany, France, and a few from America gathered together at Basel to talk about their beliefs in three languages. We saw PAX boys from the different Mennonite constituent bodies in America working together to build homes for refugees, and in doing so learning to understand each other.

Second, we saw the spiritual importance of the MCC ministry. We came in contact with students from the European Mennonite Bible School at Basel. We saw how they were conducting summer Bible schools, also how the MCC is producing material for these in German and French. We saw how the MCC is reaching across denominational barriers and helping to reconstruct an evangelical school in Vienna which had been damaged by the war. We saw how the MCC has stimulated youth camps. We had the privilege of seeing how the people from the East Zone received physical and spiritual help at the Berlin Menno-Heim.

Third, we saw the opportunity for Mennonite missions in Europe as we visited the mission centers in London, Brussels, and Paris, and as we saw the desire of the people in the neighborhood in Berlin to gather together for Bible study. Our relief program which was done "In the Name of Christ" has opened to us a door for further spiritual ministry. We must not fail in this challenge. Pray that our eyes may be opened to the great challenge before us.

To make the most of these opporunities we need personnel, and here is where youth plays an important part. What an opportunity to serve in Christ's army rather than in the armies of destruction. We also need finances, and here is where those who can't go, can help. We in this land have been specially favored of God with material means, but with this blessing also comes a responsibility that it be used to the glory of God. Jesus pointed out the opportunities of His day to His disciples. Are our eyes focused on the open doors that God has placed before the Mennonite church? Do we see what Christ wants us to see?

In everything give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thess. 5:18.

Boys Orphanage in Japan

Jordan is still one of the great sore spots of the world. Thank God that through the flexible vehicle of MCC we as General Conference churches can also represent our Lord there. Right now our relief effort needs cash more than any other aid to continue work such as the following. EME

The second class of fourteen orphan boys was admitted to the Hebron Orphanage at the beginning of the new school term. This brings the orphanage enrollment to 28.

In Jordan it is customary that a second husband will not assume responsibility for children from the first marriage. Since divorce is quite common, this leaves many children "unwanted." To provide a home for these virtual orphans where they would have proper food and care and schooling, the Mennonite Central Committee began an orphanage at Hebron.

Last February fourteen first grade boys were admitted to the new Mennonite orphanage. As the boys move into second grade, a new class of first graders is admitted. As time goes on the school grows as the older ones step up and beginners are admitted each year.

Ada and Ida Stoltzfus, Morgantown, Pa., write: "A story could be written about each child. . . . One boy's mother left her husband because he drinks, and married another man. Two are orphans because their fathers were killed by the Jews. Another's father is hopelessly paralyzed. Little Rakhie came to us from the narrow dark alleys of the old part of Hebron city. He spent his days, and some nights as well, in the streets round about the mosque that is built over the tomb of Abraham. His father is no longer living; his mother married again, but the little fellow was not wanted. When the question of what to do with Rakhie arose, someone said, 'Send him to the Mennonites. They have started a school and maybe they will take care of him.'

"We would like to see this orphanage become an industrial school where boys will be taught trades—and be taught them well. In addition to the book knowledge and Christian training, we want them to be equipped with a skill as they face life."

Local help is hired to serve as matron, teacher, cook, and maid in the orphanage. Thus our MCC workers can continue to spend most of their time in the material aid distributions among the refugees while supervising the orphanage.

Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Col. 3:15, 16.

A MENNONITE SEMINARY IN SOUTH AMERICA

Representatives of the Mennonite Board of Missions and Charities, with headquarters at Elkhart, Indiana, and of the General Conference Mennonite Mission Board, with headquarters at Newton, Kansas, met at Newton on October 14 to consummate plans for co-operation and support of the Mennonite Biblical Seminary to be founded in Montevideo, Uruguay. Rev. Nelson Litwiller, field secretary for South America and missionary under the Elkhart Board for more than thirty years, has been appointed president of the Seminary and was recently asked to return to the States for consultation at the Newton meeting.

The purpose of the school is to prepare young people, not only of German speaking Mennonite background but also Spanish speaking young people, for every avenue of Christian service in Latin America. While the Spanish language is to be the principal medium of instruction, courses will also be offered in the German language as special needs and requests arise.

Prior to the Newton meeting, some twenty representatives from East and West Paraguay, Argentina, Brazil, and Uruguay had met in Asuncion, Paraguay, with the brethren Walter H. Dyck, representing Newton, and Nelson Litwiller representing Elkhart. This consultative body named Peter Wiens, Paraguay Chaco, chairman; Johan Regehr, East Paraguay, secretary; Augustin Darino, Argentina, treasurer; David Koop, Brazil, and Gustav E. Reimer, Uruguay, as responsible for the school, especially in matters of teaching staff, organization and planning. This executive board appointed Nelson Litwiller as president of the Seminary who with the brethren LaVerne Rutschman (missionary in Colombia, South America, under the General Conference Board of Missions) and John Litwiller (missionary to Argentina under the Elkhart Board) form the first faculty. A teacher for the courses in German is to be appointed from the General Conference constituency as soon as a person qualified for this field is available.

President Nelson Litwiller is planning to return to South America by the middle of November and together with Peter Epp and James Martin has been authorized to purchase a property that can adequately house the Seminary. Reports from South America indicate that considerable interest has been awakened by the announcement of the founding of this co-operative venture and church leaders are optimistic that there will be a goodly number of students on hand for the opening of the school some time in April of 1956.

Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. Ps. 28:6, 7.

Bookmarks

The Name Is Henry

HENRY'S RED SEA by Barbara Claassen Smucker. 108 *pages, Scottdale, Pennsylvania; Herald Press,* $1.65.

Unnamed and unnumbered are earth's thousands of war victims. We call these faceless folk refugees, displaced persons, the needy; those for whom Christ died. But what are their names? Who are these many persons whom the Mennonite Central Committee has helped to feed, clothe, and resettle in new homes?

The publishing of Barbara Smucker's first book for children brings an individual out of this mass of destitute humanity and introduces him to us. The name is Henry Bergen. Henry is a Mennonite boy from Russia; a boy without a home, without a country, and for a time without a father. But in the losing of these things Henry finds God.

In this book that should be read by children in every Mennonite home and by their parents, the pen of Barbara Smucker pictures Henry's soul. The violent eruption of World War II sent the lad and his people swarming across eastern Europe. Henry has a struggle to find food in a war-plundered country, but the larger struggle of his family is to find a faith amidst the smudgy ruins of a civilization.

They find temporary refuge in Berlin, American zone. But the MCC quarters are limited and this German city still stunned by war's inferno cannot keep them. A promised home in Paraguay awaits them, but they cannot move beyond Berlin because the Russians have encircled the city with a sea of red steel.

Here Henry's faith is tested and triumphs. For the Bergen family and many others cross this sea in much the same manner as Moses and his displaced persons left Egypt. On stage for this miracle is the MCC personified by Peter and Elfrieda Dyck.

As the gift without the giver is bare, so the gift to an unknown receiver has not brought full joy to the giver. In perpetuating this Mennonite saga of escape from captivity, Barbara Smucker, a member of the General Conference Mennonite Church, fulfills our gladness in giving for relief by making the nameless needy a living person.

Friends, meet Henry Bergen. Here is not a body that has been fed and rescued, but a soul that has been saved.

Maynard Shelly

The above book may be purchased from your Mennonite Bookstores, Berne, Indiana, Newton, Kansas, and Rosthern, Sask., Canada.

Flashes of Thought

A Balcony View

Walter Gering

Not until I went up into the balcony did I see the true significance of the display. It was beautiful, to be sure. But in the midst of all the beauty was a deeper thought which came to light as I climbed up into the balcony and sat alone away from the group.

It was the evening before the annual Harvest Festival. Excitement was running high in anticipation of a day of blessing. The committee had been working for weeks gathering materials for the display—apples, pumpkins, watermelons, vegetables of all kinds, grain in the stalk and harvested. Sixty different varieties of articles were represented in the display, symbolic of the variety of harvest fruits raised in the community. The horn of plenty on each side of the pulpit with its overflowing fruits was but a picture of the bounteous harvest being gathered in during these days. The blending of color added to the scene. One by one the articles were placed into their appropriate spot until the whole platform was literally covered. It was a thrill to sit there in the pew and witness the sight. The committee had done a wonderful job. No one could enter the service without being reminded of the mercies of God so richly showered upon the community.

But it was not until I left the group and sat in the balcony that the truth was revealed. It was beautiful—but suddenly the arrangement of the display took shape. There—seen from the heights—it was discovered that the display was in the form of a Cross! The fruits of the field representing the mercies of God had been transformed into new life. Of course they should be so; wonderful as it was to contemplate the material blessings with which we had been showered, the greatest of all blessings was still that of God's Holy Son represented in the Cross of Calvary.

Excited with my new discovery I could not help but call the committee to take their place in the balcony with me. There we sat, inspired by the lesson of the display. Even such a matter as a display of apples, beans, corn and harvest fruits could only lead us to contemplate the Son of God, the greatest gift of all.

LORD, HELP US IN THE MIDST OF HARVEST
DAYS NEVER TO LOSE SIGHT
OF THE GIFT OF GOD!

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. 4:6.

MCC in Europe Today

ESKO LOEWEN*

This is the tenth anniversary year since the end of the war in 1945. It is also ten years that the MCC program has been operating on the continent. The broken pieces left at the end of the war have gradually been picked up. Newspapers speak of a new prosperity, factories are in full production, bridges, roads, and public works are under construction, housing is the order of the day—a great effort is in process to erase the marks of war.

Why, then, is MCC still in Europe? What is going on in Europe which justifies a continued MCC program?

Although Europe's economy is increasing in tempo, there are many evidences of real need to anyone who looks about a little. This need centers particularly in the plight of the refugees. There are refugee camps in Germany ten years after the war with a population of 3,000 people per camp. There continues to be a serious housing shortage in Germany where virtually every city of 60,000 population or more was bombed. And the last person to have a chance for work and a home is the refugee.

The government will grant a 30-year loan when a refugee can make a 10 per cent down payment on a house. However, many a refugee simply does not have the money for the 10 per cent down payment. So the PAX scheme has been worked out whereby American 1-W boys help build houses. Their contribution in labor becomes the refugee's 10 per cent down payment for a house. The PAX boys enjoy building, but it is intensified when they can help refugees move out of crowded camps into nice new houses.

PAX units are at present in Backnang, Enkenbach, Bielefeld, and Wedel in Germany. In addition, PAX is building a neighborhood center in Kaiserslautern which will be the future MCC home as well as a neighborhood house.

Further MCC activity includes Menno-Heim in Berlin. This center is operated in co-operation with the Berlin Mennonite Church and primarily ministers to the continuing flow of refugees. Bad Duerkheim is a children's home which every three months brings in needy children from six German cities for rest, recuperation and Christian care. Children's homes are also operated in co-operation with the French Mennonites in Valdoie and Weiler.

Very significant work is being done by PAX units in an agriculturally backward area in Greece. Living in the village with the people and working with them in their fields as well as in the PAX experimental grounds, these two units are making real progress in helping the villagers solve local problems. A recent visit by the Queen of Greece, plus Greek financial aid, has confirmed that in the eyes of Greece what PAX is doing there is important.

More recently a mission activity has been opened in Algeria in the area struck by the earthquake a year ago. PAX workers are making a witness and a contact by doing practical work of aid.

A further interest of MCC is fellowship with European Mennonites. For this, a joint effort with Swiss, French, and German Mennonites is underway in the establishment of the Basel Bible School. The Bible School is growing each year with more young people participating and more support and interest from the European churches.

The PAX work for refugees in Germany is being done in close co-operation with German Mennonite leadership and support. French Mennonite contact is realized through the children's homes. In Holland, Heerewegen, the International Mennonite Conference Center is jointly operated by Dutch and American Mennonites.

Heerewegen is expressive of the ever enlarging interest in peace work in Europe. The whole MCC program in Europe is a result of the peace convictions of Mennonites. Whether it is building houses, helping backward farmers, aiding refugees to emigrate or doing children's work—all these activities are rooted in the nonresistance faith in God's will that we do the works of love.

There is also a need for active encounter with people on this question. As a result, conferences are held, contacts made, discussions and literature spread about so that people will know of our position and the reason for it. Informal meetings have been held with University students at Heidelberg and Freiburg. Conferences, in co-operation with other peace minded people such as the historic peace churches have been held. One was held at the World Council of Churches headquarters in Geneva to confront that body with the peace witness. Another has been held at which leading European theologians who confess Christian nonresistance met to discuss the theological problems of the relationship between church and state as it bears on the peace position. This was held in Puidoux, Switzerland. Heerewegen, in Holland, has been the scene of conferences where peace issues have been discussed.

Contact with European youth is yet another field in which MCC is interested. Mennonite Voluntary Service, a co-operative voluntary service program conducted jointly by Swiss, French, German, Dutch, and American Mennonites each year establishes work camps where European and American youth can spend summer time together doing worthwhile work and, at the same time living, worshiping and sharing with each other. This summer a total of six work camps with well over 150 youth are working in Greece, Austria, Germany, and Holland. In a quiet living way, these camps have an evangelistic function because youth discover that the gospel message can be a living reality. Testimonies from these camps by youth who write back after being away a time tell of the changed lives that they produce.

(Continued on page 734)

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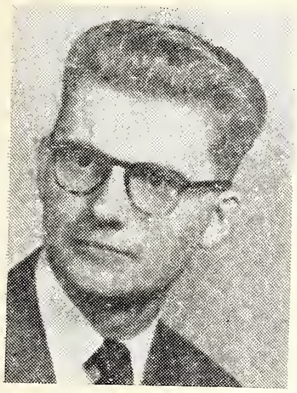
*Director, MCC, Holland

New Contributor



William Klassen, Princeton, New Jersey, begins as a contributor to the Mennonite Adult Quarterly and the Mennonite Young People's Quarterly in the first quarter of 1956. He will write the section on Historical Background, replacing Paul E. Whitmer, Bluffton, Ohio, who served in this capacity for many years. A native of Manitoba and a member of the Homewood Bergtaler congregation there, Klassen is a candidate for a doctoral degree in theology at Princeton Theological Seminary where he has a teaching fellowship.

A son of a minister in the Bergtaler church, D. D. Klassen, he is a graduate of Mennonite Collegiate Institute, Goshen College, and Goshen Biblical Seminary. He has taught school in Canada and has served the Silver Street Mennonite Church, Goshen, Indiana; and the Hereford Mennonite Church, Bally, Pennsylanvia. At present he is also teaching a Bible class at the First Friends Meetinghouse in Trenton, New Jersey.

The Mennonite Adult Quarterly and the Mennonite Young People's Quarterly are published by the General Conference Mennonite Church's Board of Education and Publication at Newton, Kansas. Other contributors to these publications include Walter Gering, Mountain Lake, Minnesota; Carl M. Lehman, Bluffton, Ohio; Victor Sawatzky, Pawnee Rock, Kansas; Mrs. Orlin Frey, Topeka, Indiana; and Paul R. Shelly, Bluffton, Ohio.

How We Can Use the Bible

HELEN RATZLAFF*

The Bible is a guidebook for our daily lives. How often we misuse and misunderstand the part that the Bible should play in our daily lives! Yes, we probably have our family devotions in the morning and our private devotions in the evening, but let's just stop to think exactly how much they mean to us. Are we too disturbed about the cares and worries of the day to listen with our hearts and minds as well as with our ears? Only after we have disciplined ourselves to this fact can we get the most out of our Bible.

Bible reading should not be done in a hurried manner. Learn to take time for it. Use a portion of the day when your mind is at ease and not tired. Then, we should not just read a short portion here and there but read a chapter or so a day in a consecutive manner because it means much more to a person.

Read the Bible prayerfully. Read it as though it were written for you only. Don't forget that the Bible is God's Word. Through it God speaks to us today and we are brought face to face with Him. God's Word is Holy.

Use faith. Expect the Holy Spirit to teach you when you read. A spirit of obedience is necessary in order to be taught. Then, don't just read the Bible, but study it. Use a concordance and other Bible helps. A devotional guide is of much value. Ponder over certain passages if need be and underline those which have a special meaning or are of some certain significance. Put yourself into it as much as possible and use your imagination to a certain degree in visualizing some of the various happenings.

Get well acquainted with the Bible so that you can us it readily in dealing with people or in handling many situations that might arise on the "spur of the moment," as the saying goes. Use Scripture and be able to point it out to people when opportunity calls for it. This means that you will probably have to memorize certain portions.

If we actually follow these points in using our Bible it will become much more meaningful to us and it will enrich our daily lives. We will be happier and also feel more secure because of it.

Film Review

EXPERIMENTAL STUDIES IN SOCIAL CLIMATES OF GROUPS, 16 mm. Black and White, 30 minutes. Rental $3.00. *State University of Iowa, Iowa City, Iowa.*

This is not a religious film. It is a film in which the autocratic, democratic, and laissez-faire types of leadership are compared in three boys clubs. The boys for three clubs are chosen at random. The film points out that the club in which the leader uses the democratic approach is a wholesome group, develops joint planning and execution of plans, and enjoys a happy leader-group relationship.

In the second part of the film the three leaders each take a group, other than the one he had originally and in a number of weeks the habit pattern of the new group changes to the pattern being set by the new leader. The evidence seems to point out that the nature of the leadership used is the determining factor rather than the nature of the boys.

The reviewing committee was unanimous in feeling that the film would have great value for Sunday school teachers and with all leaders in a church in pointing out the different ways we can lead groups and some of the values in using the democratic approach.

This film was made a number of years ago. I have been using it for thirteen years and it has always been appreciated. The photography is poor so the film would be used not because of its good photography but rather because of the values that leaders could secure from it.

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*Student, Freeman Junior College

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

PROGRAM HELPS FOR DECEMBER

Advent - The Coming of Christ

Advent refers to the season of three or four weeks before Christmas. It is derived from the Latin for "the coming." The Advent season is to be spent as a long Christmas Eve in the **contemplation** of the incidents which the approaching festival commemorates, and in the **preparation** of hearts and minds for the coming King.

The Advent season begins on the First Advent Sunday which falls on the Sunday nearest November 30, which is November 27 this year. The First Sunday in Advent also marks the beginning of the Church Year and so may be looked upon as the New Year's Day of the Christian Church. Advent closes on the last Sunday before Christmas.

The central thought of Advent is the Coming of Christ. From earliest times Christians have regarded this coming in various ways: His first coming in the flesh; His second coming or return as King and Judge of the world; His coming to Christians as the Lord of their heart and lives; and His coming to Christians at their death.

Christ's Coming into Our Lives

PROGRAM NO. 1

Devotional Resources. Hymns from the *Mennonite Hymnary* which you can use in your program are "Hail to the Lord's Anointed," 65; "Come, Thou Long Expected Jesus," 69; "O Son of God, We Wait for Thee," 524; "The Whole World Was Lost," 467; and "Pass Me Not, O Gentle Savior," 474.

Scripture passages on the Advent theme include Revelation 3:20, 21; Matthew 11:28-30; and Matthew 25:31-40. Responsive readings 7 (Psalm 24) and 46 (Isaiah 40:1-11) in the *Mennonite Hymnary* are appropriate.

Our Youth Program in the Light of Christ's Advent

This can be used as a panel discussion. The leader will introduce the three speakers in their turn and ask for and encourage discussion by the group present after each talk. Following are some ideas which can be used by the ones taking part in the panel.

Introduction by Leader. In Advent Christians the world over are preparing for Christmas, the day on which we celebrate the coming in the flesh of our Lord Jesus Christ.

It should be our earnest desire that over and above the hustle and bustle of outward preparations, we might prepare inwardly to allow the coming Christ to enter into every area of our lives. Perhaps we would do well to ask ourselves how Christ might enter into and take full control of our youth program.

First Speaker (speaking for Christian Faith and Life area). Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

Christ stands and knocks at the door of our hearts and lives. His coming in is the essential beginning of our Christian life and is also the necessary basis for all our work as youth in the Christian church.

For every Christian there remain areas in his heart into which Christ has not as yet gained entrance. As we meet Him in worship, prayer, and Bible study, both personal and as a group, He wishes to reveal His will to us. Have we allowed Him to enter our lives when we are confronted with perplexing personal problems? Have we asked His will about the personal vocation which we are entering or preparing for in the future?

Second Speaker (speaking for Christian Fellowship area). "If we walk in the light, as he is in the light, we have fellowship one with another. . ." (1 John 1:7).

How can the coming Christ enter into our human relationships one with another? What attitude do I have toward my parents and other members of my immediate family? Is it one of mutual love and sharing or is it one of necessary tolerance? What kind of influence do the friends I associate with exert

Two Advents

W. C. DOANE

He came not with His heavenly crown, His scepter clad with power:
His coming was in feebleness, the infant of an hour;
A humble manger cradled first the Virgin's holy birth
And lowing herds companioned there the Lord of heaven and earth.

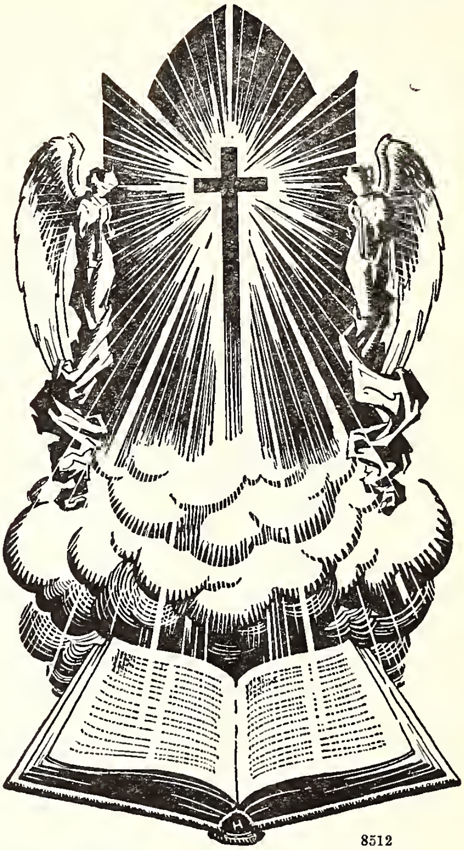
He came not in His robe of wrath, with arm outstretched to slay,
But on the darkling paths of earth to pour celestial day;
To guide in peace the wandering feet, the broken heart to bind;
And bear, upon the painful cross, the sins of human kind.

Yet once again Thy sign shall be upon the heavens displayed,
And earth and its inhabitants be terribly afraid;
For not in weakness clad Thou com'st our woes, our sins, to bear,
But girt with all Thy Father's might, His vengeance to declare.

The terrors of that awful day, oh! who shall understand?
Or who abide when Thou in wrath shalt lift Thy holy hand?
The earth shall quake, the sea shall roar, the sun in heaven grow pale,
But Thou hast sworn, and wilt not change, Thy faithful will not fail.

Then grant us, Savior! so to pass our time in trembling here,
That when upon the clouds of heaven Thy glory shall appear,
Uplifting high our joyful heads in triumph we may rise,
And enter, with Thine angel train, Thy temple in the skies!

—From "Holy Days and Holidays" by E. M. Deems.



upon me? How am I influencing my friends—are they being drawn nearer to Christ? Have I ever asked Christ to lead me in the choice of a life's partner? How do I spend my leisure time? Are my recreational activities such that God could honor? How do I stand toward young people belonging to other groups or to other races?

Third Speaker (speaking for Christian Service area). Jesus says in Matthew 25, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (verse 40)

With these words Christ tells us how we can be used by Him so that through us He can come and enter into the hearts of others. This season of the year affords so many opportunities for Christian service. I suggest that tonight we as a Christian youth group decide upon which projects we might undertake so that Christ might through us enter into the hearts of the needy, be it physical or spiritual, this Christmas. Let me suggest a few things which we might do. (These suggestions must be in line with the needs and possibilities as they exist in each group—caroling for the sick, giving a Christmas party for underprivileged children, giving gifts in money or in kind for overseas relief, etc.)

Closing. The leader may use verses 1 and 3 of "O Jesus Thou Art Standing" as a closing prayer (*Mennonite Hymnary* 144).

Preparations for the First and Second Advent

PROGRAM NO. 2

Devotional Sources. Hymns from the *Mennonite Hymnary* for use in this program are "Watchman, Tell Us of the Night," 66; "O Come, O Come Emmanuel," 67; "Veiled in Darkness, Judah Lay," 68; "Wake, Awake, for Night Is Flying," 522; and "It May Be at Morn," 455.

Scripture passages for this theme can be taken from the responsive readings in the *Mennonite Hymnary*: 52 (Isaiah 61:1-3; Isaiah 51:9-12); 59 (Matthew 24); and 77 (1 Thess. 4:13-18, 5:1-10).

Preparation of the World for Christ's First Coming

(The following ideas can be used by a speaker in preparing a talk.)

Jesus Christ came into the world at the time appointed by the Father. Galatians 4:4: "When the fulness of the time was come, God sent forth his Son." God's trains always run on time. God had prepared mankind for the coming of His Son. This preparation may be seen positively and negatively, directly and indirectly.

Jesus himself was fully aware of this when He began His ministry. "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel," (Mark 1:15).

Three great historical nations were used by God to prepare for the coming of the Christ and the planting of Christianity in the world. These are represented by the languages used in the superscription on the cross of Christ, Latin, Greek, Hebrew. (John 19:20)

Preparation through Roman Conquest of the World. The Roman Empire unified the many nations and cultures of the world. These were one great government, a common body of law and practices, a common language, a central mail and transportation system. This helped in the speedy travel of Christianity.

Peace prevailed in the Empire at the time of Christ and the early Church.

Romans established excellent law and order. At the beginning Christian missionaries were protected by the Roman rulers.

Splendid highway systems and regular sea routes gave remarkable facilities for the spread of the Gospel.

Roman policies of tolerance, patience, conciliation, and assimilation allowed free interchange of culture and religion, thus breaking down many barriers giving the preaching of the gospel a fair hearing.

Preparation through Greek Language and Philosophy. Greek was the common language throughout the Roman Empire. The first Christian missionaries did not need to learn many foreign languages.

The New Testament was written in Greek which was the best, most copious and expressive medium through which to convey the gospel of peace and good will to all men.

Greek philosophy in a positive way unveiled the folly of worshiping idols and gods and pointed mankind to one God, as a necessary first principle of the universe.

Greek philosophy in a negative way was unable to give a solution to the problem of *being;* to the origin and destiny of man and the origin and purpose of evil. Many realized the need of a divine revelation and a divine Savior.

Both Greek philosophy and Greek religion failed to produce a pure morality and mankind sank deeper in sensual and immoral vices and pleasures.

Preparation for Christ in Jewish Life and Thought. God had himself chosen this people among the nations to be the bearer of the knowledge of the only true God, of His holy law, and of the cheering promise of the Messiah.

The Scriptures of the Jews expressed the expectations and promises of the coming Christ as the Anointed of the Lord, the Suffering Servant, and the Son of man. In the times of Jesus, the Messianic hope was perverted as a hope for a worldly and political Messiah.

The Jews had been scattered to all parts of the then civilized world and they carried with them the knowledge of the only true and living God and many Gentiles joined themselves to the synagogues.

The Jewish synagogues formed natural introductory mission stations for the Christian missionaries as they preached Jesus Christ as the fulfillment of the Law and the Prophets.

Christianity was born in the heart of Judaism. Negatively, Christ came unto His own Jewish people and they received Him not, and they crucified Him. Positively, some of the Jews, including the apostles, saw that Jesus was the Christ, the Son of God and Savior of the world and first proclaimed the wonderful gospel to both Jew and Gentile.

Thus in the fulness of time, the virgin's son was born to heal the infirmities of mankind. Christ entered a dying world, that in His life, death, and resurrection, He might become the author of life eternal.

Preparation for the Second Coming of Christ

(The following ideas may be used by a second speaker in preparing a talk.) When Christ first came as a child of lowly birth, He took on human flesh in order to be the Redeemer and Savior of mankind. When Christ comes the second time, He will come as King and Judge of the world. At the first Advent He came in humiliation as a ministering servant, but at His second Advent He will come as the exalted One, the King of Kings and Lord of Lords.

Signs of His Second Coming. There will be disturbances in the physical world, great political upheavals, and social disintegration. (Matthew 24:7)

The gospel shall be preached in all the world. (Matthew 24:14)

A falling away due to the deceptiveness of sin. (Matthew 24:10-12)

A study of contemporary events may indicate to us that the world has been prepared for Christ's second Advent. Yet the exact time of His coming is unknown to us. Matthew 24:42, 44: "For in such an hour as ye think not the Son of man cometh . . . . Watch therefore: for ye know not what hour your Lord doth come."

Assuredly Christ will not come until the very moment of the fulness of time, any more than at His first coming. We might put it this way: the ingredients are all in the cup; it only needs the addition of some drop to resolve and precipitate them.

Preparation for His Second Coming. Watching; ever be on guard, be aware of the signs of His coming.

Waiting; this should be natural for the Christian who is to be in an attitude of groaning for the liberation of our lives from the powers of sin and Satan, and joyfully awaiting our complete redemption.

Praying and Working: these should go hand in hand. We should be found engaged in the building and extension of the kingdom of God.

ABOUT THE PROGRAM HELPS

William and Mary Dick, Toronto, Ontario, wrote these program helps for the Advent season.

Our Schools

BLUFFTON COLLEGE

Andre Trocme, pastor of the Eglise Reforme of France and leader in the Fellowship of Reconciliation Maison in Versailles, will be featured in the Bluffton Concert-Lecture Series on Thursday, December 1, at 8:00 p.m., in Ramseyer Chapel.

Rev. Trocme's experiences in a concentration camp, his experiences in hiding to escape execution, together with his many travels in France, Germany, Palestine, and North Africa help him to interpret Europe's thinking on peace and religion.

David Bar-Illan, brilliant young Israeli pianist, will return to the Bluffton campus for his second appearance on the Concert-Lecture Series program on Tuesday, November 29, at 8:00 p.m. Bar-Illan has a background that includes winning the highest awards given by the Juilliard Conservatory and the Mannes College of Music, and receiving the Coronation Year medal awarded during the coronation of Elizabeth II.

Bar-Illan's stature as an artist of rare abilities and striking appeal has been firmly established in Israel, England, and recently in Canada and the United States.

Soloists for the annual presentation of "The Messiah" to be given on December 11, at 8:00 p.m., in Founders' Hall, were announced recently by Professor Russell A. Lantz, director. They are: Mrs. Dorothy Zorn, soprano, Wheaton, Ill.; Miss Rose Bruno, contralto, Toledo, Ohio; Mr. Thomas W. Williams, tenor, Galesburg, Ill.; and Mr. Miles Nekolny, bass, Chicago, Ill.

CANADIAN MENNONITE BIBLE COLLEGE

C. M. B. C. has had the privilege of welcoming many visitors recently. On Monday, October 24, Miss Dorothy Boyes of the Child Evangelism Fellowship visited us. The theme of her message was "The Joys of Christian Service," and she told us of her work among children in the Dominican Republic, West Indies.

Rev. Jacob Duerksen, General Conference missionary to India, visited us on Oct. 27. Our guest speaker for the Saturday evening prayer meeting was Rev. Unrau, who has been working among the Indians at Matheson Island, Manitoba, under the Pioneer Mission. He opened to us the great needs of these people so near to home.

Rev. Andrew Shelly of Chicago, who had come to Winnipeg for the missionary conference being held in the Bethel Mission Church, visited the College on October 31. He spoke on some of the vital issues of missions in the world today and faced us with the challenge of taking advantage of the unique opportunities which are available.

FREEMAN JUNIOR COLLEGE

School was dismissed for two days the week of Oct. 31, to permit staff members to attend the meeting of the South Dakota Educational Association at Huron. To make the transportation problem easier the association meets in two sections—one for the eastern area of the state and one for the western—every other year. The other years the entire group meets together. Registration statistics at the two sections this year showed a record attendance.

President von Riesen attended the meeting of the Accrediting Association of Bible Institutes and Bible Colleges held October 27 on the campus of Moody Institute.

Dr. Harold Gross and Professor John Ewert attended the meeting of Deans and Registrars held on the campus of Huron College November 2. Among other problems discussed was the problem of more uniformity in the evaluation of extension work credit.

Bill Gering, director of the General Conference Youth Work spoke in chapel on Oct. 31. He is a graduate of Freeman, whose personality, experience, and sincerity make him well qualified for this work.

Work on the 1956 yearbook, The Pioneer, is well under way. The staff has mapped out all plans. Ads have been sold and the Pioneer photographer took the pictures of staff members and students in the college department. Shirley Schrag is the Pioneer editor and Alvin Quiring is assistant editor. Corlis Preheim serves as business manager and Lawrence Kaufman assists him. Mrs. Emma Schmidt Hofer is the business advisor and Erna Friesen is advisor to the editorial staff.

MENNONITE BIBLICAL SEMINARY

It has been a privilege for us to have with us this quarter Jakob and Margaret Duerksen, Paraguay. They came to the Seminary for one quarter prior to returning to Paraguay. On Friday, Nov. 4, Mrs. Duerksen related some of her experiences in Europe, South America, and America to the members of the Women's Missionary Society. After the close of the quarter on Nov. 23 Mr. Duerksen will visit some of the churches of the Western District. On December 21 they expect to leave Chicago and return to Paraguay. Any correspondence should reach them before that time.

Mrs. Tina Warkentin, widow of the late Abram Warkentin, former president of the Seminary, has been living here at the Seminary until now. While here she has been taking regular employment downtown. She has made arrangements to leave here and to visit in Kansas and then take up residence in California.

A new discussion group has been begun in the organization of the Faculty Forum. The forum is made up of teachers from the Bethany and Mennonite Seminaries. Their first meeting was held on Nov. 2 when they discussed the subject "The Present Status of Psychology and Christian Education." We are indeed happy to see this interdepartmental discussion taking place.

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. Ps. 30:4.

I will praise the name of God with a song, and will magnify him with thanksgiving. Ps. 69:30.

MCC news & notes

WITH MCC IN VIETNAM

The MCC workers in Vietnam have been distributing food and clothing among the refugees in the new, raw villages being planted in the forests. They are also assuming the sponsorship for one of these refugee villages and hope by careful planning and hard work to make it a model for long-term refugee rehabilitation. This long-term planning for the livelihood of the refugees overshadows the needs for emergency relief.

Along with this relief to refugees the workers have given food and clothing to some of the tribes villages suffering because of the failure of the rice crop. Another needy group was located at a leprosarium.

With the arrival of Dr. and Mrs. Willard Krabill in October, a program of medical assistance will also be developed. In this country where there has been one doctor to 35,000 people, it is not hard to believe that basic medical care is one of the primary needs. Two nurses are also preparing to join the Krabills.

The first year of MCC in Vietnam is past. It was a year which saw the division of the country, mass movements of refugees, the end of French rule, the fall of an emperor and the beginning of a new republic under Premier Diem. In the midst of this upheaval MCC workers have tried to help those in emergency need and find the area in which they can express the love of Christ to those who suffer physical and spiritual hunger.

MENTAL HEALTH PROGRAM IN PARAGUAY

For many years the Mennonite people in South America have felt the need for a treatment and care program for their mentally ill. The Mennonite Central Committee, which operates the three hospitals in the U. S., has also naturally had concern for this need in Paraguay.

Recently the colonies in Paraguay and MCC decided to move ahead in this needy field and are planning a 15 to 20 bed hospital near Filadelphia, Fernheim Colony, on a co-operative basis.

With this decision, the MCC is now moving to secure an administrator for the proposed hospital. The next step will be to plan for the construction and then to bring together the needed staff.

Our experience in North America has shown us that care typified by love and concern along with competent psychiatric practices is effective in helping many to return to health. The colonies in Paraguay have been caring for the mentally ill among them as best they could, but a mental hospital offers new hope for rehabilitation.

PAX MEN TO PARAGUAY

Clair Brenneman and Menno Wiebe left Philadelphia Nov. 12 to begin two years of PAX service in Paraguay. Both young men will be seconded to STICA, a Spanish agency operating experimental farms in Paraguay. These farms try to find crops suited to the Paraguayan soil and climate and experiment with various ways of treating and preparing soil.

Clair is from Wellman, Iowa, and a member of the Mennonite Church there. Since the death of his parents he has been living in the John Erb home. Menno is the son of the David Wiebes of Mt. Lehman, B. C., and a member of the General Conference Mennonite Church at W. Abbotsford. He was a member of the Voluntary Service unit at Cheyenne, Okla., this summer.

BIBLE SCHOOL IN NEWFOUNDLAND

The Vernon Glicks of Smoketown, Pa., and William Millers of Sterling, Ohio, conducted the first Bible schools in two remote Newfoundland villages this summer; first two weeks at Baie Verte and then two weeks at Wild Cove. Ferne Glick writes: "The children arrived all dressed up in their Sunday best. They looked much like a group of youngsters at home on the first day of Bible school except these children had never been to a Bible school before. They were curious and eager for it to start.

"Some of them were so bashful that at first they couldn't tell you their names, or hid their faces when you asked them a question. But soon they began popping up with the answers or making suggestions.

"It was a joy to teach here. Have you ever told a Bible story when everyone waited breathlessly for you to get the three Hebrew children out of the fiery furnace? What a sigh of relief when God brought them out unharmed!

"And we were so happy to send such good Bible lesson books (Herald Press) home with the children because the homes definitely lack good literature.

"Our hearts were really warmed one night several weeks after Bible school at Wild Cove when we heard children's voices resounding through the cove as they sang, 'Who made the pretty lilies? God did we know!'—one of the songs we had taught them at Bible school."

MCC IN EUROPE TODAY

(Continued from page 734)

In co-operation with the German Mennonites, an American youth serves as a youth worker among German Mennonite youth. He helps organize meetings, contacts youth groups and helps inspire study and discussion.

What is MCC doing in Europe? All kinds of work. From building houses, laboriously laying up stone on stone, to building churches (such as the refugee church at Backnang), to helping to build the church of Christ by all kinds of labor and service, they testify to the gospel which says "resist not evil, but overcome evil with good" and "love your enemies." The fruits of this work are rich for those who have answered the call to serve. We trust that each one comes back home with something that will be a flame, light, and fire in the church at home just as much as it is a witness on the field of Europe.

—European Relief Notes

Into the Beyond

HENRY BURKHARD, or Orrtanna, Pennsylvania, and member of the Fairfield Mennonite Church, Fairfield, Pennsylvania, was born May 22, 1887, and died October 4, 1955.

MRS. JOHN GERBER, (nee Jessie Vanscoder) of Findlay, Ohio, and member of the Grace Mennonite Church, Pandora, Ohio, was born October 22, 1894, and died October 15, 1955.

Jottings

—Inman Church, Inman, Kan.: Pastor Rahn attended the Believers' Church Conference in Chicago. Missionaries Lubin Jantzens of India spoke and showed slides of their work. May their visas be granted so that they may continue their work. Mr. and Mrs. Ed. Wiens, Mrs. Harvey F. Reimer, Walt Wiens, and Pastor Rahn attended the Western District Conference at Beatrice, Neb. A mixed choir has been organized. Annual elections in Sunday school and C. E. have been held and all are functioning nicely. Some Sunday school classes were divided, numbers getting too large in some classes. Marriages: Darlene Schierling and James Hasler; Delores Schierling and James Forbes. A son was born to Mr. and Mrs. Stanley Regehr; he is in service in a Denver hospital. Several young men of our church have returned from various branches of services; Leroy Warkentin, John Friesen, and Paul Wiens. Mrs. J. N. Byler spoke and showed slides and needlework from the relief group in Jordan. The meat canner was busy in our community the latter part of October. Mr. and Mrs. D. J. Enns (former members) held open house Oct. 16, in honor of their 45th wedding anniversary.—Corr.

—First Church, Fredonia, Kan.: Rev. and Mrs. Neuenschwander and family moved to Berne, Ind., in August. On Aug. 7, after our regular C. E. program, we had a farewell for them. Rev. and Mrs. Willard Schrag from Newton, Kan., are now serving our church. Our annual Sunday school picnic was held May 15. The guest speakers were Rev. and Mrs. Daniel Dyck, missionaries from the Dominican Republic. Mrs. Dyck is a sister of Rev. Neuenschwander. The Sunshine Circle prepared eight Christmas bundles. Missionaries Aaron Jantzens from India visited our church July 22, and shared their experiences with us in word and slides. The evening of July 29, Ira and Richard Gerig from Ft. Wayne Bible Institute, presented vocal solos and duets together with piano selections. Later they showed the film "Bridge-builders." Miss Martha Thiessen told about her work with the "Go Ye" Mission, Sunday, Aug. 21. Miss Kornelson, missionary from India, visited us Sunday morning and evening, Sept. 25. She spoke to us and showed slides.—Mrs. Clarence Seibel, Corr.

—Buhler Church, Buhler, Kan.: Holy Communion was observed on Oct. 2. The fall business meeting of our congregation took place Wednesday evening, Oct. 5. Henry Ediger was elected to serve as deacon. The mission societies held their annual sale and supper Wednesday, Oct. 12. Mr. and Mrs. James Sawatzky and Mrs. Benjamin Duerksen were received into the membership of our congregation. Oct. 15, Alfred A. Schmidt of our congregation was united in marriage to Miss Mary Mae Fast of Mountain Lake, Minn. Oct. 16 we were privileged to have Rev. and Mrs. Bob Bogema speak and show pictures of their work in Africa. An interesting program centered around the subject "The Believers' Church" was recently held. P. K. Regier, Cornelius Krahn, and J. R. Duerksen were the leaders at this program. E. M. Yost, pastor of the Mennonite Church of Denver, Colo., was the speaker at the special union services held at the high school auditorium the week of Oct. 30.—Corr.

—Friedenesfeld Church, Turpin, Okla.: Oct. 17, Pastor and Mrs. Levi Koehn, Sharon, and Mr. and Mrs. Johnny Plett left for Beatrice, Neb., to attend the Western District Conference. Oct. 16 a group of our young people attended a young people's meeting at Deer Creek. The evening of Oct. 23, was devoted to bringing of reports of the Western District Conference and the young people's meeting. Oct. 28 we had clean-up day at the church for our Harvest Festival. A good number were out to help. Our Harvest Mission Festival was held Oct. 30, with Miss Helen Kornelson as speaker of the day. She has served as missionary to India since 1948. Leonard Ewert from the Kismet Church brought some Thanksgiving Meditations. Special numbers were given during the morning, afternoon, and evening services. Five other churches had been invited for this festival. The front of our church was beautifully decorated with fall flowers and a display of fruits and vegetables. In the basement where we served dinner to over 250 people, the tables were decorated with fall flowers and leaves and logs served for the lighted orange, yellow, and brown candles. The total amount of the offerings during the day was $1,169.34, which goes for mission work. —Mrs. Chester Windsor, Corr.

—Johannestal Church, Hillsboro, Kan.: Our new Sunday school officers for the coming years are: supt., Harold Plenert; asst., Eldon Brandt; sec., Edith Franz; treas., Jacob Guhr. A number of our women attended the Kansas All-Mennonite Women's Meeting held at the Eden Church, Sept. 15. Mr. and Mrs. Eldon Schmidt welcomed a daughter, Donna Marie, Sept. 5. Mr. and Mrs. Eldon Funk welcomed a son, Gerald Lynn, Sept. 9. The relief project for September was leper bundles. At our Sunday school business meeting Omar Voran and Virgil Flickinger showed the film "Four to Go," and led in a discussion after the film. At our October YMM meeting, Mrs. Eldon Brandt spoke to us on conditions in Paraguay. This proved to be very interesting since Mrs. Brandt was a native of Paraguay. We again started our midweek services the first week in October. The general theme for these meetings is "The Parables of Jesus." Our congregation observed communion services Sunday morning, Oct. 9, with a good attendance. Paul Schroeder of Canada brought the message. The YPU met Oct. 12. The program was centered on the "Lord's Prayer." Silver wedding anniversaries were celebrated Oct. 9 by Mr. and Mrs. Ben Plenert and Mr. and Mrs. Ervin Penner. At our C. E. Oct. 23, Lois Unruh showed pictures and spoke to us of her trip with the Mennonite Singers. Our church again took part in the meat canning for relief, and canned 467 cans of meat. Our relief project for October was school supplies. Harvey Jantz was our visiting minister for Oct. 30. —Corr.

—New Hopedale Church, Meno, Okla.: Sept. 18, the 1-W boys from the Leedy and Cheyenne, Okla., disaster area gave a program in our church and told of their work. Sept. 28 a welcome was given for our new pastor, Ben J. Nickel and his family. Oct. 9 installation services for Rev. Nickel were held in our church with Arnold Epp, our former pastor, officiating. A fellowship meal was served during the noon hour. Our minister attended the Western District Conference Oct. 18-21, at Beatrice, Neb., and gave a report to the congregation the following Sunday. Nov. 1 our Ladies' Mission Society had our all-day meeting with Mrs. August Schmidt and three Indian ladies from our Oklahoma Indian Mission as our guests. The annual church business meeting was held Nov. 3. We had a week of special Bible conference with Pastor Nickel in charge beginning Nov. 6, and ending with our Mission Harvest Festival Nov. 13. Missionary Lubin Jantzen was our speaker that day.—Mrs. Philip Johnson, Corr.

—First Church of Christian, Moundridge, Kan.: Fall church activities have started. The study group had Dr. John Schrag show pictures of Puerto Rico. Also a report of the European choir tour and pictures by Berniel Rupp and Helen Zerger. Intermediate C. E. has Mrs. Elmer Goering as leader and Mrs. Kenton Dyck, assistant. The Jr. C. E. has Mrs. Orval Graber for their leader. The mixed choir has Miss Florine Voran from Bethel College as director. We have had much sickness in our group. Our pastor is able to be active after surgery. Other members are also recovering. The Mission Study Workers had a rice and curry supper, also other food. Miss Marie Duerksen gave an interesting talk on India. The Sisters Mission Society met for their all-day meeting. They had election of officers: pres., Mrs. J. P. Graber; sec., Mrs. Willis Voran; Treas., Mrs. Herman Krehbiel. We had Holy Communion on Oct. 30, and Harvest Thanks Day on Nov. 4. J. E. Hartzler was guest speaker with a week of services following.—Mrs. Milton Grundman, Corr.

—Garden Township Church, Hesston, Kan.: Our church participated in the Ministerial Alliance Sunday evening park services during July and August. Our eldest active member, P. A. Sperling, passed to his heavenly reward, July 3. In August Virgil Dirks was called to serve our church for a year. The WMS have commenced a new year of activities. Last year 66 pounds of bandages were rolled for Miss Florine Dirks, our missionary nurse in Nigeria. This year, among

(Continued on next page)

other things, we are planning to roll bandages for Mrs. Alvin Bergen in Ethiopia. Dan H. Wedel passed to his reward, Oct. 2.—Corr.

—**Friedensberg Church, Avon, S. D.:** Oct. 9 the church was privileged to have a baptismal service, when a group of five were received into the church. At a later Sunday two more were received by letter. Rev. Vaclav Vojta, director of the Institute of Missions, Minneapolis, was guest speaker at a recent Sunday morning service. The church plans to observe its annual Harvest and Mission Festival, Nov. 20, with Joseph Schmidt of Grace Bible Institute as guest speaker. The Mission Society is planning a special mission program for the evening of Nov. 8.—Corr.

—**Gospel Church, Mountain Lake, Minn.:** On Oct. 2, Ed. Reimer, manager of the bookstore at Grace Bible Institute, Omaha, Neb., gave the morning message, in the absence of the pastor, who was conducting evangelistic meetings at Wolf Point, Montana. That evening a joint C. E. program was held at the Immanuel Church at Delft. Miss Elizabeth Nickel spent this month at home from Alaska where she is helping in the Minnfield Home at Auke Bay. Pastor Schultz and a Ladies' Trio (Mrs. John M. Klaassen, Mrs. George A. Rahn, Mrs. John J. Duerksen) went to Shakopee on Sunday afternoon, Oct. 9, to conduct a service at the Women's Reformatory. In the evening the topic "Means of Growing in Grace" was the theme for a panel discussion at the monthly C. E. meeting. "God's X-Ray" was the pastor's message on Sunday morning, Oct. 16. The Ladies' Chorus gave a special ministry in song to the aged, sick, and shut-ins Sunday evening, Oct. 23. D. P. Eitzen, former pastor, celebrated his 80th birthday anniversary Friday, Oct. 28. The Alvin Eitzen family of Wolf Point, Mont., were present for the occasion. Sunday, Oct. 30, the Men's Chorus from our church and the pastor went to South Dakota to present a message in song and word at the Sioux Falls Penitentiary and at the Bethesda Mennonite Church at Marion. William A. Hall, chief of police in Mountain Lake, was the guest speaker that morning in our church. In the evening, Oct. 30, Mr. and Mrs. John P. Quiring observed their golden wedding anniversary with a program at the church.—Mrs. Waldo Stoesz, Corr.

—**Meadow Church, Mingo, Kan.:** "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy," Ps. 33:18. Arnold Nickel is feeling much better and is attending church again. Mrs. Bill Gaeddert underwent a tonsillectomy at Garden City. The following attended the Western District Conference in Beatrice, Neb.: Pastor and Mrs. Bergen, Mr. and Mrs. Jake Dahl, Mr. and Mrs. Frank Goossen, and Mr. and Mrs. Alvin Goossen. Oct. 31 our men had a clean-up day at the church. James Franz and Lavonda Buller were home over the week end of Oct. 30. They are attending school. Also over the week end of Nov. 6, Elva and Eldon Goossen were home from school. Mr. and Mrs. Alvin Goossen, Pastor and Mrs. Bergen, Luella Goossen, and Judith Bergen attended the Bible Conference at Grace Bible Institute, Oct. 31 to Nov. 3. Miss Hulda Meyers, Omaha, Neb., is to speak to us during the Thanksgiving vacation Nov. 24-27, and show pictures of her tour to Colombia, South America, last summer. The church had a surprise anniversary program and miscellaneous shower for Rev. and Mrs. Bergen, Sunday evening, Nov. 16. It was their 29th wedding anniversary.—Corr.

—**Hopefield Church, Moundridge, Kan.:** In the past month we were privileged to add nine members to the church; four by baptism and five by letter. Communion services were held Oct. 16. Ben Rahn of Inman, Kan., ministered to us in a series of meetings the week of Oct. 23-28, bringing to us the Word of Truth with timely and inspirational messages. Let us not be hearers of the Word only, but doers also. Sunday, Oct. 30, we had our harvest festival and thank offerings. The speakers were: Missionaries Harold Grabers from Africa, Miss Marie Duerksen from India, and Miss Anna Marie Schrag, missionary under appointment to South America. They spoke to us of their experiences on the mission field, emphasizing the urgent need for workers and material resources to carry on the work of saving souls. May these services inspire all of us to examine our lives in the light of the mission entrusted to us. —David T. Stucky, Corr.

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Smucker

Henry's
Red
Sea

by Barbara Claassen Smucker

An Ideal Christmas Gift

(See "Bookmarks" on page 478)

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The author is the wife of Professor Don E. Smucker of the Mennonite Biblical Seminary in Chicago. She has attended Bethel College and the school of journalism at Kansas State College. Mrs. Smucker has taught high school and has served as a news reporter in Newton, Kan., her home town. The author toured Russia, Germany, Scandinavia, and Switzerland under the Bureau of University Travel in 1938.

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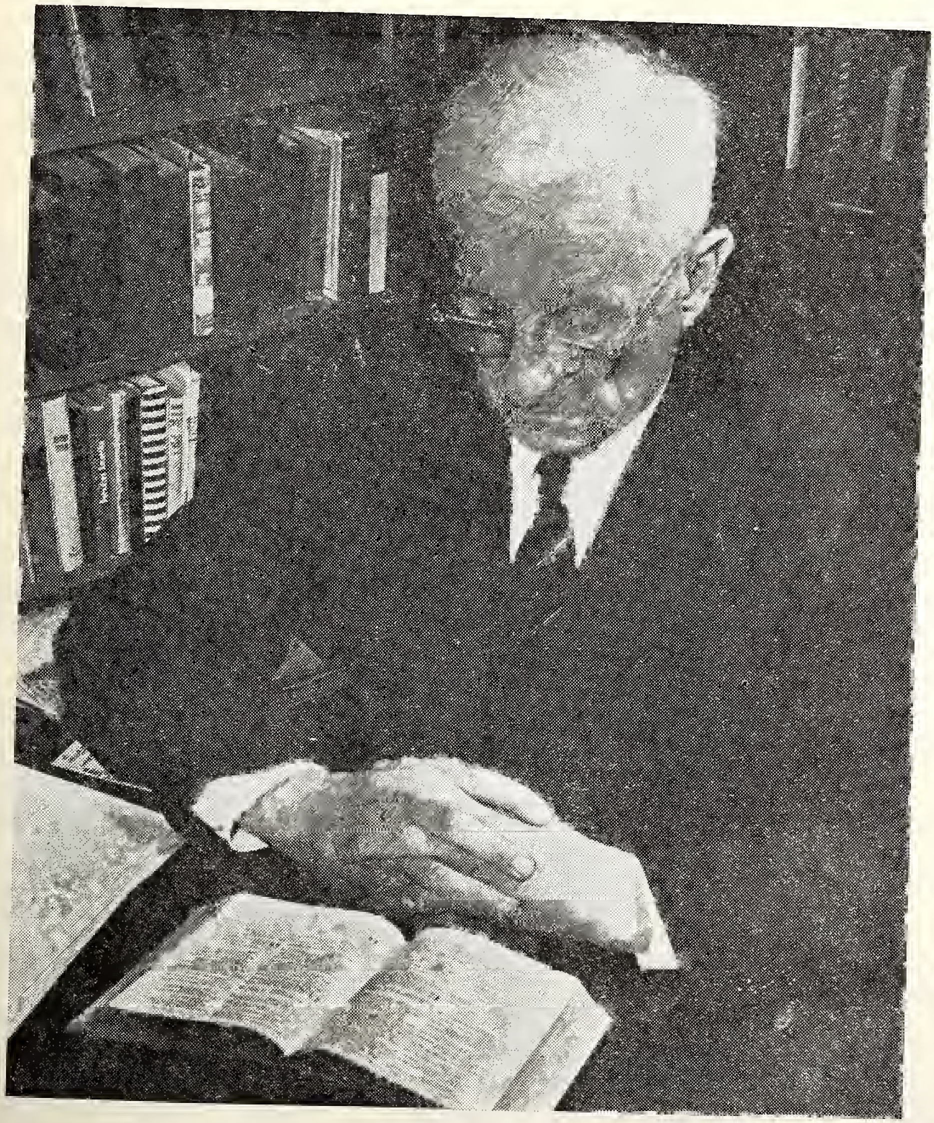

Photo by Waltner

Great peace have they which love Thy law."

PAX in Europe—What It Is Today

A Bomb or Tornado

Elmer Ediger

Janjgir Union Bible School

Volume 70 Number 47 November 29, 1955

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THE WORD

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Josh. 1:8.

THE MENNONITE

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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The Reader Says—

Dear sir:

I read Alta Mae Erb's article, "Parables," (Oct. 18) with interest. It was apparently written for teachers of children. As a Sunday school teacher, I must write that the author seems confused.

Concerning the first situation, we cannot neglect teaching our children of the power and majesty of God. Nor ought we "soft-pedal" the wrath of God. Can we conscientiously lead children along without telling them of the doom that certainly awaits them?

Let us rather warn of danger ahead, and lead them into the place of safety, the Lord Jesus Christ. When the child knows that he is "accepted in the beloved," and that he "shall not come into condemnation," he will not hide his face in fear. Only then can he look up to the Father with joy in his heart.

Now having been warned and led into the place of safety, the child can hardly get too much Scripture. Perhaps many of you have noticed that normal children seem to have an insatiable capacity for plot and excitement in the world of TV. Will we allow such worldly information to claim their keenest interest, when we have the most exciting and vital information it is possible to find?

Is it not possible that we can cram Bible facts into our children in an uninteresting and inefficient way because we haven't bothered to understand the exhortations and stories ourselves?

The third example sounded alarmingly like a Christ-dishonoring Unitarianism, a way of life that fills the stomach but fails to nourish. It is possible to poison our hearers by feeding them false facts, but it is more probable that we will starve them by giving that which has no food value.

Let us face the issue. There are far more weak, undernourished Christians, children and adults, than there are those who are overfed. Isn't it significant that the Scriptures never warn against knowing the Lord too well?

Without justice there is no need for mercy. Without judgment there is no need of grace. Apart from Christ and His saving grace there can be no communion or fellowship with God.

So our goal must be to teach well-balanced, attractively presented lessons.

Evelyn M. Liechty
Berne, Indiana

Of Things to Come

Nov. 30-Dec. 5—Council of Boards, Newton, Kansas
Aug. 15-22, 1956—General Conference, Young United Church, Winnipeg, Man., Canada

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I divide the world in three classes—the few who make things happen, the many who watch things happen, and the overwhelming majority who have no notion of what happens.

(Nicholas Murray Butler)

Bible Readings

Below are the readings for each day, in the theme of personal faith as selected by numerous people from many denominations.

NOVEMBER	
24 Thanksgiving	Psalms 23:1-6
25	Psalms 46:1-11
26	Psalms 100:1-5
27 Sunday	Matthew 5:1-26
28	Matthew 5:27-48
29	Matthew 6:1-15
30	Matthew 6:16-34
DECEMBER	
1	Matthew 7:1-29
2	Matthew 18:1-14
3	Matthew 18:15-35
4 Sunday	Matthew 22:1-22
5	Matthew 25:1-30
6	Matthew 25:31-46
7	Mark 12:18-44
8	Luke 7:31-50
9	Luke 14:1-14
10	Luke 14:15-35
11 Universal Bible Sunday	1 Corinthians 13:1-13
12	Luke 10:25-42
13	Luke 15:1-10
14	Luke 15:11-32
15	John 3:1-17
16	John 14:1-14
17	John 14:15-31
18 Sunday	Romans 8:14-39
19	Romans 12:1-21
20	1 John 4:1-21
21	Isaiah 9:2-7
22	Isaiah 11:1-9
23	Isaiah 53:1-12
24	John 1:1-18
25 Christmas	Matthew 2:1-11

Editorials

THE ADVENT SEASON

We have just entered another Advent Season. Advent means coming or arrival. This is a season of special devotion to prepare ourselves more fully for the celebration of the coming of our Lord on Christmas Day.

Preparing for Christmas is considered in different ways by different people. To many it means a round of shopping and buying of gifts that we may keep up with our friends who may feel obligated to exchange gifts with us. The merchants are very anxious to help in this form of preparation. The stores stock their shelves with all kinds of attractive articles to entice the purchaser to buy. The merchants are "prepared" for the Christmas season, and look forward to increased business—and income.

Jesus once said that the men of this world are wiser than the children of light. This is often true in reference to the Advent season. If churches did as much careful planning, took as great ventures of faith, and tried as hard to "sell" their gospel, as do the merchants to sell their wares there should indeed be a new awakening both among churches and in the communities.

But why should the churches be outdone by the stores? After all, this is first and foremost the great season of the Church. The Church has the custody of the great Good News, more important to everyone than any gift that might be exchanged. The church is entrusted with the gift of Christ who alone can bring great joy to all people—a happiness that no material thing can give. The church has the unique privilege of bringing the Good News to a world which so much needs it.

The stores know that it "pays to advertise" and so get their commodities in the public's attention. The churches too often are satisfied to let people stumble on to the fact of the Good News in Christ Jesus. Should not greater effort be made on the part of churches to prepare both themselves and the communities for the proper observance of the real Christmas, when Jesus comes again to the world, to your heart and mine, and where He is welcomed with glad enthusiasm? Let the Advent Season be a real period of preparation.

WITNESS THROUGH PAX

PAX means Peace. As an alternative to the required two years of military service, this PAX service, sponsored by the Mennonite Central Committee, has great possibilities and is doing a good work of peace witness. Here young men go into needy areas and give not only their service freely, but they or their friends must pay for the privilege of doing this kind of work. The impressions they make upon a community depends largely upon the young men themselves, but can be a strong witness of love.

This type of service has such great possibilities that it should not be restricted to those who either themselves or their parents can help finance the monthly amount needed to make such service possible. Churches or interested donors should count it a privilege to make this form of Christian service "In the Name of Christ" available to all young men interested.

This issue of *The Mennonite* gives more detailed information about the work now being done by the PAX units in some of the countries where it is established. We believe it has a good effect both on the community in which such service is rendered as well as on the young men engaged in the work. If it is a good cause it should be fully supported by our churches and individuals.

We should also be deeply grateful to our government that such a type of work is permitted, in lieu of military training, for those who have definite peace convictions. The PAX service should do more to establish good will among the peoples of the world than all the military training now required of our young men.

"THE ANSWER IS GOD"

A nondenominational organization is sponsoring a "World-wide Church Attendance Movement" from New Year's to Easter. This movement is planned to give churches an "evangelistic thrust" in 1956, to "establish the habit of weekly church attendance, discover prospects for the church, win persons for Christ, establish persons in the faith, enlist persons in active Christian social service, encourage the practice of the Holy Habits, lead members into person-centered evangelism, deepen the spiritual concern of every member, widen the vision of world missions in every church, strengthen the character of every community, develop a deeper sense of stewardship, increase the support of the church by one's presence, prayers, gifts, and service."

There are monthly objectives established for the four-month period. January is the Month of Consecration, February the Month of Cultivation, March the Month of Evangelism and Training, and April the Month of Continuation and Follow-up. The order seems logical; first emphasizing consecration among church families and the importance of developing strong Christian homes; then the emphasis upon securing new members and enrolling them in membership training classes; then the importance of integrating these new members into church activities.

We trust much good may be accomplished by such a campaign. It is well that the emphasis is placed first on a consecration of church members themselves. A church "cannot go further until it gives deeper." When those who call themselves "Christ's people" will really live the Christ life they become living demonstrations of what a Christian can be.

Our churches would do well to adopt for themselves some definite tasks and goals, perhaps similar to the above, for the coming year. This is a time to move forward with Christ.

Badly Bent But Not Broken

MAYNARD SHELLY*

"The world is in a mess."

Yes, that is right; but some folks see some hope. This is all the more surprising when we discover how much wrong they can see in it.

Perhaps the struggle between communism and democracy, between East and West, could be called the battle which threatens the future of the world. J. V. Langmead Casserly in his recent book, *The Bent World*** looks upon this as a combat which is in the religious realm. He sees the time when communism will wither away, and the possibility that Western civilization will triumph. But this will not happen unless the Christian church will show to Western democracy where the West has failed.

Casserly is professor of dogmatic theology at General Theological Seminary in New York. He is a student of economics, philosophy, and psychology as well as a priest in the Church of England. The author of a number of books on religion and morals, his analysis of the weakness of Russian communism and the failures of Western democracy command our attention.

The Weakness of Communism (Russian style)

Now there are many types of communism. The one everybody is talking about is the Marxist brand practiced in Russia with some improvements on Karl Marx, its founder. Strangely enough this is not real communism, like the communism of the family in which we all take part or the communism of the monastery which is voluntary.

Actually, Marxism is a kind of forced communism which makes people individualists, because it destroys all the natural little groups which men form voluntarily like the family, the neighborhood, and the church. The answer to this kind of communism is not for us to become more individualistic, but to develop stronger groups which can make people happy. This is a challenge to the church.

Marxism is a kind of materialistic society in which all human satisfactions are material satisfactions. The things of this world are the only things worth living for. If you have heard this before it is because this type of materialism is preached by Russia and practiced by America.

Marxist communism is a Christian heresy that has substituted the class struggle for our doctrine of the fall of man; the revolution for the redemption of mankind in Christ; the present dictatorship of the working class for the Christian's waiting for the fulness of the kingdom; and the coming of the classless society for the second coming of Christ.

This kind of communism developed as a result of a religious vaccuum in Russia. For Russia has had a type of Christianity that was a stooge to the state and so was nonprophetic. It never lifted its voice against the evils that opposed the people. When the non-Christian voices of communism spoke up the people followed for they said something that needed to be said.

Here again is a challenge to the church to speak out against sin wherever it is met. But if the prevailing philosophy in Russia calls us to do our job as a Christian church, much more does the predicament of our nation demand it.

The Weakness of Democracy (American brand)

And who will go up and fight the giant of communism for us?

Before we put all our pebbles in the slingshot of Western democracy, let's look at the armor it is trying to wear.

It is hard for our Western brand of civilization to do more than name-calling in this argument against communism. Perhaps Marxism is atheistic, but the defenders of democracy deny the power of Christianity too. The denial of Christianity and the assurance that man is capable to save himself is called secularism, the basic infection of our civilization in Casserly's diagnosis.

We say that people aren't happy under communism. But look around. People aren't happy in America and England either.

Here again democracy has been doing the very same thing that communism has been doing. Consciously the Marxists have set out to destroy the family. Unconsciously our divorce laws are doing the same thing. Without the strength of the family, the basic molecule in the structure of society, there can be no real happiness.

Now our lawmakers thought that in providing for divorce those people who found themselves in unhappy marriages could be relieved of their misery. But here are two mistakes. Those that divorce compound and spread their misery in other marriages. And the ghost of divorce has come to haunt all other homes where it would never have been considered if it had not been possible. Every marriage is clouded by the fact that divorce might mar the happiness of its home. While this cloud hangs over our homes the basic kind of security that people need is lacking.

Casserly calls divorce the greatest social evil of our time. It has brought "unhappiness, frustration, and neurosis which invariably accompany a gravely disordered sexuality." His chapter on "The Divorcing Society" is one of the significant contributions of his book.

While Christianity does not need democracy, democracy needs Christianity. It needs Christianity to provide it with the doctrine of original sin. For if it forgets that man is a sinner, it forgets the very reason that justifies it as a mechanics of government. Democracy is a needed system of government,

(Continued on page 750)

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*Asst. Ex. Sec., Board of Education and Publication

**Oxford University Press, New York; 286 pages; $4.00.

A BOMB OR TORNADO

ELMER EDIGER*

"It can happen here: a bomb or tornado." This is the new slogan and strategy of Civil Defense. Apparently mock air raids were unable to stir the population to make Civil Defense a live concern. Emphasis on natural disasters, according to the head of Kansas Civil Defense will now be used to build up their organization.

A recent PTA meeting in a Kansas community confirmed this new approach, "bomb or tornado." With the Udall tornado so fresh in the minds of people this was the best attended "Civil Defense" meeting since 1943.

From a pacifist point of view the "bomb or tornado" was a strange subtle combination. The publicity had emphasized particularly the need for parents and schools learning what to do in case of tornadoes. Actually the only counsel given on tornadoes was a very brief speech saying the schools would keep the children unless parents called for them!

Although there was an interesting film on the Udall disaster, and although there was a call to take Red Cross first aid, the evening was dominated by the clear intent to build up Civil Defense, specifically to sign up volunteers for the Ground Observer Corps for the spotting of airplanes. The subtle confusion of the evening was also to be seen in a closing devotional message which sought to tie all aspects of the evening together through a meditation on "defense" based on Psalm 91.

Because Civil Defense is civilian, appeals to our conscience to save life and yet is an integral part of our military defense, we must take careful counsel as a church. How can we be positive and still keep a clear testimony against war?

Civil Defense will call for decisions of position in regard to war not only from draft age men but from all ages. The decision points will not be as clear cut as "join the army or not." From a Christian nonresistant point of view this civilian program is obviously a mixture of good will. Spotting enemy planes for military purposes means destroying not only saving life. The relief work we desire to do in disasters will increasingly mean decisions on relationship to Civil Defense. Will we wear the C. D. badges for relief work? Will we take C. D. committee assignments for relief or welfare aspects?

Little decisions to participate in the "good aspects" may, unless one is very clear, pull one into positions of accepting "little bad features" or into the embarrassing position of having to be negative on some "little point." Unless we think and move as a brotherhood with some clear counsel many members of ours will compromise or even lose their nonresistance.

Therefore as a church we must help each other to clearly understand Civil Defense. Above all we must find ways of being positive with a clear Christian witness without becoming involved with specific military objectives. We may well consider further whether Mennonite Disaster Service provides one basis for a positive approach.

Those who have had some experience with Civil Defense in their community and are concerned can be helpful by sharing their experience with their conference office or the MCC.

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*Ex. Sec., Board of Christian Service

Song of Moses

PAUL FRIESEN

An expression of true thanksgiving is recorded in Exodus 15. Israel had just been led through the Red Sea. "Then sang Moses and the children of Israel unto the Lord." This song logically follows their deliverance from Egypt.

True thanksgiving flows from the heart of God's children sincerely and in an unforced manner. It arises when they have realized a great need in their lives or an adverseness of circumstances and then have experienced deliverance from the hand of God.

As we see our need of God daily and put our trust in Him He delivers us from the sin of self and guides us through trying circumstances by His Spirit. These are objective experiences and are solidly based upon the fact that God has worked for us and in us.

Such experiences must be contemporary. The remembrance of something past and gone offers little stimulus to true thanksgiving and worship. The emotional reactions to old experiences do not necessarily produce the fruit of godliness within us. Let emotions come and go, but let us make certain to realize God's work in our hearts daily. Then our lives will be stable and thankfulness real.

The blessings of yesterday or last year are meant to bring forth fruit today in a richer relationship of fellowship with God. We must be purer, more stable, and happier today than yesterday; if our thanksgiving to God is to come forth unforced.

The grounds for thanksgiving will grow as our personal interests broaden. Not only do I thank God for working in my behalf but also for prospering His work everywhere; among other Christian groups too, even those who differ from us.

Thanksgiving must be God-centered. "The Lord is my strength and song, and He is become my salvation." Praise is not only to Him but of Him. We thank Him for himself. His presence is what we seek. God's deliverance and gifts are meaningless and soon lost to us if by our forgetfulness and self-centeredness we overlook Him in our experiences.

We all suffer adverse circumstances and temptations. Our thanksgiving is not based upon events or feelings but on the presence of God. Therefore "in every thing give thanks: for this is the will of God in Christ Jesus concerning you," 1 Thess. 5:18.

PAX in Europe --

What It Is Today

1-W Men Help German Refugees, Greek Farmers, Austrian School

Mennonite Central Committee PAX is the overseas service program for Mennonite and Brethren-in-Christ conscientious objectors. When performing their alternative service in PAX, 1-W men are a part of MCC's world-wide Christian Service program.

PAX projects are channels through which conscientious objectors demonstrate their belief in the power of Christian love. By doing their Christian duty to alleviate human need and at the same time promoting friendship and good will, PAX men perform service for peace.

PAX 1-W's serve for two years without any financial payment for their work. The $1,800 required to support one man is provided (1) by himself, parents or interested persons; (2) by his church conference or local congregation; (3) by a combination of these ways.

PAX today does relief and rehabilitation work in many countries on four continents—Europe, South America, Asia and Africa. The program in Europe includes construction units in Germany and Austria plus agricultural rehabilitation services in Greece.

GERMANY

PAX Units Constructing Housing for Refugees

PAX units in Germany are assisting in resettlement projects for fellow Mennonites who fled from East Germany when their religious faith and way of life were threatened by Soviet occupation. Since about 5,000 of these 12,000 Mennonite refugees now living in West Germany do not yet have permanent living quarters, PAX men are building houses to help meet their needs.

Four construction units—located at Backnang near Stuttgart, Engenbach near Kaiserslautern, Wedel near Hamburg and Bechterdissen near Bielefeld—work in close co-operation with the German Mennonite Resettlement Agency, the organization in charge of the resettlement program. After preliminary arrangements are complete, Mennonite Central Committee supplies the PAX men, who provide most of the laboring force for the actual construction. The work of these men, who receive no wages, makes possible a 10 per cent saving in building costs, resulting in cheaper housing for the refugees.

Completed settlements will vary in size from 12 to 30 apartment houses. PAX units began construction work at Backnang in early 1952, at Enkenbach in May, 1953 and at Wedel in August, 1953. The newest project, located near Bielefeld, began in April, 1955. With a full crew on the job, it requires an average of about five weeks to build the basic structure of the large four- and six-family houses at Backnang, Enkenbach and Wedel. After moving into their new residences, families have up to 34 years to complete the purchase of the apartments.

Mennonite churches are being established at each settlement. The Church at Backnang, a modern block structure with full basement, is now complete. Funds to build this church were obtained from the new settlers, nearby Mennonite congregations, the German Mennonite Resettlement Agency and the Mennonite Central Committee. Donated labor of PAX men and several local builders, who also gave some materials, made possible a $7,000 saving in construction costs.

Although some PAX'ers have not had previous experience in the building trade, they quickly learn how to do the work. Many have become skilled in masonry, carpentry, plastering, tile laying and electrical work. A German foreman usually directs construction and local firms are in charge of some specialized jobs.

GREECE

Isolated Villages Aided by Agricultural Services

PAX men in agricultural services are working in isolated northern Greek villages to help the people of these impoverished communities raise their standard of living. At villages Panayitsa, Tsakones and Ioannina, where PAX men are stationed, the inhabitants came to Greece 30 years ago as refugees from Turkey.

The effects of primitive agricultural methods and the hardships of World War II and the following Greek civil war are the main factors causing the poverty of these villagers. At best, families obtain only a subsistance living from their plots of worn-out land.

PAX men in Greece, all of rural background, are demonstrating up-to-date agriculture, livestock raising and food preservation. Demonstrations are practical. That is, the Greek farmers are taught to use methods they can readily adopt and tools they can make for themselves or purchase collectively.

On plots set aside for experimentation, PAX men have introduced new crops and shown how to get greater yields from those already grown in the area. To conserve and build up the fertility of the land, they introduced crop rotation, contour farming and use of new fertilizers.

Livestock improvement has been encouraged by the introduction of high grade animals for breeding purposes. In this way, farmers can operate a long range program of dairy cattle improvement, thereby greatly increasing their output of dairy products.

Since villagers often do not have a healthful year-round diet, PAX men teach classes in food preservation to show them how to cure meat and can fruits and vegetables.

Poultry raising is a recently-begun project. Hatched and raised by PAX, improved stock Rhode Island Reds, given balanced diet and proper management, weigh considerably more than those of identical breed and age by local standards.

(Continued on page 752)

Film Review

SONG OF THE SHINING MOUNTAINS, 16 *mm. Black and white or color, 28½ minutes. Rental black and white,* $8.00; *color* $12.00. *Produced by Broadcasting and Film Commission, National Council of Churches. Available from Religious Film Library,* 220 *W. Monroe St., Chicago* 6, *Illinois. (Other religious film libraries in Columbus, Dayton, Minneapolis, New York, Philadelphia, Richmond, and St. Louis.*

The purpose of this film is to show some of the issues that face the American Indians on reservations as well as the missionaries who deal with the issues. This is one of a number of films on the American Indians that are appearing since the Home Missions theme for 1955-56 is *The American Indians.*

Andy Red Cloud sees his parents sell their farm on the reservation and move to town. Soon they squander their money and live in town without any real purpose. Andy also sees some of the injustices the American Indians undergo in our American culture.

Even though he has responded to the Christian gospel, all of these events are a great concern to him. In desperation he turns to the superstitions and practices of his people in an attempt to find peace. While he is on this quest the missionary and the summer service girl follow him to the top of a mountain where he has gone to perform a rite of the American Indians and there he commits himself anew to the Christian faith. The film ends with this dedication.

The reviewing committee was not uniformly agreed regarding the effectiveness of the film. Some felt that the film should show the development of Andy's life as a Christian. The purpose of the film, however, is to reveal the issues the church faces in its work among the American Indians and to leave the problem of the maturing Christians to the church to solve.

The film should be effective with general audiences, particularly with groups from junior high school on up. Younger children, particularly juniors, would enjoy the film but would not understand all of the implications of the story.

This film is a missionary film produced by the Broadcasting and Film Commission to be used by the denominations that support it and by any other groups who want to rent it.

I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High. Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings. Psalm 9:1, 2, 11.

Flashes of Thought

In Time of Need

Walter Gering

All these weeks that slip of paper with its bit of verse had been upon my desk; it was there where I could see it as I glanced from my work. Yet how often it takes unusual experiences to impress these simple thoughts upon our minds.

When I heard them tell their story it sobered me tremendously. How could any one possibly stand up under such torture and abuse? Many tales had been told of bitter experiences as a refugee. From the lips of men and women in the refugee camps, in homes and private conversations the story of torture had come. So it was with this aged couple. Their experience, as that of many others in similar circumstances, had brought untold distress and anguish. Truly they had tasted of the cup of suffering.

It was the spirit of this aged couple which thrilled my soul. The experiences, though in the past were still as vivid in their minds as though they had happened but yesterday. They could still feel the cruel lash of the strokes beating upon a defenceless body, the point of the gun at the back of the neck. It was all so real.

But the spirit of these—it was thrilling. Not a single word of complaint, not a note of resentment or bitterness toward their oppressors. Where one might have expected words of denunciation and revenge there was nothing but quiet thankfulness to God for blessings received. Truly this was victory in Christ. A strange uneasiness came over me. What would I do under such abuse? Would I be able to stand the test? It was a sobering thought.

The answer came from the lips of the godly mother. They had often feared such moments, wondering how they could possibly remain true in the hour of such extreme trial. Others had been found faithful, but could they be so strong? Then in the hour, as it rushed upon them, they discovered that the same Lord who had sustained them in the past was also sufficient for the fiercest heat of affliction. Her response was simply: "The Lord would give you strength in that hour."

The words on my desk, in plain view for weeks, took on new meaning: "As thy days, so shall thy strength be." Of course that was the answer; for each day's need there is an abundant supply.

Offer unto God thanksgiving; and pay thy vows unto the most high: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Ps. 50:14, 15.

Janjgir Unio

1930

Motto - Let this mind be

BEGINNINGS

The Bible School in Janjgir was opened twenty-five years ago. This school is the fulfillment of a missionary vision. The 1928 missionary conference which met at Korba adopted a resolution to the effect that we train our own mission workers and for that purpose open a Bible school and add a normal school department to the Boys Middle School. That same year the Hindustani church conference created a Bible School Committee by asking the Evangelism Committee of the missionary conference and the Evangelism Committee of the Hindustani church conference to serve as a joint committee for the Bible school. Next year this joint committee recommended that a Bible school be opened in 1930, that it be located in Janjgir, that both Indians and missionaries serve on the teaching staff and that the Hindustani congregations provide stipends for the students. Students were to be accepted upon the recommendation of the congregation which sent them. On March 12, 1930, the joint committee met in Champa to consider detailed plans for the school which we had been asked to draw up. It is very clear now that the Lord's presence guided us in those days better than we realized at the time.

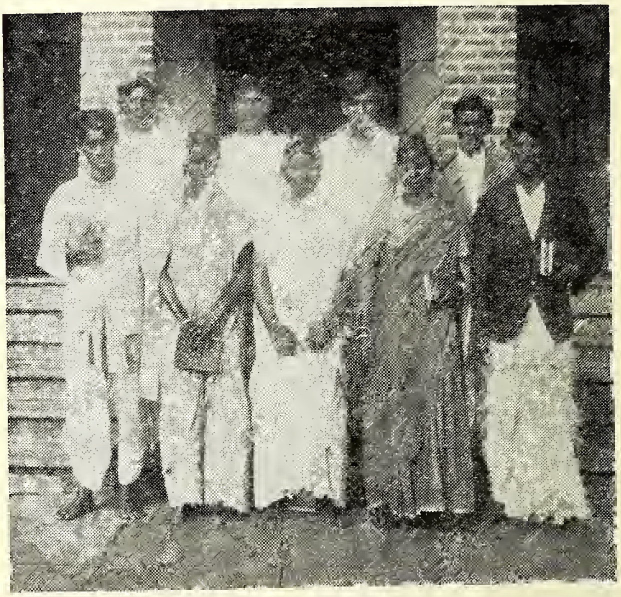
W. F. Unruh, first principal

On July 3, 1930, the formal opening of the Bible School took place in the Janjgir church where the school would be located. Dr. P. A. Penner gave the opening address. It was an impressive service and an hour of deep consecration. The classes were to be held in the Sunday school wings of the church. Student families were given living quarters in village homes and in mission buildings where room could be found. We opened the school with fourteen regular students and a class for the wives of the married students.

AIMS AND PURPOSES

An anniversary is a good time to review the aims and purposes that were set at the beginning of a venture. The purpose of the Bible School was put in these words: "The purpose of the Bible School is to give students a thorough knowledge of the Bible; to awaken in them a love and zeal for the Lord and His work; and to train them for Christian work, that is, for personal soul winning, for village evangelistic work, for Sunday school work, for Christian Endeavor work and general church work. 'He gave some, apostles; some, prophets; some, evangelists; and some, pastors and teachers,' Eph. 4:11."

When we think of the effective work which some of the graduates of the Bible School have been doing through the years as pastors, evangelists, teachers, and Bible women, we feel that the school is fulfilling the purpose for which it was established. Some of the strong pastors of our Hindustani congregations were among the early graduates of the Bible School. Among them we count Pastor Kripadan, Pastor Phillip Lader, Pastor Tranonidhi, and others.


The first graduating class of the Bible School. Two of the men are now pastors of churches and three are evangelists. The women serve as Bible women.

From the early years of the school neighboring missions have sent students to our school. Under the principalship of Rev. J. R. Duerksen the school has become an Inter-Mission Bible School and its usefulness and outreach has greatly increased. It is quite clear that the Lord's hand has been guiding and His blessings have been on the school from its very beginning. We pray that the school will continue and increase its service in the kingdom of God for many years to come under the Lordship of Christ.

COURSES OFFERED

A three-year course is offered during which time every book in the Bible is studied in one way or another. Bible story telling, Bible geography, comparison of religions, church history, Homiletics, and other related subjects are also given.

The school began with six months of classroom work and two months of village evangelism. Because it was so difficult to cover the book work, the term was lengthened to nine months with one month of touring in the villages.

Bible School

55

hich was in Christ Jesus.

PRACTICAL WORK

Participation in church work, Friday afternoon preaching in homes or marketplaces, gospel team trips and the special village evangelism periods make up the extracurricular work.

Volleyball and football are favorite sports with the men.

Rev. and Mrs. J. Walters

Touring—Village Evangelism

Only one out of 40 persons in India is classed as a Christian. There are thousands of villages in India where no one knows what salvation in Christ Jesus means. January is the month in which Bible School students and staff go into these villages to work out practically what they gained theoretically.

Since beds, bedding, tents, cooking utensils, food supplies, books, and medicines, are taken out for each camp group, there is considerable hustle and bustle to get everyone settled. The student body is divided into three or four groups. The students settle down to do intensive teaching and witnessing in their center and in surrounding villages. Indian people do not live on farms but in villages which are sometimes only two miles from each other.

One camp diary offers a few interesting jottings:

Camp site. We are in the trailer tent which suits me just fine. In a land with all sorts of creeping, crawling things it feels much safer to be up on wheels. But most of the workers have spread their bedding on the straw that covers the ground in their tents. No wonder that they pray nightly, "Dear Lord, from all creeping, poisonous creatures deliver us this night."

Our tents are outside of the village on a strip of land between two water tanks (reservoirs). This is the "bathingest" place I have ever seen. No matter how cold the January wind blows, there are people bathing before sunup.

High caste women bathe before cooking. They wrap their wet saries about their shivering bodies and hurry home. Alas, if such a one should inadvertently touch one of lower caste (or even me) which on their way they would have to go back and bathe again.

In the reservoir back of our trailer tent only the men bathe. They go washing in where the water is chest deep and evidently offer oblation to the sun god, Naraujan. They scoop up water in their palms, raise it to the east and let it trickle out. Then raising their hands to their foreheads and bowing in worship, they wade out again.

Oh India, India! All your ablutions can not wash away sins. The priest, who walks by here draped in wet garments, has a most unhappy face. Surely our being here gives him no pleasure for our message of Christ as Savior is directly opposed to what he teaches as salvation. I think of him when I hear the clang of the evening temple bell. Is this a call to the gods for communion or is he telling them that they may rest now?

On a gnarled, old peepul tree (with leaves like a poplar) I see a number of black earthenware pots hung up on the trunk by sisal hemp cords.

Getting into Homes. Last night we took a walk through the winding streets of our village. It is a large village and we almost lost our way. We came to a courtyard where a number of people were sitting and chatting. We asked, "Have there ever been missionaries camping in your village?" The younger people shook their heads negatively but the older ones remembered that many years ago there had been some "white" people camping in the

(Continued on page 752)

1955 class of Janjgir Bible School graduates

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Japanese brutality had filled the hearts of the Filipinos with hatred. When four young people came from Japan to the Philippine Islands there was hope that a work camp would help to—

BREAK DOWN BITTERNESS WALL

National and racial prejudice go down before Christianity lived and practiced.

Work camps in the Philippines have not only cleared swamps and jungles, bridged streams and ditches, but, according to Jessie Ash Arndt in a report featured in Peace News, broken down walls of bitterness and cleared out prejudice.

When a group of Filipinos decided to go work-camping overseas and chose to go to Japan they prepared themselves to do so with a spirit of forgiveness for the wrongs suffered during the Japanese occupation in World War II.

But when they got to Japan they found the young Japanese knew nothing of the atrocities perpetrated by their soldiers in the Philippines; they felt only a sense of their country having been wronged because of Hiroshima and Nagasaki.

So the Filipinos decided to invite an international team including Japanese to a project in the Philippine Islands the following year. Four young Japanese came, two men and two girls. In the total group were also representatives from Korea, Thailand, Hong Kong, and a young man and his wife from the Marshall Islands who were preparing to be missionaries.

"I'll kill the first Japanese I see."

This young man from the Marshall Islands, as soon as he found himself in this group with the Japanese faced the challenge to prove the Christian precept of forgiveness. For in the war, he and all his family had been captured by the Japanese and he alone had escaped and survived. He had then said that he would kill the first Japanese he saw.

The Filipino camp leaders took the precaution of having someone always with the Japanese visitors. They took them from place to place in cars rather than letting them ride on public buses where their

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What Is a Work Camp? . . .

Work camps have two aims. Their first purpose is to build something for people in need, whether it is a house, a church, or a canal. In this respect work camps are much like many of our Voluntary Service units.

But an international work camp also aims to build spiritual understanding between individuals from different backgrounds. This has also been a by-product of many of our inter-Mennonite service projects. But other groups have expanded this concept to include different religious faiths as well as different races, nationalities, and ideologies.

One international church agency sponsored thirty work camps involving more than a thousand young people in 1955.

Last August a work camp in the little French village of Glay brought together young people from Asia, Europe, Africa, and America, who were primarily Protestants but included members of other religious persuasions. Here they contributed their labor toward the building of a Protestant community center in this small town that had been shelled during the war.

A continuous work project in Birmingham, England, presence might incite resentment. The Japanese workers were kept unaware of the fact that they were being protected or that there was reason they had to be.

Then, one day, a Filipino under the influence of liquor rushed into the camp and threatened the Japanese. He was restrained and no harm came to them but when the Japanese asked, "What does this mean?" they were told how the Filipinos felt and why.

"I found two sisters."

The two Japanese girls volunteered to stay longer in the Philippines and tour the islands with a goodwill group. They planned to ask forgiveness in the name of their people for the deeds of the war years. In the group was the couple from the Marshall Islands. The Marshallese man, standing beside the two Japanese girls said, "Although I have lost all my family I have found two sisters."

This tour accomplished much in breaking down malice among people who were reached. There were many instances of a change of attitude from bitterness to forgiveness.

The father of one of the camp leaders had also said he would kill the first Japanese he saw. But it was at his home that the two Japanese girls were welcomed after the camp closed.

The young Christians found that national and racial prejudice went down before Christianity lived and practiced.

—Adapted from Peace News

GOING WITH GERING

SOME CASE

Sharing through conversation is one of the ways in which we exchange our common love and concerns. A girl admitted having a "case" on a boy and wanted to share her feelings with him. But she did not know how to let him know without making her feelings too obvious. If others found out they would tease her.

We often tease about "crushes" and "cases" or whatever other name you may call it, but we really only mean to seek information in a humorous way. There are times when misunderstandings creep in because we do not know what is on the other person's mind. People usually talk about things which mean a great deal to them at the time.

As youth worker I always enjoy getting into various homes. There is always a sense of expectancy in terms of conversation. To illustrate I could give snatches of a dialogue with a hostess who is trying to find out my marital status without asking me too directly. Some call it beating around the bush.

"I take it that you are involved with a, shall I call it, a *case*?"

"Well, yes—I guess you could call it that."

"I presume you found the most attractive one available?"

"Not really, although I would say above average. At least that is what others have told me. Since we are so close to each other beauty is secondary."

(Aha. If they are so close he must be married.) "I presume you put willingness to share, loyalty, stability, and desire to serve above beauty?"

"Yes, quite so . . . stability of service is essential stewardship in the Christian life."

"It seems to me it must be quite a strain and take a lot of waiting on the part of your companion since your job calls for so much traveling."

"That depends on how you look at it. Get the most trusted one and the strain won't be too great. Mine

(Continued on next page)

. . .

Two Kinds of Building

brings together youth from different nationalities for week ends or longer periods to clean and repair the homes of elderly people who live in slum areas.

Both Jews and Arabs have taken part in Quaker and Unesco work camps in the Middle East. Youth from these two hostile groups have come to see what they have in common and have also been able to see their differences in a new light.

A social service organization brought men and women from both sides of the iron curtain together in Warsaw, Poland, to clear a bombed area in the city's center for a children's playground. Youth who were convinced communists came from Poland, Russia, and Bulgaria and others with opposing views came from Britain, France, Norway, Switzerland, and India. While the work camp did not change any of the workers' convictions, it was hoped that a foundation was laid for a future meeting of minds.

In *Break Down Bitterness Wall* we have an account of what can happen when Christians from nations with a history of bitterness caused by war and oppression live in a work camp experience.

waits for hours, if necessary, beside me or on some sidelines while I visit or talk."

"I can imagine traveling together makes time go faster, or don't you sometimes travel together?"

"Oh yes, most of the time. Unless I go by plane. That can get too expensive."

"Yes, that's what I'm told. I've never gone by plane. Heard they make you pay extra for too much luggage."

"They certainly do! Dollar a pound."

"Oh well, then there is someone at home to keep things neat and dust-free. You help her don't you?"

"Pardon?"

"I suspect you do your share to keep things in their place?"

"Certainly. That is a lesson I learned in short order. Gets to look like a mess in a hurry if you don't try to keep things neat."

"I can imagine when you travel alone you always feel it is nice to have someone to come home to. Do you have any children?"

"Children? No, but I have ten nephews and nieces. I call them my children."

"Oh, I see. But never mind. Remember the old saying—there is a time and place for everything."

"Yes, there certainly is."

"Marriage is really a wonderful thing. My husband and I had such wonderful experiences planning our marriage, and we continually keep learning to share as our family grows. Did you know your wife a long time before you were married?"

"My wife? Well . . . I don't happen to be married."

"Not married! I don't understand . . . you said . . . . Oh, you are engaged . . . ?

"Engaged? Well, in a way."

"I'll bet she is quite happy with a "suitor" like you."

"She? Happy with my suiter? What does a SHE have to do with my 'suiter'?"

"Well, the girl you're engaged to. You said you were engaged."

"Oh that! I meant I was engaged in youth work for our Young People's Union."

"You mean . . . I mean . . . what about that, that . . . "case" you mentioned in the beginning?"

"CASE? What case? Oh, you mean a girl friend or something?"

"Of course! What are you talking about?"

"Me? I was talking about my "two-suiter" *suitcase.*"

Thus the subject changes to what it's like to live out of a suitcase. There is no thrill in always lugging a suitcase but we cannot expect to do the Lord's work without living in some stages of inconvenience. Sometimes I converse with God about my case . . . . "Thank-you God for having someone invent a helpful thing like a suitcase."

—William Gering

Meet the Presidents

Clair Bartel, Pacific District YPU

Serving the Pacific District Young People's Union is Clair Bartel, a member of the Alberta Community Mennonite Church of Portland, Oregon. He is married, and quite proud of his baby daughter who was born on the 4th of July. Clair, a graduate of Portland's Lewis & Clark College, works as assistant manager of a company which manufactures and wholesales roofing materials. His church duties include teaching a class of college age and professional young people.

Elaine Widmer, a graduate of Whitworth College and member of the Emmanuel Mennonite Church of Pratum, Oregon, serves as treasurer for the Pacific District YPU. The youthful secretary of this group is Rowena Voth of the Glendale Mennonite Church of Lynden, Washington.

The twenty-three churches comprising the Pacific District are scattered from Mexico to Canada and from the Pacific Ocean to the Rocky Mountains. This poses quite a transportation problem and makes it almost impossible to hold meetings on a district wide basis. The only exception to this problem is the annual meeting held as a part of the Pacific District Conference. The next meeting of this type will be held during June, 1956, at the Downey, California, Church. All retreats and other activities are planned and conducted on a state-wide basis. The six churches of Oregon are located close enough to hold Friday evening socials. In Washington, Idaho, and California, the young people meet as a whole only once or twice during the year for youth conventions.

The emphasis of the Pacific District Young People's work is on foreign missions. This year they have assumed part of the support of two young couples from their own district who have gone out under the Congo Inland Mission. These are Mr. and Mrs. Earl Roth who have just arrived in the Congo to assume teaching duties, and Dr. and Mrs. John Zook, medical missionaries. The latter couple is at Antwerp, Belgium, taking courses prescribed by the Belgian Government prior to their entry into the Congo. The support of these couples has given the Pacific District Young People a greater vision of the work and needs of the foreign missionary.

I will love Thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised. Psalm 18:1, 2, 3.

Our Schools

BLUFFTON COLLEGE

A college octet, directed by Earl Lehman, has been organized for the purposes of presenting programs at various organizations and school assemblies. First performance of the octet will be at the college faculty club meeting in December.

Chosen as members of the octet are: Nan Tritch, soprano from Findlay, Ohio; Marilyn Blomgren, soprano, Chicago, Ill.; Nancy Hostetler, alto, Smithville, Ohio; Carolyn Schnell, alto, Goshen, Ind.; John Basinger, tenor, Mountain Lake, Minn.; Ronald Ropp, tenor, Normal, Ill.; Tom Reichenbach, bass, Pandora, Ohio; and Don Pannabecker, bass, Peoria, Ill. Sandra Berry, from Bluffton, is the accompanist.

The Booster Committee has announced that the net income from the booster play, "The Apple of His Eye," amounted to $330. This, in addition to the contributions which will be obtained from the booster banquet next spring, will be used for some special campus project.

Intercollegiate debating is being revived this year on the campus with Dr. Paul Shelly, instructor. The first debate was held on November 10, with Heidelberg College. This year's debate topic is: "Resolved: That nonagricultural industries of the United States should guarantee their employees an annual wage." Barbara Hobart and Marion Keeney represented Bluffton as the negative team.

Proceeds from the work day held on October 19, totaled $779.76, it was announced by Joe Smucker, chairman. This compares favorably with last year's sum of $586.63. Project to be used with the earnings has not yet been determined.

CANADIAN MENNONITE BIBLE COLLEGE

Once again the college opened its doors to many visitors. Mrs. Neufeld, who with her husband has been doing city mission work in Chicago for many years, was with us on Tuesday, Nov. 1. She enlightened us on many aspects of the work. Esther Patkau, who graduated from CMBC in 1950 and has spent one term as a missionary in Japan, dropped in for a brief visit that day. She has just returned home on her first furlough.

Rev. Levi Keidel, missionary to the Belgian Congo, presented us with a very challenging message on Nov. 2, speaking to us on some important characteristics and personality traits which every missionary should possess, and which every Christian, for a well-rounded life, should also possess.

On Nov. 7, Dr. Schmidt, the president of the Grace Bible Institute in Omaha, Nebraska, spoke in chapel. His topic was Biblical Archeology, and he showed us the value of such a science today, in confirming and illuminating the Scriptures. The students and faculty were given a treat of a different nature in the form of a social which had been planned by the Fellowship Committee. On a recent Sunday afternoon the teachers entertained the students in their homes. Their hospitality was appreciated by all.

FREEMAN JUNIOR COLLEGE

Larry Eisenbeis, a graduate of Freeman, who has just returned from Europe where he spent over two years with a PAX unit, serving mostly in Greece, spoke in chapel Nov. 9. Speaking on Romans 12:1 his earnest sincerity spoke of deep convictions. He and three other young men who have worked with PAX are on a speaking tour of the churches from Pennsylvania to the Middle West.

Orlando Wahl of Wolf Point, Montana, served as chapel speaker Nov. 7. Mr. Wahl is vitally interested in Christian education and is chairman of the Board of Directors of the Lustre Bible Academy of Lustre, Montana.

Walter Jost conducted a singspiration Sunday evening, Nov. 6, at the Bethesda Mennonite Church near Marion. Rev. T. A. van der Smissen is pastor of this church.

The faculty spent a social evening together in the dining hall of Pioneer Hall Nov. 8. Mr. and Mrs. Paul Becker, Mrs. Fannie Graber, and Mrs. Emma Hofer were hosts to the group.

Erna Friesen spent a weekend at Henderson, recently visiting her parents. The Orlando Goering family visited relatives in Kansas.

MENNONITE BIBLICAL SEMINARY

We have greatly appreciated the many gifts of canned goods and groceries that have been given to the Seminary by different churches and organizations. We would like to thank those churches who have remembered the Seminary in this way. Churches that have sent such produce this year are Topeka, Topeka, Ind.; Zion, Donnellson, Iowa; Summerfield, Summerfield, Ill; First Church, Nappanee, Ind.; Boynton, Hopedale, Ill.; Calvary Memorial, Washington, Ill.; Flanagan, Flanagan, Ill.; Meadows, Meadows, Ill.; Warren Street, Middlebury, Ind., and the Grace Mennonite Church at Pandora, Ohio.

Don Kaufman and Ernest Neufeld presented the highlights from the Inter-seminary Student Conference which they attended on Nov. 3-4. The speakers at the conference were George F. Hall, secretary of the Commission on Younger Churches and Orphaned Missions, Edmund Soper, professor of History of Religions at Garrett Biblical Institute, and Joseph M. Kitagawa, assistant professor of History of Religions, University of Chicago. The theme of the meeting was "Missions: Imperative or Optional."

The Seminary school bus was crowded when it left the Seminary Sunday afternoon, Nev. 6, on a tour through the city of Chicago. Howard Kaufman, formerely instructor of Sociology at Goshen and now a student at the University of Chicago, conducted the tour. Housing projects, slum clearance projects, and Mennonite missions were the chief object of the tour.

Into the Beyond

CHRISTIAN P. GRABER, of Varner, Kansas, and member of the First Mennonite Church, Pretty Prairie, Kansas, was born December 26, 1888, and died October 30, 1955.

MCC news & notes

PARAGUAYAN MISSION TO LEPERS

For ten years the MCC has worked with the Paraguayan Mennonites to develop a leprosy treatment mission for Paraguayans. This is one way in which the Mennonites can express their appreciation to the government of Paraguay for the religious freedom and asylum offered to Mennonite immigrants when they were without home or country.

Dr. John and Clara Schmidt of Mt. Lake, Minn., went to Paraguay in 1950 to begin this service. Paraguayan Mennonite young people assist on a voluntary service basis.

The workers found that it was hard to overcome a natural distrust of a foreigner, hard to deal with the popular misconception about leprosy and even harder to win the confidence of those who suffered from the disease. To win the confidence of their neighbors they began giving general medical service also. The clinic records show that well over one thousand have been treated.

There are now three clinics for the treatment of leprosy or Hansen's disease. The first and largest is at Barrio Grande, the second at Km. 81, and the third and most recent at Coronel Oviedo. From these clinics they also go out to find the sufferers, for here as everywhere else, those called "unclean" are often deserted and forced to live apart.

Mrs. Schmidt describes one patient: "She had been found right in our neighborhood the week before, deserted because of the dreadful disease. We found her hut of logs with a grass roof in a rocky no-man's land. Inside on a cot we found our patient, a scrawny, scabby, drawn together heap of misery. She was bedfast, and her only attendant was her 12-year-old boy who also showed the early signs of the disease. She was literally starving to death and all hope was lost!"

The Schmidts gave the woman warm clothes and fixed a meal for her. Now her son comes regularly to the clinic to get food for his mother.

"We are doing what we can to ready one room of a house which is under construction now so that we can bring this patient here for treatment and care."

JOINS MCC IN EUROPE

Katherine Penner of Jordan Station, Ont., who has served with the MCC in the Waterloo, Ont., and Akron, Pa., offices sailed abroad the "S.S. Ryndam" Nov. 17 for two years of service in Europe. At Frankfurt, Germany, she will be in charge of the refugee migration work and processing European young people to attend Mennonite colleges in the U. S. or come as trainees for a one-year period. Elmira Kliewer, Mountain Lake, Minn., has been doing this work for the past two years.

Katherine is the daughter of Dietrich and Catharina Penner, themselves once refugees from Russia. She is a member of the United Mennonite Church at Vineland, Ont.

FIRST PEACE MEETING IN TOKYO CENTER

Nov. 6 was a "big day" for the MCC unit in Japan as they held their first peace meeting. Each Sunday afternoon a group of young students gather at the Tokyo center for Bible study, fellowship, and discussion. On Nov. 6 the Melvin Gingerichs and Norman Wingerts invited Mrs. Nonomiya, a Japanese Christian pacifist, to speak on the Christian peace movement in Japan to these young people. Thirty-two gathered at 3 p.m.; the last young man did not leave until almost eight. They held a long discussion and eagerly checked books out of the new peace library.

The Melvin Gingerichs recently came to Tokyo to present the peace testimony in Japan. They find interest in the topic of "peace," but great need for presentation of the CHRISTIAN peace position. As part of their witness they plan to hold a similar peace meeting about once every two months.

BADLY BENT BUT NOT BROKEN

(Continued from page 740)

for since man is a sinner power must be controlled by all the people for no man can be trusted with absolute power.

The Christian church must bring to Western civilization a doctrine of the universal church. The Reformation put its emphasis on the local church and so the individual member lost his sense of belonging to something universal and world-wide. In place of belonging to the universal church he substituted the nation which was big, but not big enough. The world must be shown that there is a body to which man can belong regardless of race. Here the confused struggle of collectivism against individualism is solved for in the common life of the church each can be fully a person, but still belong to a meaningful group.

The revival of interest in the meaning of the church among Mennonites can be our best remedy to the world's problems. The success of the Russian revolution shows that there is a hunger for a group life. This kind of life can best be found in the brotherhood church.

Jottings

—**Deep Run, Bedminster, Pa.:** The October meeting of the Women's Missionary Society featured talks on prayer. Members brought mittens for relief. Several of the ladies attended the orphanage meeting held at the Springfield Church. A special program was sponsored by the Library Committee Sunday evening, Oct. 30, when a few short book reviews were given and a religious film "As the Twig Is Bent" shown. Some of our members availed themselves of the opportunity of hearing Cornelius Wall, director of a Mennonite Bible School in Switzerland at the Grace Mennonite Church, Lansdale, Pa., recently.—Corr.

—**Immanuel Church, Downey, Calif.:** The Men's Fellowship enjoyed an evening of fine food and fellowship in September. The catechism classes have once again resumed. The pastor has been giving a series on the Cults of America in the evening services including the study of "Mormonism," "Christian Science," and "Jehovah's Witnesses." A Sunday School Workers' Training Course was held for a week at the Downey First Baptist Church. Many attended it from our church. New members taken into our membership are: Miss Patricia Bartell, First Baptist, Montebello; Mr. and Mrs. Wendell Anderson, Community Presbyterian, Bellflower; Mr. Ervin Zielke, First Mennonite, Newton, Kansas. We are happy to receive them into our church fellowship. A baptismal service was held for Mr. and Mrs. Anderson on Oct. 23. The choir and their families enjoyed an evening of playing miniature golf and then going back to the Fellowship Hall for a homemade ice cream supper. All attending had a wonderful time. The choir is beginning their Christmas rehearsals for singing in "The Messiah." A new junior high C. E. has been started. About 20 are in attendance and it is growing by leaps and bounds. We are glad to see this new group started. On Oct. 14th, Joann Adams and Roger Groon were married in our church. Many attended and viewed the beautiful ceremony. Oct. 21 marked the date for the wedding of Marcia Schroeder and Gordon Yaeger in the home of the bride's parents.—Corr.

—**Menno Church, Ritzville, Wash.:** The Rev. Hugo Scheffler is filling the pastorate until our new minister arrives in January. Many of our members attended the C. E. Convention at Onecho the week end of Oct. 22-23. Edward Schmidt of Lind, brought the morning message Oct. 30. A young lady from our church has entered Voluntary Service in Akron, Pa. She is Miss Metta Janzen, Ritzville, Wash. The Homemakers group of the church has again taken up its monthly meetings. We enjoy again the fellowship of supper, social, and program. Each program has a theme that concerns the family and home. We are looking forward to the exchange C. E. program that the Newport Church will be bringing.—Mrs. Davis Bauer, Corr.

—**Carlock Church, Carlock, Ill.:** The nurses of Mennonite Hospital were entertained with a picnic supper at the church on the evening of Sept. 26. Levi Keidel spoke and showed color slides of his work in Africa, Sept. 29. Communion services were observed Sunday morning, Oct. 2. R. L. Hartzler of Bloomington, Ill., was in charge of the service. Miss Erma Birky, on furlough from Kamayala station in Africa worshiped with us Sunday, Oct. 9. She also showed slides at the prayer service on Oct. 26. Thanksgiving services were observed with an all-day meeting Sunday, Nov. 20. Mr. and Mrs. Jacob Duerksen will be the speakers for the day. Basket dinner at noon. The junior and senior choirs will have special numbers at the morning service. Pledges will be taken for missions. A Christmas program is being prepared to be given Dec. 18. The program will include speaking and singing by the three choirs—cherub, junior, and senior. The usual "white gift" service will climax the program. A copy of the book "The Believers' Church" has been placed in the church library. The elementary and cradle roll departments have recently sent a gift of $25.00 to the American Leprosy Mission. The miniature ship "S. S. Soapsuds," with the label "In the Name of Christ" has been filled with soap for relief. The ship is being replaced by a tree on which the children will hang mittens for relief. The interior of the church is being redecorated. Since we do not have a resident pastor, our church is being supplied with students from the Seminary in Chicago.—Corr.

—**First Church, Newton, Kan.:** The evangelism committee of our church planned a visitation program in which an effort was made to visit every home of our congregation, Sept. 11. Rev. and Mrs. Cornelius Wall, MCC workers, spoke in our church. Rev. Wall is the principal of the European Mennonite Bible School at Basel, Switzerland. Sept. 19, Rev. and Mrs. Harold Graber, missionaries from the **Congo Inland Mission,** spoke at our mission study class meeting. Sept. 20-28, we had evangelistic services with Harry Hager of Chicago as the speaker. He also conducted very challenging Bible studies each morning. Erland Waltner, professor of Bible at Bethel College, spoke at our morning service Oct. 9, and Marvin Ewert, chaplain at the Bethel Deaconess institutions, at the evening service, while our pastor, Arnold Epp, was away officiating at the installation of his successor at Meno, Okla. Oct. 18, Miss Helen Kornelsen, missionary from India, spoke and showed pictures of her work at our Mission Study Circle meeting. Also at this meeting the Bethel College Chorale, under the direction of David Suderman, gave a 15 minute period of special music.—Mrs. J. E. Epp, Corr.

—**First Church, Clinton, Okla.:** Oct. 13 Betty Jo Schmidt, daughter of Mr. and Mrs. A. P. Schmidt, of our church, and Jimmy Hill, son of Mr. and Mrs. George Hill of the Methodist church, were married. Oct. 31, the young people had a hamburger fry at the home of Mr. and Mrs. Sam Kliewer. The devotion was led by Arthur Friesen, which was followed by playing games. The younger Sunday school classes had a Halloween party at the home of Mr. and Mrs. Ewald Schmidt. Nov. 7, the young people met in the basement of Mr. and Mrs. J. D. Klassen's home to finish the church signs which they will put up along the highway. The Mission Society had their sale in the Southwest school auditorium, Nov. 11. Chicken dinner was served before the sale. Our Sunday school elected all new officers. Nov. 6, a group of young people from Bethel College gave a very inspiring program in songs and devotion. The children are getting ready for their Christmas program.—Corr.

—**Woodland Church, Warroad, Minn.:** We are very happy to report that all of the Alfred Heppner family are out of the hospital except Mrs. Heppner, but she also is getting along as well as can be expected. The Lord has led wondrously thus far. The love offering which was held for the Heppners amounted to $304.92. Oct. 30, Mr. Anderson, a Gideon from Warren, Minn., was in charge of the morning service and in the evening our young people's program was held. Oct. 31, the Billy Graham film, "Souls in Conflict," was shown in the Warroad High School Auditorium. Nov. 5, Mr. and Mrs. Nick Fast, Dave, and Mrs. John F. Fast drove to Munich, N. D., to attend the funeral of Mrs. C. C. Janzen of Munich, N. D., who was killed in a car accident near Bainsville, Mont. Her son-in-law from Havre, Mont., Mr. Borgan, and their 11-year-old son were also killed in the same accident. We extend our deepest sympathy to this bereaved family. Pastor Ortmann drove to Fourtown, Nov. 6, to hold communion services there. Jake Unruh brought us the message in our pastor's absence.—Mrs. Nick Fast, Corr.

—**Eicher Church, Wayland, Iowa:** Oct. 21-23 were missionary rally days with Andrew Shelly and Harvey Driver as speakers. They inspired us through pictures of the missionary projects as well as through descriptive and challenging messages. Oct. 23 was designated as Mission Festival Sunday. A fellowship dinner was enjoyed at noon. In the evening Mrs. Shelly spoke of their visit to the various mission fields throughout the world. The church young people spent several hours Saturday morning, Nov. 5, picking up corn from a field already picked by machine. The proceeds of this project will go for the work of the YPU. The Women's Mission Society met at the home of Mrs. Hazel Eicher for a fine noon meal and for fellowship and a period of devotion led by Rev. Smith, assistant pastor of the Methodist Church of Washington, Iowa.—Mrs. Erwen Graber, Corr.

—**Goessel Church, Goessel, Kan.:** "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," Eph. 5:20. Our church observed the Lord's Supper, Oct. 2. Students from Bethel College took care of the junior Sunday school classes in the basement of the church. Our pastor, Leo Miller and Mrs. Miller, also other members of our church attended the Western District Conference in Beatrice, Neb. The portable canner operated in Hillsboro, Kan., for a few days where also our church participated in canning for relief, canning 468 quarts. A number of our young people attended the young people's C. E. convention at Deer Creek, Okla., Oct. 16. Arlene Klassen and Stanley Wiens were united in marriage, Sept. 15. They are in Evanston, Ill., where Stanley is in 1-W service. On Oct. 1, Maxine Woelk and John Miller from Shipshewana, Ind, were united in marriage. Midweek Bible classes have started again and will be continued through the winter months.—Mrs. Theodore Schmidt, Corr.

—**First Church, Mountain Lake, Minn.:** Sunday, Oct. 9, was Sunday School Rally Day, and the beginning of the new Sunday school year. Class promotions took place and presentation of attendance awards were made. Two brothers, Michael and Brian Harder, had perfect attendance in the junior department. Awards for being absent only one or two Sundays were also given. Installation of Sunday school teachers and officers took place during the morning service. On Oct. 16, we gathered around the Lord's Communion table. The pastor led us to the foot of Calvary's cross by reading the account of Christ's sufferings. Monday evening, Oct. 24, the young people had a social in the church basement. They enjoyed a time of play and a devotional. Sunday evening, Oct. 23, the Oakleaf Mission Society held their annual mite-box program; theme, American Indian Missions. Rev. Wiebe spoke on the "Cheyenne Indians." On Tuesday, Oct. 25. we gathered to clean the church of dust and grime of the summer winds. It also

(Continued on next page)

Magdalen Friesen
4614 Woodlawn Avenue
Chicago 15 Illinois

affords fellowship which draws us closer together. Coffee and sandwiches were not omitted. May our hearts also be cleansed through the worship service.—K. Derksen, Corr.

—**Zion Church, Donnellson, Iowa:** Aug. 28 our pastor and choir gave a program over radio station KXGI. Sept. 5 members of the Women's Mission Society gave a program at our County Home. The ladies of the church canned 500 quarts of fruit and vegetables which was sent to Bluffton College, Chicago Seminary, and the Orphans Home in Ottumwa, Iowa. Rev. and Mrs. J. R. Duerksen, returned missionaries from India, held a service in our church, Sept. 23. They had a very interesting story to tell of their work in India and also showed pictures. World-wide Communion services were observed Sunday, Oct. 2. A basket dinner at noon, and in the afternoon a musical program and service of installation was held. H. E. Nunemaker, former pastor, conducted the installation of our pastor, Harold Thiessen. Oct. 5, members of the Good Will Circle visited the State Mental Hospital. They took homemade cookies to the patients and sang songs for them. Oct. 9, a young people's workshop was held at the Wayland Church. Our pastor and several young people attended. Wm. Keeney, assistant to the president at Bluffton College, was in our midst Oct. 21-23 to solicit funds for the college, and brought the morning message on Sunday, Oct. 19. The ladies of the Good Will Circle held their annual chili supper, Oct. 30. The young people sponsored a service at which Rev. Burham of the Methodist Church showed pictures and told of his missionary work while in Japan for several months this summer. —Corr.

—**Hebron Church, Buhler, Kan.:** Twelve young people were baptized and accepted into our church and another member accepted by letter Sept. 18. Church members and many visitors observed the annual Mission Festival Sunday, Oct. 16. Joe Duerksen, missionary candidate to India, was the morning speaker. The Bethel Hospital chaplain, Marvin Ewert, presented a message "The Church and the Healing Ministry" in the afternoon and J. W. Fretz told of our missions to Mennonites in Mexico. In the evening service Calvin Redekop told of PAX in Europe and J. N. Byler gave an illustrated report of MCC work in Korea. One thousand three hundred and sixty-three cans of meat for relief were processed by our church with the use of the MCC canner, Oct. 26. The Buhler Christian Emphasis Week was observed Oct. 30 to Nov. 4. The Rev. E. M. Yost, pastor of the First (Old) Mennonite Church of Denver, Colo., was the speaker.—Mrs. Raymond Regier, Corr.

—**Eighth Street Church, Goshen, Ind.:** Cornelius Wall of the European Mennonite Bible School, spoke at the evening service, Oct. 16. The Seminary quartet and Marvin Dirks presented the evening program, Oct. 23. The choir was at Bluffton for the annual choir festival. A Moody Bible Institute film, "Dust or Destiny" was shown at the evening service on Oct. 30. On Nov. 6, Mr. and Mrs. Harold Hartman, Mrs. Luther Schrock, Miss Rosa Diener, and Leland Schroeder were received into the church. The Middesingers, a local mixed choir, presented the evening service. An extension committee, with John Jennings as chairman, has been formed to promote and increase active membership.—Corr.

PAX IN EUROPE

(Continued from page 742)

AUSTRIA

1-W's Assist Rebuilding of Protestant Institution

Jointly administrated by Mennonite Central Committee and Brethren Service Commission, the 1-W unit in Vienna is assisting the Austrian Protestant Relief Agency to rebuild a large parochial school. The project calls for complete renovation of the city's principal Protestant school that will provide Christian education facilities for more than 600 boys and girls.

Completely gutted by fire in the last months of the war, the building's interior had to be cleared of massive rubble before actual construction could begin. To aid in obtaining funds for reconstruction, Vienna city authorities approved public solicitation and the Austrian government issued a series of postage stamps, with 25 per cent of the proceeds designated for the school. A $40,000 gift contributed by North American Lutherans made it possible to begin constructing the institution.

Rebuilding this school is a significant venture for Austrian Protestants. During Soviet occupation, 140 Protestant schools in eastern Austria were closed. This is the only one being renovated for further use. Restoration is motivated principally by two things—the ever-continuing need to give youth a Christian education and the necessity to preserve the institution as a symbol of Protestantism in a city where the population is 85 per cent Catholic.

—Euro PAX News

JANJGIR UNION BIBLE SCHOOL

(Continued from page 745)

mango grove near the road. Of their message they seemed to remember nothing.

How shall they call on Him in whom they have not believed! and how shall they believe when they have not heard?

Monday morning we women started out to visit the homes. We knew no one and many of the women looked frightened when we came. They have no idea why we are here.

Sometimes when we asked whether we might come into their courtyards to sing for them, they shook their heads, "No." We hastened to assure them that we asked no alms. We only wanted a chance to tell them of Paimeshwar, the greatest of all Gods. The girls in our group were soon in demand for it is a delight to hear them sing. The attentive women called out, "Sing us another one." One woman remarked to her neighbor, "Do you notice how all their songs are about Yeshu Masih (Jesus Messiah)?"

Yes, only one name, not many. We serve a living Savior.

We visited two homes during the morning. As girls told of Christ the question kept coming to my mind, "Do these illiterate women understand at all what we are trying to tell them?"

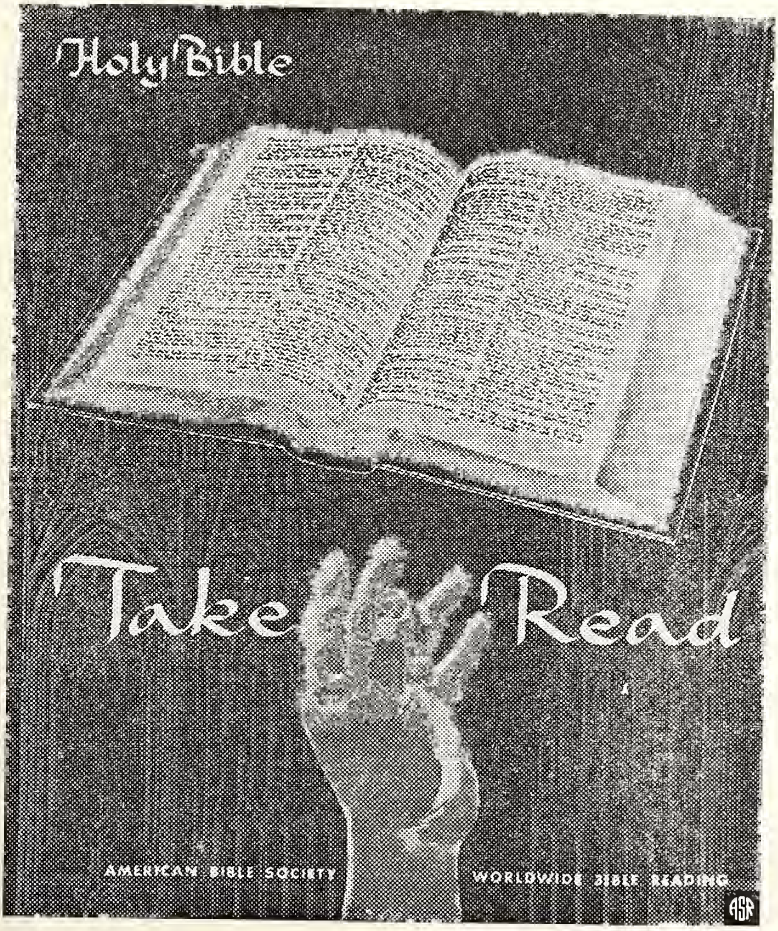
There is a government school, grades 1 to 4, in our village and the children were soon interested in books we have for sale. Almost every day someone asked for a booklet and handed us the copper coins he had clutched tightly in grimy hands. One little fellow, with front teeth missing, became the spokesman for more timid ones and lisped out the request for "one more little book." I was surprised to hear a fourth-grader say that the booklet entitled, "Search for the True Teacher," was a very good book which he recommended to others.

(Continued in next issue)

THE *Mennonite*

BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.


Holy Bible
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AMERICAN BIBLE SOCIETY
WORLDWIDE BIBLE READING
ABS

Facing Civil Defense
Elmer Ediger

Our Debt to Men of Learning
H. H. Smith, Sr.

The Greatest Book in the World
S. T. Moyer

Volume 70 Number 48 December 6, 1955

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THE WORD

"As a fire to purify,
As a lamp to journey by,
As a balm all wounds to heal
For mine own and other's weal;
As a vase of ointment sweet,
As a rule of life—complete;
As a seed to grow and bloom
So that sin may find no room.
As a song to banish fear,
As a spring of water clear,
By thy grace, assist me, Lord,
In my heart to hide thy Word!"

—Gospel Messenger

THE MENNONITE

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The Self-Revealing Triune God

In the calm repose of night,
Contemplating what is right,
With all pretense cast away,
Search for truth the guiding ray.

First I glimpse a God through sight
Of the universe so bright,
Vast expanse of boundless space
With each planet in its place.

Earth with all its beauty rare
God's existence does declare
While the sea with mighty waves
Of its Maker ever raves.

Earth and sky and mighty sea
Thus united hold a key
To the truth through all of time,
Our Creator is sublime.

Next God is revealed in part,
Through His promptings in my heart,
Staunch and calm restraining voice
If some wrong would be my choice.

Whispering inspiration true
For the good that I should do,
Soothing Spirit in distress
Always near I must confess.

Now my hideous guilt I view
Hurts which I cannot undo,
Evil I have said and done
Recompense for this I've none.

Thus if justice has its sway,
Somehow, someone has to pay,
And with shame and thanks I see
Son of God upon the tree.

Analyzing that dark scene,
God is seen in Son serene;
Love's embrace binds through the storm;
Son is God in earthly form.

Triune God is thus revealed
With the truth no more concealed;
Father, Holy Ghost, and Son
Pleading till our rest is won.

Three in name, yet only one
Bound by Love revealed in Son;
Through this Love we too can be
One with them eternally.

—Vernon Stucky

Of Things to Come

Aug. 15-22, 1956—General Conference, Young United Church, Winnipeg, Man., Canada

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The Lord is My Shepherd

My Shepherd is the Lamb,
The living Lord Who died;
With all things good I ever am
By Him in love supplied.

He richly feeds my soul
With blessings from above,
And leads me where the rivers roll
Of everlasting love.

His love so full, so free,
Anoints my head with oil;
Goodness and mercy follow me,
Fruit of His grief and toil.

When faith and hope shall cease,
And love abides alone,
I then shall see Him face to face,
And know as I am known.

—John Beaumont in *NOW*

Bible Readings

Below are the readings for each day, in the theme of personal faith as selected by numerous people from many denominations.

NOVEMBER	
24 Thanksgiving	**Psalms 23:1-6**
25	**Psalms 46:1-11**
26	**Psalms 100:1-5**
27 Sunday	**Matthew 5:1-26**
28	**Matthew 5:27-48**
29	**Matthew 6:1-15**
30	**Matthew 6:16-34**
DECEMBER	
1	**Matthew 7:1-29**
2	**Matthew 18:1-14**
3	**Matthew 18:15-35**
4 Sunday	**Matthew 22:1-22**
5	**Matthew 25:1-30**
6	**Matthew 25:31-46**
7	**Mark 12:18-44**
8	**Luke 7:31-50**
9	**Luke 14:1-14**
10	**Luke 14:15-35**
11 Universal Bible Sunday	**1 Corinthians 13:1-13**
12	**Luke 10:25-42**
13	**Luke 15:1-10**
14	**Luke 15:11-32**
15	**John 3:1-17**
16	**John 14:1-14**
17	**John 14:15-31**
18 Sunday	Romans 8:14-39
19	Romans 12:1-21
20	1 John 4:1-21
21	Isaiah 9:2-7
22	Isaiah 11:1-9
23	Isaiah 53:1-12
24	John 1:1-18
25 Christmas	Matthew 2:1-11

Editorials

SOME OBJECTIVES FOR 1955

1. To work for a Conference unified in Christ.
2. To teach the gospel of Christ effectively.
3. To finance Christ's work in our Conference.
4. To recruit young people for Christian service.
5. To witness to the millions entrusted to our Conference.

A MIRROR OF THE SOUL

With the special emphasis upon Bible reading at this time of year, and the observance of Bible Sunday, December 11, it might be well to consider just what we expect to benefit from extra Bible readings.

Some read the Bible for the interesting stories it contains. Some for the wonderful promises which may be appropriated. Others search for comfort for broken hearts or troubled souls. Still others may read it from a sense of duty, or as good literature and ancient history and biography.

It might be helpful to look into the Bible as the mirror of our souls, to see ourselves as we really are. We look into the ordinary mirror to see our outward form and perhaps improve the image we see that we may appear at our best. To look into the mirror of our soul we should likewise note what is wrong and where we need improvement. We can see ourselves as marred by sin and needing the grace of the Lord Jesus. We see our problems, struggles, joys, sorrows, faults, and possibilities, as we look carefully into this soul's mirror. But we also see the Christ, who alone can make us what we ought to be.

With such a new approach to Bible reading we would soon learn that the Book indeed shows up our defects and misarranged souls. But it shows also how people such as we are, were made the children of God, and how it is possible for us also to belong to that grand fellowship as we accept Christ as our Savior and Lord and walk in His way.

DISCIPLES AND DISCIPLINE

These two words are closely related; there is no real discipleship without careful discipline. Both words carry the idea of learning, and of being a true follower.

There are many disciplines of life, both voluntary and involuntary. Some of the involuntary disciplines are such as the happenings of circumstances; difficulties which face us because we live in this kind of a world. These circumstances or events can be real disciplines which teach us great lessons. If accepted wrongly, they may break us.

Then there are the self-imposed disciplines. One makes a careful study of what is really worthwhile in life and what is not, and decides to hold himself only to those things which make for real spiritual development. To choose this and avoid that is a matter of real discipline. Some do not make the effort to so order their lives and consequently have an unbalanced or misfit life to contend with.

There are also the disciplines imposed from others without our free consent. Children often resent such disciplines, but later discover that those very restrictions were the best that could have happened to them.

The true disciple welcomes the proper discipline for he knows it will help him be a better disciple. From such disciplines he can learn great truths as well as be spared many spiritual mishaps. There may never be complete agreement as to just how much discipline is needed in the making of a true disciple of Christ, but it certainly should not be ruled out.

THE ANNUAL MEETING

Many churches hold their annual meetings around the turn of the year. In increasing numbers, churches hold these meetings earlier so that all officers and committeemen may begin promptly with the beginning of the new year. Some begin their church year in the fall. But many churches still hold this yearly planning event around the beginning of the new year.

Unfortunately, in many churches people do not seem interested in this annual meeting of the church, and as a rule, but a relatively small per cent of the members actually take an active interest or even attend. In places where a common meal is held in connection, it is to be noted that many more may attend this physical meal as attend the spiritual consideration of the work and place of the church.

The reasons for poor attendance may be varied. The meeting may be too dull and uninteresting, or, on the other hand, the church members may not be interested in the actual work of the church. Which ever way we consider the problem, each church should seek to arouse interest both by holding an interesting session and by inspiring interest from all in the important work of the church.

It could be the most interesting and helpful meeting of the year, where careful plans are laid for the year's work, responsibilities and duties outlined and delegated, and a program of definite advance clearly laid out. It could be a meeting of deep unity, binding all to the great task of the church and its important work. It could be a time of dedication where all members renew their consecration to the church and Christ, its head, and take a new interest. It could be a time where the budget is carefully considered and the real sense of stewardship sharpened up. It could be a meeting where missions and the needs of others around the world would be given at least as much consideration in the budget as our own comfortable needs. It could be a meeting of inspired hope and courage to go forward into new work for Christ.

The Greatest Book in the World

S. T. MOYER*

I. The Bible's Own Testimony Concerning the Word of God.

1. "The *seed* is the word of God," Luke 8:11.

2. "The *sword of the Spirit,* which is the word of God," Eph. 6:17.

3. "The word of God which also *worketh in you that believe,*" 1 Thess. 2:13.

4. "Is not my word like *fire,* saith Jehovah, and like a *hammer* that breaketh the rock to pieces?" Jer. 23:29. *e.g.,* His word before Pharaoh. Exod. 5:12.

5. "For the word of God is *living,* and *active,* and *sharper* than any two-edged sword," Heb. 4:12.

6. Christ *upholds "all things* by the word of his power," Heb. 1:3.

7. "Man shall *not live by bread alone,* but by every word that proceedeth out of the mouth of God," Matt. 4:4.

8. *"Ye err."* Why? "Ye know not the scriptures *nor* the power of God," Matt. 22:29.

9. "Thy word is *truth,*" John 17:17. "Ye are *clean* because of the word which I have spoken unto you," John 15:4. See also John 6:63.

10. "Thy word is a *lamp* unto my feet, and a *light* unto my path," Ps. 119:105. See also Ps. 119:11.

11. "If ye abide in me, and *my words abide in you,* ask whatsoever ye will, and it shall be done unto you," John 15:7.

12. "I commend you to God and to the word of his grace which *is able to build you up* and *to give you an inheritance* among all them that are sanctified," Acts 20:32.

13. "The sacred writings which are able to *make thee wise unto salvation* through faith which is in Jesus Christ," 2 Tim. 3:15. See also 2 Tim. 2:15, 3:16.

14. In Luke 24:16ff the two disciples were blind, sad, with hopes shattered, foolish, slow to believe, weary. But when they understood the Scriptures, through Christ abiding, they were *exhuberant and thrilled* with a new vision, a new zeal and passion, new physical strength, and a new message. In this understanding of Scripture, Christ was central, and in Him, His Cross was central. See also Luke 24:36—45—53.

15. "Blessed is the man whose *delight* is in the law of Jehovah; and on his law doth he meditate day and night. He shall be *like a tree* planted by the streams of water, that *bringeth forth its fruit* in its season, whose leaf also doth *not* wither; and whatsoever he doeth shall prosper," Ps. 1:2, 3.

II. Suggestive Methods of Bible Study.

A. *Study of Words.* Take the great words, such as "love," "mercy," "cleansing," "faith," etc., etc., and with the help of references locate all verses where used, and discover the hidden meaning and significance in the various connections.

B. *Study Great Subjects.*

Take the *great doctrinal subjects,* as Holy Spirit, sin, heaven, baptism, Lord's Supper, First Advent, Second Advent, etc.

Take many other subjects which bear on *devotional life and practical Christianity* as "Prayers of the Bible," "The Cross—what it means to me," "The Cross—what it meant to Christ," "Tithing," "Stewardship," "Honesty," "The temptations of Jesus," "The children of the Bible," etc.

Take *present day problems,* and search out what the Bible discloses about "Divorce," "Wealth," "Poverty," "War," etc.

C. *Make a Biographical Study.*

Take the *Great Characters of the Bible*—Moses, Isaiah, Peter, Paul, etc., etc. Their preparation for life work, in heredity, in environment? Their teachers? Their temptations? Their errors and sins and what these cost them? Their accomplishments? The secret of their power?

Neglect not the *more obscure Bible Characters,* those of more humble estate like you and I, those little known as Dorcas, Mary Magdalene, Priscilla, Aquilla, Anna, Jude, Barnabas, Miriam, Abel, Titus, etc., etc. Follow questions similar to above paragraph.

D. Some like a *Chapter Summary Method.* In this method a set of questions are applied to each chapter, such as: 1. State a subject title for each chapter. 2. What is taught about Christ? 3. How is Christ glorified? 4. What disclosed character traits are worthy to be followed? 5. What disclosed character traits should be avoided? 6. What commandments to obey? 7. What promises to remember? 8. What can we learn about relationship to God of the persons in this chapter, and for ourselves?

E. Highly rewarding is a *Study of the Book as a Whole.* Take the easiest books first, as Genesis, Exodus, the Four Gospels, Acts. Read the book through first. Discover what one great message the writer is attempting to convey. If I put into my friend's letter a meaning he never intended, I am dishonest in my use of his writing. So here, we need to discern what really is the great message intended. What is the central theme of the entire book, and how do all its constituent parts contribute to this central theme. After this, such secondary questions as when, where, why, to whom, by whom was the book written may help to an understanding of the book. But a study about the book should not take the pre-eminence to a thorough study of the book itself.

F. *A Most Thorough Method.* Divide the notebook into five parallel columns. Taking the Bible portion after portion, observe and record 5 lines of thought.

a. What *is here* in the chosen portion?

(Continued on next page)

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*Missionary to India

Our Debt to Men of Learning

H. H. SMITH, SR.*

We should thank God for consecrated men of learning—from Moses to Millikan; from "Moses the man of God," who "was instructed in all the wisdom of the Egyptians," to Robert Millikan, highly trained, devout scientist. Such men are true servants of God.

While God can—and often does—employ humble instruments in His service, we know from history that, when available, He uses those of the best talent and training, as Moses, Isaiah, and Paul, for the most important tasks. We have but to turn to the Bible, to see how the Scriptures have been enriched by the contributions of such men as Moses, the lawgiver, Isaiah, the prophet, and Paul, the apostle—not to mention others.

Our debt to devout men of learning is very great. Bible translators, theologians, commentators, makers of Bible dictionaries and concordances—not to mention the authors of books, periodicals, and other writings—have brought us invaluable aid. Because of differences of opinion, these servants of God sometimes receive brickbats when they deserve bouquets.

We sometimes meet with those old people who speak disparagingly of higher education. You may hear them say: "If God calls a man to preach, he doesn't need a college education, all he needs is to have faith in an All-powerful God." They seem to be proud of their lack of education. When a man of this stripe went to John Wesley, an Oxford graduate, to inform him that "the Lord doesn't need all your learning," Wesley replied, "Neither does He need your ignorance."

William Carey's linguistic gifts contributed enormously to his success as a pioneer missionary in India. "Carey and his associates in India translated the Bible into several scores of tongues and put it within the reach of 300 millions of people. It is said that whenever a volume was completed, they laid it on the communion table and dedicated it to Christ."

It should be borne in mind that it was through devout scholars, used by the Holy Spirit, that we got our Bible, in the first place. Among the greatest of these consecrated scholars who helped to put the Bible into the hands of English-speaking people, was William Tyndale. Born in England the latter part of the fifteenth century, he was a distinguished Oxford graduate, a man of deep piety, "a good Greek scholar, and conversant with the Scriptures." The excellencies of Tyndale's translation have been the subject of comment down to the present day. It was his translation "so far as he had finished it, that became the basis of every subsequent revision."

When we think of the early translators of the Scriptures, as Tyndale and others, and the world's debt to them, we are reminded of the debt we owe today to those who have recently given us the Revised Standard Version of the Bible. The revisers who did this work are also devout scholars. This revision of the Bible was made because we have available now "a more accurate knowledge of the ancient Hebrew and Greek text of the Bible," and the committee of revisers also "made use of the resources for understanding the Scriptures which the discoveries of the past seventy-five years have made available." It is not surprising that some, because of misunderstanding, are opposed to the very thought of changing the wording of the Bible. But the revision was made, not for the sake of change, but in order to have a more accurate Bible. "The King James Version of the Bible was itself a revision of prior English translations," and there was strong opposition to this version when it first appeared.

Tyndale was only one among many devout scholars of the past who gave their lives for the cause of truth. His work of Bible translation led to his martyrdom. The only fault to be found with this man of God was that he was earnestly endeavoring to give the Bible to the people in their own language. But in the eyes of his misguided persecutors, this was considered a dangerous thing to do and a crime worthy of death.

How much the people of that day missed, because their misguided leaders saw in Tyndale a dangerous heretic, instead of a devout servant of God capable of guiding them in the footsteps of the Master!

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*Retired Methodist minister, Ashland, Va.

THE GREATEST BOOK IN THE WORLD

(Continued from page 756)

b. What *historical points* need clarification?

c. What are *the present day teachings and messages?*

d. What are the *gleanings from Bible Scholars and Literary writers* of the ages which contribute to an understanding of the passages involved. Often some of finest gems are found in hymns ancient and modern.

e. List *your own observations* from everyday life which bear on this portion.

A notebook, pencil, and reference Bible are taken for granted. Before resorting to outside help, each one should do his own work first. Let the Holy Spirit enlighten you first, then check your findings by the contributions of others.

—From a pamphlet

Bemoan not thy unworthiness in the presence of men; humility is pride when it seeks display.

FACING CIVIL DEFENSE

ELMER EDIGER*

Civil Defense is no longer an academic question, even in areas far from the coast. Furthermore the most recent approach in building up Civil Defense is to utilize natural disasters in which Mennonites are also much interested.

An official U. S. Government bulletin says "Civil defense can be defined as protection of the home front by civilians acting under civil authority to minimize casualties and war damage and preserve maximum civilian support of the war effort."

Through a regular chain of command from Washington each state, area director, city defense directors, and civil defense councils there is provision for a variety of services for which the public is to be mobilized. These services include the following: "welfare, rescue, fire, medical, public works" which seem to be of a general relief and welfare nature. In addition to these however there are also the services providing for "air raid wardens, plant protection, public warning and police."

Civil Defense depends largely upon city and state promotion though it is clearly organized on a national basis. In about fifty per cent of the states the Adjutant General of the state is head not only of the National Guard (state militia) but also Selective Service and state director of Civil Defense.

Each state has an Advisory Council on which are representatives of all major agencies for the concerns listed above, fire, health, state highway patrol, and the like. In one state Mennonites were asked to nominate a representative for the natural disaster position on the state Civil Defense Advisory Council.

Cities are ultimately responsible for Civil Defense promotion. In addition to a local disaster this includes a local advisory council parallel to that of the state council.

The subtle problem which nonresistant people face arises from the fact that Civil Defense is not purely military in its purposes, that is, about one-half of it concerns welfare service, the other, more of a specifically police nature. As a relief-giving people we would certainly want to do what we could to relieve the suffering. Thus as pacifists our relation to Civil Defense is no simple withdrawal of all relations with them if we are interested in positive service in case of attack or natural disaster.

Civil Defense demonstrations during peace time present some added problems. Although there may be legitimate reasons for practicing evacuation, the purpose of Civil Defense would also make clear that the Civil Defense demonstration might to a great extent be intended to "preserve maximum civilian support of the war effort." The kind of public and highly publicized demonstration held in the U. S. on June 15th would seem to be an essential part of war preparations. Not only do people learn to accept the inevitability of war but also with it the feeling that it is right that our country prepares militarily for it.

President Eisenhower's use of this Civil Defense demonstration to promote passage of the Reserve Training Act (UMT) from his secret hide-out place would tend to bear out this strong psychological propaganda aspect and purpose of civilian defense demonstration. It is also alarming to note that the president would use his powers as commander-in-chief to declare a state of martial law for a Civil Defenese demonstration.

In thinking of our own church approach my personal reaction at this time would be as follows:

1. In time of attack we would certainly want to relieve suffering if at all possible.
2. For the sake of conscience as well as witness we should work not as individuals but largely through church groups. Local civil defense councils are instructed to utilize all organizational resources and will therefore be interested in church groups organized to do relief and welfare work.
3. Mennonite Disaster Service organizations which have been set up for tornados, floods, etc., may also prove to be a very suitable organization for this purpose. Increasingly it is becoming recognized by National Guard, Red Cross, and other organizations. However, M.D.S. should continue to organize for service in natural disasters, rather than a theoretical war situation.
4. To local civil defense organizations we should make clear in ample time our readiness to help relieve suffering but also our conscience with regard to fulfilling military objectives as such. We should be ready to help in relief functions but because of its ultimate purpose we should not promote Civil Defense as an organization.
5. In case of plans for highly organized public civil defense demonstrations we should make clear our willingness to help in case of actual disaster but avoid assisting in public demonstrations which might tend to whip up psychological attitudes in support of war preparations.

Rufus Bowman, late president of the Bethany Biblical Seminary, once made the statement that because of the very general and inclusive nature of Civil Defense, and because of its partially good as well as bad purposes, he feared more people would lose their pacifist stand through Civil Defense than in any other governmental requirement or public pressure.

Are we as churches and as members ready to recommend to our members the following?

1. To strengthen Mennonite Disaster Service for natural disaster work.
2. To make clear to Civil Defense our readiness to co-operate as a church to relieve suffering but not to fulfill military objectives.

(Continued on page 765)

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*Ex. Sec., Board of Christian Service

Bookmarks

Interpreting the Messiahship

JESUS AND HIS MINISTRY by Wallace Eugene Rollins and Marion Benedict Rollins. 299 *pages. Seabury,* $4.00.

Following the feeding of the five thousand the multitude attempts to make Jesus their king. Jesus rejected this interpretation of His messiahship preferring the expression of it found in Peter's confession. From the time of the wilderness struggle to Gethsemane's travail Jesus was seeking the will of His Father. He plotted His course in the wilderness and forged His decision in many hours of prayer and through many encounters with people who expected a different type of Messiah.

On the mount of transfiguration His view of a Messiah's work was confirmed when the assurance came that "Moses and Elijah were *with* him, not against him." Here "His being was flooded with the radiant certainty of the Father's presence and approval."

It is thus that Wallace Rollins, veteran professor of the Episcopal Seminary of Virginia, and his wife interpret in their first book the ministry of our Lord and Savior. Among the increasing number of books being published on the life of Christ earnest students will find new stimulation in the Rollins' interpretation of the Sermon on the Mount, the miracles, and parables as well as in the fresh portrayal of the crucifixion and resurrection.

Accepting the Gospel records as factually trustworthy they make a restraint use of current studies in textual criticism. Scripture quotations are in the text of the Revised Standard Version and a scriptural index helps to locate passages treated in this thorough study.

Maynard Shelly

Film Review

TEACH CHRIST NOW, color filmstrips, Leader's Guide, 33 1/3 *record,* 15 *minutes. Free. Paul R. Shelly, Bluffton College, Bluffton, Ohio.*

The setting for this film is the 23rd International Sunday School Convention, held at Cleveland, Ohio, in July this past summer. However, only a few of the frames show actual pictures of the convention.

The major part of the filmstrip presents the challenge that faces our Sunday schools to reach the growing spiritual needs in our communities. For example, in 1953 only 20.6 per cent of our population attended Sunday school. Only 24 per cent of the youth from 12 to 23 years of age and 14 per cent of the adults over 24 years attend Sunday school. The last part of the filmstrip suggests ways by which our Sunday schools can meet the needs of more of the people in our communities.

Our reviewing committee felt that this filmstrip would be helpful for both our Sunday school teachers and for parents. Harold Stassen, Ralph Sockman, and Charles B. Templeton, who appeared on the conference program are shown in the filmstrip, and a short excerpt from each of these messages is given.

Flashes of Thought

Something to Ponder

Walter Gering

I was frightened; what had I done now? Evidently something was wrong or else he would not have appeared. It was one of those times when we were anxious to get home. For over a week I had been away from home. It had been an enjoyable week of Christian fellowship. Each evening we had gathered in the house of God to worship; a passage of Scripture was chosen and unitedly we meditated from its riches. During the days there was ample opportunity for contact with friends of the church. There were short rides into the country surrounding the city, views of lasting memories. The visits in the homes were an inspiration. But now it was all over and I was anxious to get home. The greatest part of the journey was over; only these few miles by car upon a well traveled highway remained.

Then suddenly it happened; in the darkness of the evening a car appeared from the rear, slipped up even with us and a red flasher began to blink. A few moments later we were parked on the side of the road; we had been halted in our journey homeward.

What had I done now? I knew that I had not been speeding; what was the trouble? With a sigh of relief we discovered that it was only a minor matter—one of the rear lights was not burning. With the tremendous amount of travel on the highway and the constant danger of accidents it was only proper that all lights should be brightly burning. With a courteous, friendly admonition to get the light repaired we were soon on our way again.

It was just a minor incident. Or was it so minor? What if that dimmed light had caused an accident? What if it had meant the loss of life, some innocent traveler on the highway? Stranger things than that have happened. It could have been a serious matter.

A few days later another trip was made on the highway after dark. Parked along the road I made the round observing each light. It meant so little, yet could mean so much.

Then I thought of the words of Jesus: "Ye are the light of the world—let your light so shine that men may see. . . ." To be sure it is dangerous to travel the highways of our land with faulty, dimmed lights. But how much more so upon the spiritual highways of life. The Christians are the lights which the Son of God, the true Light, has set to illuminate the darkness of the world. What if their lights are dimmed, gone out? How much more concerned we ought to be about our spiritual lights.

LORD, LET ME SHINE FOR THEE
WITH LIGHT UNDIMMED

Janjgir Union Bible School

(Continued from last issue)

Undergoing questioning. One day someone came to us and said, "They of the big family call you." We went to the large house indicated and received a friendly welcome. There were two young women, a young girl in her early teens, a very wiggly baby, and a toothless grandmother who looked old but was probably not even my age. A few neighbor women came in.

"Sing your song," said the lady of the house. We complied with her request and then took the opportunity to witness of our Lord. After some more songs we were ready to go.

A masculine voice, just outside the latticed wall that sheltered us, said, "May I ask a question?" I could not see him but I knew who he was because he had called on Mr. Duerksen at the tent. I replied from my side of the wall, "I do not take part in arguments with men." His reply comes, "I do not want to argue. I really want to know." I felt I should let him ask his questions.

"Very well, what is it you desire to know?" and he replied, "Tell me just what do you mean by worship and prayer. Do you conjure up a vision of god or do you perceive a great light?"

Breathing a prayer for guidance I replied, "God is a spirit and they that worship Him must worship Him in spirit and in truth." One thought led to another and I had great liberty in telling him how I recognized God's call and how He led me into this work and gave me the assurance that God in Christ was very real.

When we arose to go he thanked me for speaking to him. I urged him to read God's Word. To this he replied that he read no books on religion although he was literate. He said he depended entirely on the leading of the spirit. I assured him that if he was truly following God's Holy Spirit then this spirit would reveal Christ to him. He did not see his great need and I left him with a sorrowful heart. "Faith cometh by hearing and hearing by the word of God." But if a man refuses to read?

PRESENT ENROLLMENT

According to the principal's report (Curt Claassen) the total enrollment is 47 students being divided as follows:

The Mennonite Church in India (Old Menn.)	4
Churches of Christ	16
Mission Bands	2
Evangelical Christian Church, Allahabad	2
General Conference Mennonite	21

From Sarguja State we have three students. The Jagdeeshpur area furnishes us with twelve of whom practically all have come on part scholarship and are earning the rest by working outside of school hours. Champa has three; Korba two, and Janjgir just one.

PRINCIPALS WHO HAVE SERVED

Rev. William F. Unruh started the work, Miss Martha Burkhalter, Rev. S. T. Moyer, Rev. J. R. Duerksen, Rev. C. A. Claassen—in office at present, Philip Lader—member of first class has been Bible School teacher for many years, and Rev. J. Walters, a teacher when school was organized, has been on the staff with the exception of a few years. He is past seventy years and still teaches some classes.

WHAT IT COSTS

According to the present budget the askings for a year are $3,800.00 which makes about $300.00 a month. This covers running expenses, teacher's salaries, and scholarships for a number of students.

Neighboring missions sending students provide for their scholarships and co-operating missions also send contributions toward general work. A couple may go to Bible School for nine months for $100.00. A young man or young woman may go for $60.00.

FUTURE AIMS AND PLANS

The present trend in many missions in India is to do away with mission paid evangelism. This work is to be the responsibility of the church. Some missions are emphasizing a program of adult literacy, village uplift, and agricultural work. With little prospect of qualifying for a "job" when Bible School is finished, will men and women care to take the training offered? Should the Bible School program be radically changed?

A committee consisting of four Indian church leaders and four missionaries met to discuss the matter and forwarded the following recommendation:

1. We do not feel that the church will be established by concentrating on a program where the Bible and its doctrines are subordinated to a program of social service. We maintain that Bible training must be the center of a growing church.
2. While we affirm our belief in the need of a school in which the Bible and allied subjects are major portions of the syllabus, at the same time we recommend that handicraft arts be included in the curriculum with the following objectives:
    a. To instill the idea of self help.
    b. To impart skills and techniques which may be a means of enhanced self-support upon finishing the course.

Closing lines—

The church in India needs trained leaders. Men who hear God's call to His service in the church will seek to know God's Word more fully. If you continue to help as in the past Janjgir Bible School stands ready to serve all who come.

This article was prepared by Mrs. J. R. Duerksen and Rev. W. F. Unruh.

The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! His glory is great in thy salvation: honour and majesty hast thou laid upon him. Psalm 21:1, 5

Ordination on Mission Field

Below is a report of a rare occasion, namely the ordination to the eldership right on the mission field in Arizona. As I recall, such ordination has never occurred on the mission station at Bacabi (Hotevilla), Arizona. We are very glad that the chairman of our Board of Missions could go to officiate; and we are glad that Brother Herbert Peters' parents could go to Arizona all the way from Alberta for this important occasion.

John Thiessen
Executive Secretary
Board of Missions

The ordination services of Rev. Herbert Peters of Bacabi and Hotevilla, Arizona, for full missionary work was held at the Bacabi Indian Church on Sunday evening, October 30, 1955.

Rev. Albert Jantzen, superintendent of the mission field, presided. After congregational singing, led by Calvin Flickinger, Benno Toews, teacher at Oraibi school, gave the invocation. This was followed by several inspirational musical numbers by the Indian Christians.

A devotional message by Albert Jantzen, based on the theme "God," admonished his listeners that we worship and believe in a God, who is ever present, loving, kind, omniscient, good, everlasting, and merciful and that we should so live that, when our journey of life is over, we may be able to face Him and live with Him eternally.

Rev. P. A. Wedel, chairman of the Board of Missions, then brought the ordination message, on "The Great Commission," taking as his text Luke 24:46, 47, "And He said unto them . . . that repentance and remission of sins should be preached . . . unto all nations."

He stressed first, in his message, that the command is a *personal* one, that every Christian is, in a sense, a missionary, and should therefore be willing to invest his time, talent, money, and life to help bring the gospel to all nations.

Secondly—the command for missions is a *glorious* one. We have a wonderful message to bring, of the glad tidings of pardon from sin and power from God, the promise of the Father and the message of eternal life. It is a *glorious* message, because Christ gave it to His followers and through it souls are saved.

He called on brother and sister Peters to come to the platform, where he reminded them again of the sacred assignment the Lord has given them in the work among the Indians, that they should be prompted by love to preach the glad tidings to undying souls.

The true missionary must see a world of sin and multitudes still in darkness, and must have compassion for these souls.

He must, also, have a *true view of the work.* He will not always be received with open arms but Jesus said, "Rejoice and be exceeding glad for great is your reward in heaven, for so persecuted they the prophets that were before you."

The Indian Christians were admonished to help the missionary by praying for him, and by attending church faithfully, for the missionary means much to the Indians in the trials of life.

Rev. P. A. Wedel, then performed the ordination services, assisted in the laying on of hands by Albert Jantzen and Benno Toews.

Rev. Peters was exhorted, as a sincere missionary, to *preach the word,* administer the *Holy Sacrament* and win souls.

Mrs. Peters then gave her testimony by answering questions pertaining to the sharing, with her husband, of the concerns and joys of a faithful missionary.

After the closing prayer by Rev. Wedel, a number by a men's chorus was followed by the benediction by Rev. Wedel.

A fellowship meeting was enjoyed by all after the services.

Thus ended a most spiritual and memorable event in the Bacabi Indian Church. May the Lord bless the memory of this event for years to come.

Rev. Peters, who comes from Alberta, Canada, had the pleasure of having his parents, a brother-in-law and his wife present for the ordination.

How About It?

It has been said that every church is a mission outpost in an alien and lost world. How does the "mission outpost" you belong to rate on the following points?

1. Does our congregation work as though its primary aim was to reach out and make Christ known in this community and throughout the world?
2. Have our church officers held an evaluation retreat to examine our whole church life from the point of view of the fulfillment of our mission?
3. What percentage of the congregational budget is used—5 to 25 to 50 per cent—for reaching out to others?
4. Has our worship of God been confirmed to music, liturgy, prayer, and the Sunday service? Or, have we sought a deeper fulfillment in supporting a wider outreach?
5. Does our congregation have active groups that study and work on community problems and world problems?
6. Is our church school showing children by example that the church is sent to reach out?
7. Is the young people's society actively influencing school and social life? How many persons have we recruited from our church for full time mission work?

(Continued on page 765)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

A Brethren work camp in a big city's slum turns hovels into model homes and teaches children in its program of—

Sound Houses and Sound Children

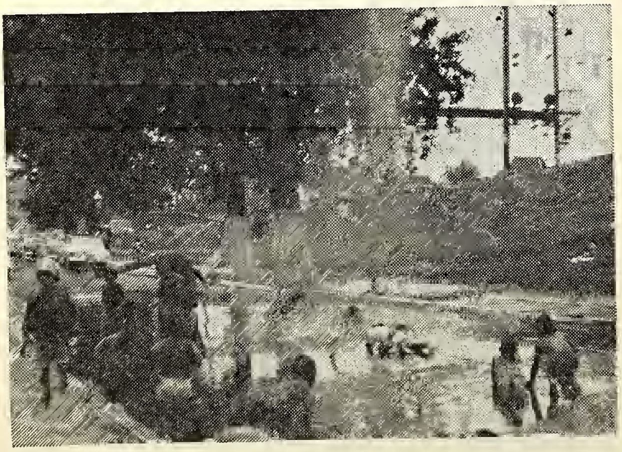
EVE CAMERON*

Any hot summer evening brings the population of Baltimore out on its doorsteps, from grandmother to babe in arms.

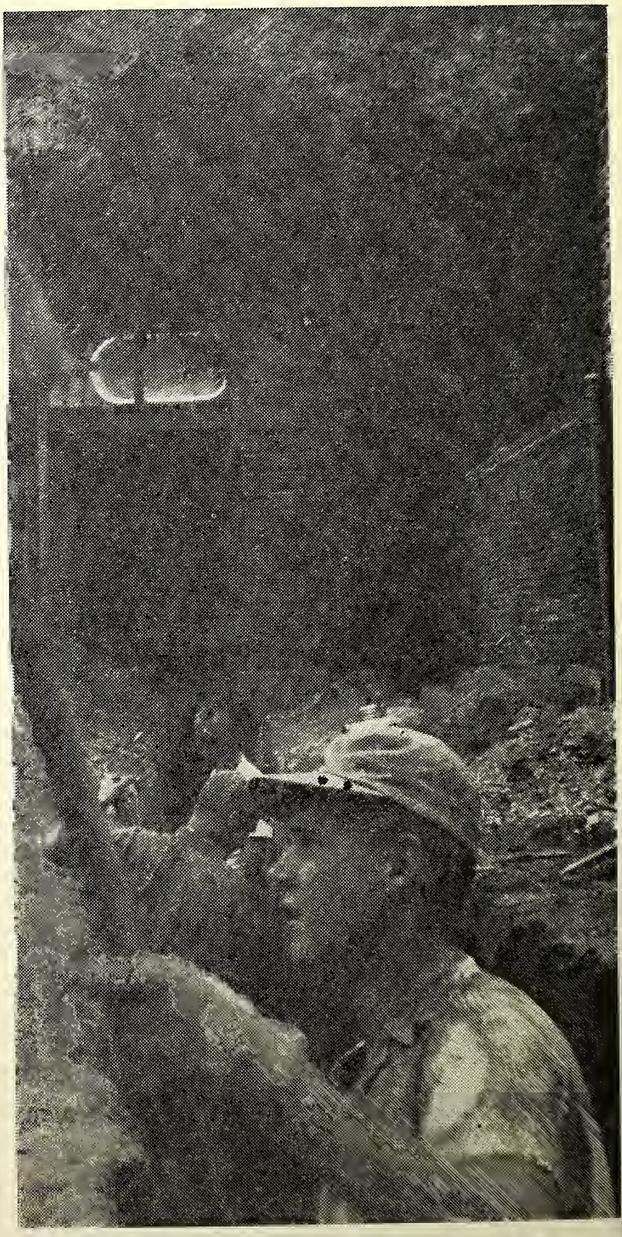
But the collection of people who sat on the steps of 1038 North Broadway last summer was unusual because its variations were not just those of age. Most would be classified as young adults, but their differences lay in their pasts and in their futures: farmers, secretaries, teachers, students, salesclerks. Two of the group were regular Brethren Voluntary Service workers who were working in the Baltimore project for a whole year; three were assigned here for their alternative service; one was the wife of a 1-W and the other six were work campers who had paid for the privilege of being there.

But whatever the method by which the steps were reached, all twelve seated on them were inspired by the ideal of trying to put Christian love into practice.

The Baltimore project, originally established in conjunction with the Baltimore plan of slum rehabilitation, accomplished this in a number of ways. An important part of the work is connected with better housing. When the unit was



A daily street shower was popular.



Work campers dug a seven foot deep trench.

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*A work camper from Concord, Massachusetts.

first established in 1951 it rehabilitated a veritable hovel of a house, not only as an example of what can be done to improve old dwellings, but also as a center for people to come to with problems.

Some of these are physical—an elderly widow needs to have her cellar concreted or the busy father of a large family needs help with his plastering. Work campers' muscles solve problems like these.

Others are referral cases. People need legal aid in dealing with contractors or landlords, or need to be told about the help obtainable from Public Welfare. Some who come are in such desperate straits that they need groceries or clothing immediately without waiting for the city red tape to unwind.

In making one house livable the work campers dug a seven-foot-deep trench for the plumbing, tore down partitions, built a chimney, scraped wallpaper, erected a fence, and prepared the cellar for concreting.

Sound houses are not the complete answer to all the problems of a city's slum. Building sound children matters, too. The campers helped supervise playground in both east and west Baltimore. A daily street shower was one of the most popular recreational activities in the record July heat.

Campers also worked closely with the summer program of the Knox Presbyterian Church as an obvious way of helping people. On the mornings of three weeks, five of the campers screwed up their courage to face rapidly increasingly hordes of children at Bible school, hoping to be able to instill some idea of Christ's love, even if the recreational aspect of the school seemed more popular among the students than the educational.

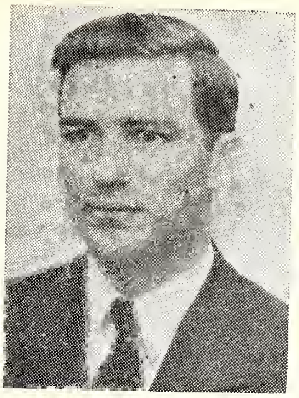
The church also ran two two-week sessions of day camps at one of Baltimore's attractive parks. Seven hours daily of outdoor life made a real change in both children and leaders.

Altogether, the summer was a rich and varied one. It left a physical imprint on several homes in Baltimore; we hope that the cheerful service made some kind of impact on the two hundred children and adults with whom the campers came in contact.

Certainly none could leave with quite the same attitudes with which he came. Sweat, laughter, and prayer are great dissolvers of barriers of all sorts; they open many windows for the soul.

Most of us have rather vivid recollections of revival meetings when some fiery evangelist would preach "fearlessly" against sin. In thunderous tones he talked about drinking and gambling, card-playing, and profanity and all the sins of the flesh. He would tell about the terrible hell that such sinners were going to, and he would use high pressure methods to get the sinners to "hit the sawdust trail." Occasionally some sinner would be converted with blessed results, but usually such a revival left the church and community worse off than before.

Meet the Presidents


Carl D. Thieszen
Bethel College SCF

President of the Student Christian Fellowship of Bethel College, N. Newton, Kansas, is Carl D. Thieszen, a junior majoring in social science. Carl is a member of the Bethesda Mennonite Church of Henderson, Nebraska, and has served over two years in Voluntary Service at Wiltwyck School for Boys in Esopus, New York.

The SCF is the Bethel student religious organization which with its three commissions promotes Christian growth and service on the campus. Christian Life Week, a student exchange program, a weekly chapel program, and a Voluntary Service emphasis program are some of their many activities.

Fellow workers with Carl in the SCF cabinet are Bobby Standingwater, Butler, Oklahoma, who serves as vice-president; Lenore Pankratz, Mountain Lake, Minnesota, secretary; and Grace Jantzen, Oraibi, Arizona, treasurer. A junior, majoring in theology, Bobby is a member of the Hammon Mennonite Church in Oklahoma. Lenore has spent her last two summers working in Voluntary Service in Chicago. She is a member of Mountain Lake's Bethel Church. Grace is a nursing student and belongs to the Deer Creek Mennonite Church in Oklahoma.

Also included in the cabinet are two representatives from each of the three commissions. The commissions are Campus Faith and Fellowship; Christian Service and Outreach; and Peace and World Order.

John Bertsche, Pontiac, Illinois, and Vionetta Voth, Independence, Kansas, lead the Faith and Fellowship Commission in their devotional and recreational programs. Some of the activities this commission sponsors include student prayer meetings, dorm devotions, breakfast devotions, college age youth fellowship, and recreational programs. John who spent over two years in VS at Gulfport, Mississippi, is the president of this commission. Vionetta is a member of the Alexanderwohl Church.

Working for the Christian Service and Outreach Commission are Abe Krause of Mountain Lake and Rosella Wiens, Inman, Kansas. In addition to being president of the commission, Abe is studying for the ministry as a member of the Gospel Mennonite Church of Mountain Lake. From the Bethel Church of Inman, Rosella plans to specialize in elementary education. Among the many activities that this commission promotes are deputation programs in churches, recreation for the children at the Methodist Home, mission workshops, recreational therapy at Prairie

(Continued on next page)

PENCIL POINTS

A TILTED WISH

"I wish I were a woman."

These are words that I never expect to hear from the lips of a man. In fact they are words that womanly vocal chords seldom set in vibration. For this is a man's world, and as everyone knows, all is seen through masculine eyes. Shouts of joy ring just a little louder when a boy is born. But some smiles are forced after the birth of a girl.

Little wonder then that five-year-old Kathy says, "I wish I were a boy."

She says this not only because she finds her tree climbing propensities curbed, but because she notes her brother's apparent wider array of opportunities for self-expression. At the same time she breathes in the same subtle suggestion conveyed even by other women that to be female is to be second class.

A woman who says without equivocation, "I'm glad God made me a woman," may even be viewed by some of her sisters as possessed of a spongy skull structure if she persists in this affirmation after the men are out of earshot. And all psychologists, amateur especially, would suspect any man who ventured to breathe, "It might be better to be a woman," of being slightly unbalanced.

But believing that a change in point of view is always helpful, even if it is only momentary, I tilt my personality and say, "I wish I were a woman." (My friends who are sophisticates in psychoanalysis will please turn their faces to the wall.)

I wish I were a woman not as a desperate measure to understand their reputed erractic behavior. I don't believe that women are more eccentric than any other sex, for whimsy cannot be confined to a gender.

I wish I were a woman because women are the front line explorers and adventurers of the future. We stand as Stone Age people on the frontier of a spiritual universe that remains uncharted. The sphere of living out the fulness of the new life in Christ is as totally unexplored as was the American continent in 1491.

Of course, men and women together will explore this great new life. But women will be in the vanguard of the expeditionary force that will discover new truths in the Christian faith.

Thus might I be among the first to see new vistas of what it means to find life in loosing life. Self-seeking and the desire for glory so easily undermine strength. Thus the search for worldly self-expression erodes a man's soul so that he is insensitive to the kind of life in which Christ inverted all so called manly values.

It is true that women rebel at playing a role in life that viewed in masculine terms is called "second fiddle." But women who accept their womanhood do not have the same hurdle to overcome that men face when they confront the Christian way. A compulsion toward self-denial, if there be such a thing, seems more native to a woman than to a man, and thus the realness of the Christian life roots more quickly in her life.

If we can attribute sex to certain patterns of personality, the desire for reward looks more masculine than feminine. Women more easily discover that the worth of life is not measured in the quantity or quality of rewards. It is in work for which no honor or glory is received that we find the real kernel of life bared of its husks.

While some women receive accolades on Mother's Day, no one can consider these gilded sentiments even partially compensatory for a mother's large sacrificial services. And they are delusive exercises, for self-denying devotion is not given to buy rewards, but because it is the stuff of life.

Sacrifice, service, and selfishness are the issues of the Christian life. They are the nations of the continent that Christians have long heard about but left unexplored. Women will be the first explorers to catch sight of the new land, though we can all come upon these new spiritual discoveries.

Certainly, if you can't be a woman, it's all right to be a man. The truths of life will come to you a little slower, but they will come.

Maynard Shelly

MEET THE PRESIDENTS

(Continued from page 763)

View Hospital, personal services for the guests of the Old People's Home, and a Bible and craft program for children in a Wichita mission center.

Representing the Peace and World Order Commission are its president, Wilfred Unruh, Newton; and a representative, Vernon Quiring, Frazer, Montana. Wilfred has spent over two years in Paraguay in VS and is now majoring in social science. He is a member of the Tabor Mennonite Church of Newton. Vernon is majoring in industrial arts.

Included in this commission's activities are programs on international relations, peace convictions and action, peace education, peace contests, and plays. They also sponsor a tri-college peace conference which includes Friends University and McPherson College as well as participating in the conference of Mennonite and Affiliated Colleges.

For the past several years the total SCF has sponsored a student exchange program with a school in Wuppertal, Germany. Together the faculty and student body raise a fund to bring to Bethel a student from Wuppertal. In turn one of the Bethel students goes to Germany to study. Now working on next year's $800.00 fund for this program the SCF has already raised $350.00.

Our Schools

CANADIAN MENNONITE BIBLE COLLEGE

On Monday, November 14, our newly formed male octet under the direction of George Wiebe made its first visit. They brought a program to the young people at Altona. Members of the octet are Bill Wiebe, Abbotsford, B. C.; Jake Heinrichs, Winkler, Manitoba; Dave Braun, Didsbury, Alberta; Vernon Neufeld, Didsbury, Alberta; Menno Epp, Mt. Lehman, B. C.; Donald Krause, Abbotsford, B. C.; Victor Fast, Steinbach, Manitoba; and Peter Letkeman, Waldheim, Sask. The pianist was Irma Wiens of Hershel, Sask. Two messages were given, the one in German by Menno Epp and the other in English by Peter Letkeman.

An evening enjoyed by all was Tuesday evening, November 15. The Music Society put on a recital consisting of local and outside talent. Included in the local talent were solos sung by Bill Wiebe and Victor Fast, a duet by Henry Olfert and Vernon Neufeld, a number by the girls' choir led by Katie Bergen and a piano solo by Mrs. Wiebe. The main feature of the program was Franz Seidler, a professional clarinet prayer.

As November 11 was a school holiday, the students on that day were as busy or busier than usual, taking advantage of the opportunity to work on their term papers.

FREEMAN JUNIOR COLLEGE

To improve school practices and teaching methods instructors in some schools have at times been sent to visit classrooms on other campuses, but something less common took place the other week when the Board of Directors of Freeman Junior College visited three schools in Kansas. Accompanied by President Ronald von Riesen and Professor John Ewert they spent Monday on the campus of Hesston Junior College at Hesston, Kansas, where President von Riesen served as chapel speaker. Besides touring the campus the group had two meetings with the administrative staff of Hesston at which common problems and methods of administration and procedure were discussed. Monday evening was spent on the Bethel College campus at North Newton, Kansas, where they attended the Menno Simons dinner and a Menno Simons lecture by Dr. Robert Kreider, Dean of Bluffton College of Bluffton, Ohio. After that they met with the Bethel administrative staff and the president of the Bethel Directors to discuss mutual concerns and matters pertaining to the harmonious relationships among Conference schools. Tuesday forenoon was spent on the campus of Tabor College of Hillsboro, Kansas. President Frank Peters conducted them on a campus tour and here too problems common to our Mennonite educational institutions were discussed. The Freeman group enjoyed the generous hospitality of the three sister schools and found the exchange of methods and ideas very stimulating.

MENNONITE BIBLICAL SEMINARY

The prayer meeting on Nov. 16 was led by Leo Driedger who called our attention to Joseph in the Gospel records and characterized him as a man to whom God could speak. The fitting application was that we too should be men to whom God can speak.

On Nov. 19, Dr. S. F. Pannabecker attended a Mission Conference held at the Evangelical Theological Seminary in Naperville, Illinois.

The Seminary Women's Fellowship had a small shower for the Jakob Duerksen's in which they presented to them articles of clothing and books. Mrs. Curtis Janzen reported on her work in Europe under the MCC and showed slides of the work.

Dr. S. F. Pannabecker officiated at the wedding held at the Woodlawn Mennonite Church Nov. 14, when Lothar Penner and Hannelore Jörger were united in holy matrimony. A small reception was planned for them by the students. Cornelius Dyck gave a brief German message and Mrs. Dyck sang several German songs.

The Sunday school teachers of the Woodlawn Mennonite Church, in which many of the students are teaching, gathered at the church on Sunday afternoon, Nov. 13, to receive assignments for visitation that afternoon. Many of the homes of the children were visited during the afternoon.

FACING CIVIL DEFENSE

(Continued from page 758)

3. To counsel nonresistant Christians to avoid entanglement as individuals in any phase of Civil Defense Advisory Councils, local and state.

Is this in the right direction? If you have further concerns and thinking write to your conference office or the MCC. This will be helpful to conference committees entrusted with making recommendations in Civil Defense.

HOW ABOUT IT?

(Continued from page 761)

8. Do we have a keen sense of participating in the Christian approach to contemporary faiths such as secularism, communism, humanism, Hinduism, Buddhism, Islam, etc.?
9. Have we admitted those of other races into our fellowship?
10. Do groups from the same profession or occupation study how to express their Christianity in their work and make Christ known to their fellow workers?
11. What service project will our church undertake this year with other churches?
12. Do we work and pray for the success of the church's mission on every frontier?

—*Christian World Facts*

MCC news & notes

TWO PAX MEN SAIL

Dean Hartman, Wakarusa, Ind., and Chester Kurtz, Elverson, Pa., sailed Nov. 23 for two years' service in PAX. Dean will be serving in Germany. Chester plans to go to Italian Somaliland as soon as the Eastern Mennonite Board of Missions completes the necessary arrangements. Until then he will work with two PAX units in Germany and one unit in Greece. Since the work in Somaliland will be agricultural rehabilitation also, the work of the PAX unit in Greece will be helpful in planning and beginning the new work.

Dean is the son of the Harold Hartmans', Wakarusa, Ind., and member of the Olive Mennonite Church. He is the fifth young man from that congregation to join PAX. Chester Kurtz is the son of the Christian Kurtz' of Elverson, Pa. He is a member of the Rock Mennonite Church.

Jottings

—East Swamp Church, Quakertown, Pa.: We welcomed three new members—Mrs. Allen Rennard, Mrs. Joyce Barndt, and Mr. Russell Geiger. Communion was observed Oct. 9. Miss Anna Baerg spoke and showed slides of her work in the Lord's service among the Hopi Indians on Oct. 5. Levi Keidel, missionary to the Congo, brought the morning message on Oct. 16. The Sunday school presented a Rally Day program Oct. 2, with Mr. Albert Cameron, Christian businessman from Philadelphia, relating experiences of his conversion. A step toward growth in our Sunday school came when an intermediate department was formed meeting in the parsonage basement. The place vacated by these classes is filled by a new adult class. Rev. and Mrs. Sprunger, our superintendent, Mr. Walter Landis and Mrs. Landis, Mr. James Gerhart, Eastern District president, and Mrs. Gerhart attended the National Sunday School Convention at Providence, R. I., Oct. 26-28. It is a joy to congratulate Mr. and Mrs. Benjamin Simmons on their 59th wedding anniversary Oct. 29.—Corr.

—Salem Church, Dalton, Ohio: A congregational meeting was held on Sunday morning, Oct. 23, following the worship service, for the purpose of amending our Church Constitution. Our new heating system has been installed and is now in use. Our Sunday school held an election for officers recently with Merle Lehman being re-elected as superintendent and Wilbur Gerber, assistant superintendent. Marlene Moser and Tom Brown were united in marriage at the church on Sunday afternoon, Oct. 30, with Pastor James Reusser officiating. Mr. and Mrs. Herbert Nussbaum are the proud parents of a son, Ron Wilson, born Oct. 17. Our young people raised about $130.00 for missions with their project of raising wheat on the lot by the church and corn on the lot by the parsonage. They had a Halloween party at the Merl Lehman home on Saturday evening, Oct. 29. Prince of Peace contestants gave their speeches on Sunday evening, Nov. 6, following the C. E. service. Phyllis Bixler was one of the contestants. The Women's Missionary Society met at the church annex on Wednesday, Nov. 2, for a day of fellowship and sewing. There was a program during the afternoon, following election of officers. Men's Brotherhood met in the church basement on Tuesday evening, Nov. 8, with Milton Falb, who had recently returned from Puerto Rico, speaking on the subject "Christian Love in Action."—Mrs. Earl Hofstetter, Corr.

—Grace Church, Enid, Okla.: The evening of Oct. 3, a group from our church enjoyed the film "Martin Luther," at the Education Building. Sept. 18, we had two 1-W boys with us; both gave a good testimony and told the nature of their work in that branch of service. Sunday, Sept. 25, a large group of our members attended the convention at Hydro, Okla. A good time was reported despite the heavy rainfall. J. J. Regier of G.B.I., Omaha, delivered the morning message, Sunday, Oct. 2. Richard Boehr spoke from the pulpit in the absence of our pastor, Sunday morning, Oct. 23. Evening service was omitted giving our congregation the privilege of attending meetings at the North M. B. Church held by Joseph Schmidt of G.B.I. Mr. and Mrs. Melvin Schultz became the parents of a fine baby boy, David Dale. Melvin's parents are now residents of our city and attend our church. We welcome them to our midst. Our pastor and wife, and Rev. and Mrs. Boehr, attended the Western District Conference at Beatrice, Neb., Oct. 19-21. After returning home, Rev. and Mrs. Unruh received the glad news of becoming grandparents of two more grandchildren, a girl at the home of his son Jack, and a boy at Alan's home. Our men's chorus furnished the music and singing at the Christian Businessmen's meeting Monday evening, Oct. 24, at the City Mission.—Corr.

—Bethesda Church, Marion, S. D.: Our minister is using the Gospel of John as the basis for the Bible study and prayer meeting program. We had the privilege of having A. H. Schultz and the Men's Chorus from the Gospel Church, Mountain Lake, Minn., as our guests for a Sunday morning worship service. A fellowship meal was enjoyed at noon. Walter Jost was a guest director for our singspiration program, Oct. 31. Our congregation has been participating in the relief canning project which is being sponsored by the community. On Thanksgiving Day we plan to observe our annual Harvest-Mission Festival. Andrew Shelly will be the guest speaker for a series of meetings during the first week of December. The outer brick structure of our new church building has been almost completed, and work on the interior is progressing.—Corr.

—Alexanderwohl Church, Goessel, Kan.: Our church had Holy Communion on Oct. 2. Christian service students of Bethel College were in charge of junior church on Communion Sunday. Because of late rains and pressing farm work that followed, not as many as would have liked were able to attend Western District Conference. Several family reunions were held in our church parlors during the month of October. The funeral service for Mrs. H. J. Franz was held Oct. 5. Juniors have again brought Christmas gifts for a mission station. This year they went to Montana. Relief canning results: 835 cans beef, 82 cans lard, and 108 cans broth. As the beef broth cannot be used by MCC it was given to our hospital and home. John Thiessen brought the message, "The Believers' Church," on Oct. 30. Nov. 1 was set aside as cleaning day for our church building. The young people had W. F. Unruh show the film, "Four to Go," after which a discussion followed. Dr. and Mrs. Joe Duerksen and Miss Hulda Banman, missionary candidates, presented the adult C. E. with a program on what goes into the preparation of a missionary candidate.—Corr.

—Friedensfeld Church, Turpin, Okla.: The first Thursday in November the Ladies' Aid packed 110 pounds of clothing for the MCC relief, and 50 pounds for Red Cross. A new church attendance record board has been donated to the church. We thank the contributors. We were very much blessed during a week of special meetings with Jacob Friesen in our midst. The general theme of his messages was, "The Life Worth Living," John 10:10, "I am come that they might have life, and that they might have it more abundantly." Special music was provided each evening. Brother Friesen had something special for the children each evening that was very much enjoyed. The Home Builders Class enjoyed a family night and supper together in the church basement the second Sunday in November. The third Thursday in November our Ladies' Aid invited the Church of God Ladies' Aid to a Thanksgiving Banquet. There were 39 ladies and 5 children present. A blessed time of fellowship was enjoyed by all as the bountiful dinner was served on a beautiful fall-decorated table. A short program consisting of a Thanksgiving litany by the group, a solo by Mrs. Levi Koehn, and a Thanksgiving poem by Mrs. Franzie Leopp. After each one had lit their tiny candle favor and given "thanks" for some special thing, pictures were shown of the Holy Land by Mrs. Bert Dubois of Liberal, Kan.—Mrs. Chester Windsor, Corr.

—Butterfield Church, Butterfield, Minn.: We were privileged to have as guest speaker on the Sunday morning of Oct. 23 and Nov. 13, Wesley Jantz, administrator and minister of the Eventide Home and Bethel Hospital in Mountain Lake. Respectively, his inspiring messages dealt with "Victory and Deception" and "Victory Over Servitude." With the sermon text, "This Do in Remembrance of Me," resounding in the hearts of the hearers, Holy Communion was reflectively and reverently observed on Sunday morning, Oct. 30. Also that morning, our pastor, Edward Duerksen, related many impressions and experiences he gleaned and underwent while on his two week mission tour through Indian reservations and our Northern District Conference Mennonite churches in Northern Minnesota, North and South Dakota, and Montana. Accompanying him on the trip was Arnold Nickel of Henderson, Neb. On Sunday evening, Oct. 30, our Christian Endeavor program was presented by G. S. Warkentin and the Carson Men's Chorus from the Carson Mennonite Brethren Church of Delft. Rev. Warkentin spoke on the unlovely qualities of sin and discord, while the chorus, by way of contrast, sounded forth aesthetic tones of virtue and concord. This 20-voice chorus approached the biblical principle of balance through the singing of subjective and objective church music. In addition, the vibra-harp was played, the strains of which indeed were conducive to Christian worship. On Sunday evening, Nov. 6, souvenirs and colored slides of Central Province, India, were shown by missionary nurse Elizabeth Penner of the International Christian Leprosy Mission. Today mission work in India is not only spiritual, but in reality it is a combination of many factors such as social, humanitarian, cultural, economic, etc. We were instructed to show our faith by word and deed.—Willis Linscheid, Corr.

—Bergtal Church, Pawnee Rock, Kan.: The Men's Fellowship sponsored a cook-out at the Arkansas River, east of Larned, Oct. 31, at which time the men were hosts to their sons. As a part of the program, a letter was read from Loren Deckert, who is in PAX service in Austria. The Mission Workers' meeting was held Nov. 2, with the topic, "Thanksgiving." The project is blankets for Formosa. The Mission Workers celebrated their 50th anniversary as an organization on Nov. 13, with an all-day service. Walter Dyck was the morning speaker. After a noon fellowship meal the program was given by the Mission Workers with Mrs. Walter Dyck as speaker. Mrs. **S. J. Schmidt, a charter member,** and Mrs. Chester Siebert, gave a history of the fifty years' work. Our church sponsored "Faith and Life" broadcast over KJRG, Newton, Nov. 14-19, with Victor Sawatzky speaking. The ministers of the Western District Conference in this area met for a conference Nov. 15, at our church.—Mrs. LaVerne Unruh, Corr.

—Willow Creek Church, Paso Robles, Calif.: We observed the Lord's Supper on Sunday, Oct. 30. Bible study, prayer service, and choir practice continue every Wednesday evening. Election of Sunday school officers was held Nov. 6, when last year's officers were re-eletced: Elmer Hamm, Supt., Wesley Claassen, vice-supt., and Miss Bertha Fast, sec.-treas. The union C. E. program, together with the First Church, gave a program Oct. 30. Nov. 6, Arthur Jost and a group from King's View Home of Reedley, Calif., presented a program of testimonies, music, and message, for the evening service. Funeral services for Henry Dueck were conducted at our local church Oct. 31. He passed away at Fresno Veterans Hospital, Oct. 28, at the age of 61 years, after a prolonged illness. He was a son of the late Mr. and Mrs. Abe Dueck of Beatrice, Neb.—Mrs. Frank Hamm, Corr.

—First Church, Hillsboro, Kan.: "To be in Jesus Christ is to be moving in faith," stated Maynard Shelly as he brought the morning message on Sept. 25. Our pastor, Elbert Koontz, accompanied our Youth Fellowship to Wichita on that day. Rev. and Mrs. Cornelius Wall spoke in our church, Sept. 27. Oct. 2 the topic for the C. E. program was "The Believers' Church" with Ernst Harder chairman of the panel. Others taking part were Albert Gaeddert and Mrs. Elbert Koontz. Guests at the Women's Missionary program on Oct. 30, were Dr. and Mrs. Joe Duerksen and Miss Hulda Banman, R.N., who told us of their preparation and work before leaving for the mission fields. Miss Donna Kaufman was guest organist. At a recent Christian Endeavor program Tony Unruh showed slides of PAX service.—Mrs. Walter Lindteigen, Corr.

—Onecho Church, Colfax, Wash.: The Onecho Church was host to the state of Washington Mennonite churches, Sunday school, and Christian Endeavor Convention, Oct. 22, 23. Main topic was "Work that promotes my Sunday school and Christian Endeavor, 1 Cor. 3." Rev. W. Antisdale of Fourth Presbyterian Church, Spokane, was speaker at the banquet on Saturday evening. Alexander van Gilse of Holland was special speaker on Sunday afternoon. Communion Services were observed Oct. 2. Sunday, Sept. 11, Don Hillis, missionary from South America, sponsored by World Vision, Inc., had charge of morning church services as well as adult Sunday school classes. The picture "Martin Luther" was shown Sunday evening, Nov. 6. Rev. Klein of First Baptist Church, Colfax, filled the pulpit the morning of Nov. 6, during the absence of Pastor Unruh who was on a trip to California on business for Pacific District Conference Evangelization Committee.—Corr.

—Grace Church, Pandora, Ohio.: Lyman Hofstetter brought us the morning message Sept. 4, when Pastor Bohn was at Camp Friedenswald, Mich. There were several births in our church recently: a daughter to Mr. and Mrs. Dennis Free, a daughter to Mr. and Mrs. John Heldman, a daughter to Dr. and Mrs. Otto Klassen, a son to Mr. and Mrs. Kieth Brauen, a son to Mr. and Mrs. Steffen, a son to Dr. and Mrs. Mark Hilty, a daughter to Mr. and Mrs. Lloyd Shook. We observed Holy Communion Oct. 2. Our young people had a candlelight service at installation of new officers. Our offering for relief canning was $471.09. The catechetical class began in October. Daniel Lugibihl died Oct. 5. The four Mennonite churches canned 2,488 cans of meat for relief. Oct. 18, Rev. Cornelius Wall presented his work in Switzerland to a union meeting in Ebenezer Church. Rev. W. Thomas was the speaker at the men's fellowship. The community is again practicing the "Messiah." The R. Burkhart family visited Mrs. Burkhart's parents in Germany whom she had not seen for 27 years. Mr. Burkhart showed good pictures with an interesting talk. Nov. 3, the women spent the day sewing for relief.—Mrs. L. A. Amstutz, Corr.

Who Have Wills?

"About 45,000 professional men and women were asked in a survey conducted by Teachers College, Columbia University, if they had made a will. Almost half, 22,000, said they had not.

"While lawyers made the best showing of any professional group answering the questionnaire, about one-fourth had to admit that they had made no will. Pharmacists ranked highest among the negligent ones, but teachers and journalists were only slightly more active in having their intentions on record.

"The committee conducting the survey believes that there is a large area of ignorance in regard to the economy and desirability of leaving a will. Some who answered questionnaires suggested that they feared high legal fees. This misconception can easily lead to much greater legal fees that will reduce an estate at settlement time." —Property

Mennonites are admittedly a thrifty, careful people. But we wonder what their rating would be if they were canvassed with such a questionnaire. Contact the Conference Treasurer about making a will. It's an excellent, simple, and economical way to give something of your estate to the Conference.

Special Mail Campaign

Near the end of November the total work of the General Conference Mennonite Church was in special need. Officers of the Conference faced the fact that unless there was an outpouring of gifts in December which would be much larger than giving in past years all Conference causes would be seriously hindered. This would mean a setback for the evangelistic program of the Conference which includes missions, relief, education, and many other ways of proclaiming the gospel.

Believing that members of the General Conference would respond to the need if informed, a letter was sent by Olin A. Krehbiel, president of the General Conference Mennonite Church to members in Canada and the United States. Included with the letter was a folder describing the expanding work of the Conference.

Each member of the General Conference was encouraged to give a special year end gift for the total work of the General Conference which would then be divided where needed most. The privilege was given to designate gifts if donors so desired.

These gifts were to be called "Special December Gifts." Special offering envelopes were sent with each letter.

This special mail campaign is intended to help congregations respond for the urgent need of the General Conference program. Because the time was short individuals were contacted directly through letters. However, gifts are to be given through congregations wherever possible. In this way each congregation will receive credit for the gifts given by its members.

Only in cases where it is inconvenient for anyone to give through their congregation are persons encouraged to send their gifts direct to the Central Offices of the General Conference Mennonite Church which are at 722 Main Street, Newton, Kansas.

Special materials and letters will be sent to pastors and treasurers of General Conference congregations encouraging them to give their assistance to this program.

In his letter to the members of the General Conference, President Krehbiel said:

"We face the very real danger of failing to raise enough funds for the support of our General Conference program in all of its phases.

"What does this mean? It means some soul will not hear the gospel. It means some war sufferer in Asia, Palestine, or Europe cannot be helped physically and spiritually. It means some children will not get Bible instruction materials. It means we will fail the hundreds of workers which our Mennonite congregations have sent into Christ's service. It means a cut back in next year's program—and this in prosperous times. It means a reproof of the faith of our boards in trying to carry out the commands of Christ.

"We do not believe that this is God's will, nor do we believe that it is your desire that we slow down our work of evangelism for needy souls. The conviction has been growing that our Lord Jesus Christ wants us to expand our total mission of ministering to people in need of Christ all over the world. We feel very few have given sacrificially for the cause of Christ who died for us. Communists, other religionists and cultists often put us to shame when it comes to making a sacrifice.

"Our obligations will be fulfilled if many of our members will give $10, $25, or more for the total Conference ministry. Normally we would suggest that you designate your gifts for one or more of our boards, but since the time is short and the need is great in all departments, we suggest that you give your gift for the support of the total Conference ministry where needed most.

"Make this a matter of prayer and ask the Lord what He would have you do."

The folder which was mailed with this letter detailed the ministry of the General Conference in terms of the number of workers that take part in it. The total approaches one thousand of those who proclaim the gospel of our Lord Jesus Christ using all the resources of Christian witnessing.

Mention is made of the fact that the Conference's growing program of evangelism was born out of the zeal of the early General Conference congregations to respond to the Great Commission. As this work was begun through the prayers and consecrated efforts of the people of the General Conference it can continue only as it is supported by them.

The folder further states: "With over 90 per cent of the year gone we have less than 70 per cent of the funds needed to fulfill our Conference commitments. To support fully our total program an average of $8.00 per member is needed during December. Some will not be able to give this much, but others will be able to give larger amounts."

Into the Beyond

JOHN J. KREHBIEL, of Pretty Prairie, Kansas, and member of the First Church of Pretty Prairie, was born March 18, 1881, and died November 9, 1955.

MRS. EMIL (CARRIE) SCHRAG, of Ritzville, Washington, and member of the Menno Church was born November 30, 1889, and died September 12, 1955.

DANIEL H. LICHTI, of Parlier, California, and member of the First Church, Reedley, California, was born April 4, 1878, and died October 24, 1955.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by Harold M. Lambert

Doors and a Door

The Supreme Miracle of Christmas

Ralph K. Weber

A Layman's Observation of Mennonite Missions

Harry M. Detwiler

Volume 70 Number 49 December 13, 1955

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INDEX TO VOLUME 70

The Index to articles appearing in this year's *Mennonites* (1955) will be found in the first issue of the New Year, January 3. Such index ordinarily would be given in the last issue of the year, but since the last issue will be omitted (Christmas week), and since the December 20 issue will be the logical Christmas number, it was thought best to run the Index number as the first issue of the new year.

THE MENNONITE

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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THE SIXTH MENNONITE WORLD CONFERENCE

August 10-16, 1957

The Sixth World Conference will be held in Karlsruhe, Germany, August 10-16, 1957, the Preparatory Committee has announced. This Commission, created at the last World Conference (Basel, 1952), will complete final plans and details at their next meeting at Thomashof, Germany, June 19, 20, 1956. The Commission is composed of eleven members appointed by the conferences desiring to participate. The North American members are: Olin A. Krehbiel, Berne, Indiana; H. S. Bender, Goshen, Indiana; and H. H. Janzen, Winnipeg, Can.

The large Convention Hall at Karlsruhe, together with other adjacent large buildings, all located at the edge of a large park not far from the main railway station offer a good and convenient location for the conference, with adequate meeting rooms and dining facilities.

The Conference Theme will be "The Gospel of Jesus Christ in the World." The text for the conference sermon will be Romans 1:16. The full announcement of topics and speakers cannot be made until after the next meeting of the Preparatory Commission in June, 1956.

New for this conference is the provision for sectional meetings. Five sections are planned: Missions, Peace, Youth, Women's Work, and Christian Education.

The number of delegates and manner of choice is left to the conferences to decide as they see fit. It is expected that the total number will be around 150-200. In addition to delegates it is expected that a large number of visitors will attend. North American delegates wishing to use steamer passage should make reservations 12-18 months in advance. Applications for such passage may be made through the Menno Travel Service, Akron, Pa.

The conference program proper will begin Sunday morning, August 11, with a conference sermon, followed by afternoon and evening addresses. The weekday program will continue daily, morning, afternoon, and evening, except Thursday and Friday afternoons, when historic and scenic excursions into the Palatinate and the Black Forest will take place. Tours through Europe, or the Holy Land, will be available before or after the conference through Menno Travel Service.

The main language at the conference will be German, with translation service in French and English through the use of IBM simultaneous translation system as was done at Basel. The Commission has decided to recommend that a conference message be again issued by the conference.

The Commission requests the support and prayers of the entire brotherhood throughout the world. The Sixth World Conference can, by God's grace and brotherly co-operation, again prove to be a blessing for our congregations in many lands.

Of Things to Come

Aug. 15-22, 1956—General Conference, Young United Church, Winnipeg, Man., Canada

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Bible Readings

Below are the readings for each day, in the theme of personal faith **as selected by numerous people from many denominations.**

DECEMBER	
1	Matthew 7:1-29
2	Matthew 18:1-14
3	Matthew 18:15-35
4 Sunday	Matthew 22:1-22
5	Matthew 25:1-30
6	Matthew 25:31-46
7	Mark 12:18-44
8	Luke 7:31-50
9	Luke 14:1-14
10	Luke 14:15-35
11 Universal Bible Sunday	1 Corinthians 13:1-13
12	Luke 10:25-42
13	Luke 15:1-10
14	Luke 15:11-32
15	John 3:1-17
16	John 14:1-14
17	John 14:15-31
18 Sunday	Romans 8:14-39
19	Romans 12:1-21
20	1 John 4:1-21
21	Isaiah 9:2-7
22	Isaiah 11:1-9
23	Isaiah 53:1-12
24	John 1:1-18
25 Christmas	Matthew 2:1-11

Editorials

CHRISTMAS FOR CHRIST

In one type of Christmas letter stickers, at one side is a view of Joseph and Mary with the Christ child and at the other edge the whiskey bottle and glasses. The latter is crossed out with a big "X" and in the center of the stamp are the words "Christmas with Christ."

This seems to be a general movement both among churches and among Christian laymen and businessmen. It has become so evident that many are disgracing the day of the birth of our Lord by drinking parties that there has been a strong reaction on the part of many. More suitable ways of celebrating Christmas are being strongly advocated.

But to the Christian there is also danger of not keeping Christmas for Christ, but merely as an occasion of visitation and feasting. Not that we should not rejoice in the privilege of joining in family units, but that in all such gatherings we may not neglect to invite and entertain the One in whose honor the day is set aside. Let first honor and respect be paid to Him and then, in His Name, the other joyous occasions may be rightly observed. But Christmas should be for Christ.

THE FINAL SPRINT

In a race the outcome is uncertain until after the final sprint brings the contestants across the line. The final outcome of our Conference finances is also uncertain until after the final sprint through November and December. As of November 1, the results were not too encouraging, as we were still far short of our budget and goal.

In many churches their Harvest Festival special days come in the month of November, at which time surprisingly large offerings may be received. In one such special day where the editor was privileged to worship recently, the total offering for Conference causes for the day amounted to over ten thousand dollars. With such offerings throughout the Conference there would still be hope of raising our budget.

But time is running out. Only a few weeks remain, with many people's interests now almost wholly occupied with the Christmas season. However, we could sing the Christmas hymns with much better spirit if we had met our obligation to His work. The joy and gladness of the Thanksgiving and Christmas season should somehow be attached to our pocketbooks, so that we praise by our means as well as by our mouth.

Can we reach our goal with a final sprint? It is worth making a heroic try.

SEEING BRINGS ENTHUSIASM

The old saying, "Seeing is believing," contains a great truth. Such seeing also often brings enthusiasm. In the article in this issue of a layman's visit to the mission fields around the world we note how such enthusiasm can be kindled by seeing at firsthand just what is being done and the results of mission work. To all who have the opportunity to visit the work of missions at home or abroad, such opportunity should be taken and the effects of the gospel studied at firsthand. Many are surprised at what the Lord has done when given a chance through His servants dedicated to bringing the gospel to needy souls.

Not many may be able to visit mission stations on the other side of the world. More could visit the work done in our home fields and in our cities. To see what effect the gospel has in lives is to become enthusiastic about such work.

The next best thing to an actual visit is a careful study of the reports and information available. To take time to read and study about our work, to attend thoughtfully whatever lectures and information, usually with pictures, may be given in our churches in a year's time is to gain a new insight into the work and its effect in the lives of men.

Mission work is our work; it is the high purpose of the church. As members of that church we should be fully informed in this work. Not only informed to the extent of having a good knowledge, but informed to the degree where we delight in having a share in this work and by our financial means and spiritual support, do what we can to make real Christ's command to make His Gospel known to every creature.

ANCIENT SCROLLS

Much has been made recently of the "Dead Sea Scrolls," which appear to be the oldest manuscripts we have on record. The estimate of their exact date varies, but it is generally agreed that they date some years—perhaps a great many—before the time of Christ. They are of value in further acquainting us with the customs and languages in that long silent period between the Old and New Testament.

The manner in which they were found is of interest. An Arab herdsman, looking for some lost goats, discovered a cave near the northwest corner of the Dead Sea in 1947. In this cave were found ancient jars sealed up, and on opening them were found to contain rolls of manuscripts which had been deposited there since long before the time of Christ. The interest aroused at that time has been growing all over the world as the contents of these scrolls is becoming known. Many students are still at work on them trying to unfold them without too much injury and patching portions together for further careful study. There are portions of the Old Testament far older than any we have hitherto known, as well as other interesting accounts and records.

One of the interesting side lights thrown on pre-Christian days is concerning the little-known sect called "Essenes." In these scrolls we find some parallel terms and ideas which appear in the New Testament and early Christian writings. These ancient records fill a long gap in the Roman period of history in the Holy Land. More will be heard about these "Dead Sea Scrolls" and their significance.

A Layman's Observation of Mennonite Missions

HARRY M. DETWILER

(Mr. Detwiler, banker of Souderton, Pa., and member of the Board of Christian Service, was in the party with Rev. and Mrs. Andrew R. Shelly in the recent world tour of missions. Ed.)

In Matthew 28:19-20 we have the Great Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

After traveling 40,000 miles in our tour around the world, there is no doubt about it that missions take on a different emphasis in our thinking and entire outlook on life. After five months of traveling with the major emphasis on reviewing and observing the mission work of our own church as well as other groups, the Great Commission really means so much that words fail me in properly giving my impression.

In traveling through the mission fields of Japan, Formosa, Hong Kong, India, Egypt, Ethiopia, Belgian Congo, and Liberia, we visited a large group of missionaries, mainly General Conference Mennonites, Old Mennonites, Presbyterian, Mennonite Brethren, as well as Baptist, Methodist, Reformed, and Lutherans. One of the great and lasting impressions I personally received was the open door for the presentation of the gospel. However, when we visited Runnies Mill Refugee Camp outside of Hong Kong we were within seven miles of the Communist lines of China. It has been estimated by A. R. Shelly there were one billion souls or more in the various fields we visited.

The work in Japan

Our first stop of mission interest was in Japan where it appears they are very much interested in the gospel of Christ. There are 88 million people in Japan with an increase of one million per year. Japan is 99 per cent literate while in the United States we are only 95 per cent literate. Due to the high rate of literacy and the economic status of Japan, mission work is not an easy work. We have a wonderful group of missionaries here in Japan deeply consecrated to the privilege of bringing Christ to Japan. As we visited the atom bombed city of Hiroshima where 260,000 souls died or were burned to death, and we looked at this destroyed city, I could not help but ask myself, "Are we a Christian nation?" "Are we teaching the gospel of peace in our churches?"

The Island of Formosa

Our next great challenge in our mission fields was in Formosa where the MCC has labored under Glenn Graber, among the five million refugees from China Mainland, and we now have a number of missionaries doing a remarkable work in bringing the gospel. The hospital work under Dr. Brown is not only a healing ministry but a deeply spiritual work among the Formosan people. From Taipei we flew to Hong Kong where we visited the Lutheran work among the refugees at Runnies Mill.

Our work in India

On December 11 we left Hong Kong for the main objective of my tour which was the visit to our friend and brother, Samuel T. Moyer and Mrs. Moyer. As we greeted Brother Moyer at the Calcutta airport we were made to realize the wonderful way in which God has led our paths after looking forward to this tour for 35 years. As we had our first glimpse of the sacred cows of India all over the streets and pavements of the city and the communist parade on the streets of Calcutta on a Sunday evening, we began to realize what a great challenge our missionaries have in bringing the gospel to the 750,000 in our area in India. After leaving Calcutta by rail we went to Raipur where we were met by Old Mennonite missionaries from Souderton, Pa., Miss Blanche Sell and Miss Marie Moyer, who took us to Dhamtari where the mission has a hospital, school, churches, as well as a leper hospital. We returned to Raipur where we started on our 80 mile journey by jeep to Jagdeeshpur. The remarkable work done by our missionaries in the Jansen Memorial School and hospital and the visit to the ten or twelve native Indian churches were a great inspiration and gave me a real insight into the real work of bringing Christ to the thousands of Indians in this area. The missionaries not only bring the gospel to the people of India but they give them vocational training in printing, weaving, agriculture, bookkeeping, typing, needlework, and cooking. We spent two weeks in the Jagdeeshpur area and then we went by rail to Champa where our good Eastern District Conference representatives, Dr. Harvey and Dr. Ella Bauman, Kenneth and Mary Bauman and many others from all sections of our church are working. One of the great impressions I received was the cordial and Christ-like reception always given us by the Indian Christians and the fact that the Indian Christians give a portion of their substance when they come to church although they have so little substance. Another unforgettable impression in India was the Communion service with the Indian brethren and sisters. To partake with them in this sacred service was perhaps one of the spiritual highlights of this tour.

The Champa Leper Hospital in charge of Dr. Arthur Thiessen and Rev. Aron Janzen as administrator presents a real challenge. To see the medical and spiritual work being done for the lepers all over the world makes us realize as never before the words of Scripture, Lamentations 1:12, "Is it nothing to you, all ye that pass by?"

At Janjgir it was very inspiring to see the work being done at the Anna C. Funk Memorial School. She was possibly the first Eastern District Conference missionary to give her life while in the foreign mission service. At Janjgir Rev. Duerksen arranged a tea to which the business and professional men of the Janjgir area were invited, and it was most interesting to converse with these men on religious and business topics, as well as, peace principles of the Mennonite church. The visit to Yeotmal where Dr. Frank Kline is the president of Union Biblical Seminary was most impressive as here they are educating native Indian Christians to become teachers, pastors, and evangelists of the Indian Church. Martha Burkhalter is the G. C. teacher on the faculty and Rev. Weyburn Groff and wife represent the Old Mennonite Church on the staff.

The Holy Land

A wonderful impression came to me as we visited at the biblical city of Baalbeck, as well as, Palestine, and all of the Holy Land: The great work done by MCC in relief work among a part of the 500,000 refugees in the Arab kingdom of Jordan. Then both Cairo, Egypt, and Addis Ababa, Ethiopia, present a real challenge for consecrated work in preaching the gospel to those who have never heard the good news.

The "Dark Continent"

Our next stop was crossing the equator in Africa where we stopped at Nairobi in the Kenya area where the Mau Maus are very active and one of the six objectives of the Mau Maus are to destroy Christianity and drive out all foreigners which necessarily makes the missionaries be on the lookout for attacks. I now come to our final field of missionary enterprise of our General Conference and that is the Belgian Congo where the work of bringing the gospel to these benighted people is indeed challenging when we go to their large churches on Sunday and find over 100 natives singing praises and giving testimony through their pastors and evangelists and we go to chapel service at 6:30 a.m. and find 500 to 600 worshipers there by 7 a.m. and all through the Congo we find 18,000 Christians and possibly 12,000 more who are wanting to accept Christ as their personal Savior. The hospital work at Mukedi under Dr. Merle Schwartz was deeply moving, as well as our other hospital work.

General Impressions

In conclusion, I venture to say if all of our 40,000 members of the General Conference could see the oneness in Christ Jesus of all of our missionaries and the great healing ministry of all your mission hospitals, our mission budgets would not be lagging behind as they are doing in our report as of October 31 when only 62 per cent of our mission budget has been paid into the treasury. If we but could see the devotion and consecration of all of our missionaries throughout the world I am sure our gifts would be doubled and our prayers would so motivate and uplift the work that the message of Salvation would be of still greater power than it is now. Many of our young people would gladly dedicate themselves to this great work of bringing Christ to the ends of the world. In all this world tour of missions I was often made to ponder on the impact of the gospel on the hearts and lives of the various peoples, but when I think of Hodiaki and Shemida San in Japan, Samuel Stephens and family in India, and Dr. Mathai in India, as well as others in Formosa, Hong Kong, and Africa, whose names I do not remember I am assured that the great emphasis is not to just make another enrolled church member but to really bring them to a saving knowledge of Christ Jesus and that is the mission of the Church. What we need is more consecrated and Christ-like followers of the Risen Christ in our churches who will pray more, give more, and influence others to give themselves unreservedly in this great cause.

Bluffton Cutting Room Completes Twelve Years

Twelve years of Voluntary Service in a General Conference operated Cutting Room in Bluffton, Ohio, came to a close this summer when the equipment of the Cutting Room was turned over to five churches of another Mennonite conference.

The Cutting Room was opened in a room at Bluffton College in 1943 as a peace testimony on the part of a number of mothers in four General Conference churches in the Bluffton area, while their boys were in CPS camps. The original purpose was to cut garments for relief during the war years. However, operations continued after the war.

During these twelve years the Cutting Room has handled and cut up 143,000 yards of goods into garments, and sold many thousands of yards in bolts of material that have been sent across as yard goods. Since the material was bought in large quantities and often out of season patterns, material was often purchased below wholesale prices. Women's societies in surrounding areas have saved about $20,000 by purchasing their materials through the Bluffton Cutting Room.

In the first few years about $2,400 was borrowed from the Relief Board of the General Conference to purchase necessary equipment and materials, but in later years the Cutting Room was entirely on its own. The financial report for the entire twelve years reveals a turnover of $64,706.11. Of this amount $1,000 was a direct contribution to the Board of Christian Service for relief.

The Cutting Room was dissolved when the room in the college could no longer be made available. In turning the Cutting Room over to another group, Mrs. J. S. Schultz, who has been the supervisor for the full twelve years, states, "As we let it go into other hands we pray that they will experience the same spirit of their cutting room that we have experienced here and that they will feel blessed in carrying on 'In the Name of Christ' as we have felt blessed."

Board of Christian Service

The Dead Sea Scrolls

As Frank M. Cross Jr., a young biblical scholar, pores over a desk in his Chicago study he is reassembling history 2,000 years old that was written 6,700 miles away.

Elsewhere in the world, other men, too—Poles, Englishmen, Frenchmen—are toiling patiently over other parts of an exciting treasure that draws Cross' exacting attention.

The 34-year-old Chicagoan, a slim man with heavy black hair and a soft Alabama accent, is one of eight men in the world selected to fit together an ancient jigsaw puzzle that is throwing new and unexpected light on the Old Testament and on the beginnings of Christianity.

1,000 Years More Ancient

They are re-creating the text of a Hebrew Old Testament 1,000 years older than biblical scholars possessed before roaming shepherds discovered the Dead Sea Scrolls in 1947.

The scrolls, written by the scribes of the Jewish Essene sect at least 100 years before the Christian era, were unearthed in 10 caves on the northwestern edge of the Dead Sea, in Jordan.

Buried by the ages, they had disintegrated into tiny pieces, "Some of them are no bigger than your fingernail," said Cross, an associate professor of Old Testament at McCormick Theological Seminary.

He explained that the Hebrew sect living on the bank of the Dead Sea had copied the Bible by hand, as well as secular writings, as all ancient peoples did to preserve it from one generation to the next.

Word of Discovery

When the roving shepherds stumbled onto the remnants of the scrolls, setting off a pleased furor in the restrained atmosphere of biblical scholars, Cross was finishing up his doctorate in Semitic languages at Johns Hopkins University.

He recalled that his professor, William F. Albright, received a letter asking him to verify the importance of the discoveries.

"He came roaring out of his office and dragged me and a friend into his office to see the news," Cross related. "He was almost incoherent with excitement."

One reason for Albright's excitement, Cross said, was that "just a year before the find, one of the world's foremost Old Testament scholars had written that, of course, we would never have any really old Hebrew manuscripts."

Barrier Broken

Discovery of the Dead Sea Scrolls have broken a long-standing and frustrating barrier, Cross observed. Until now, attempts to trace the Old Testament ever closer to an original text have been halted by an incident of some 1,850 years ago.

At that time a group of Hebrew authorities promulgated a single "official" version of the Old Testament on which later translations were based.

They threw out varying versions created by the mistakes of succeeding generations of copyists like those of the Essenes.

But now, Cross commented, scholars have in the Dead Sea Scrolls vital new evidence for probing nearer to the Old Testament's beginnings. They can search behind the barrier erected by the single version.

Studies in Jerusalem

Already Cross has spent three summers in Jerusalem, as part of the eight-man team selected by such agencies as the Palestine Archeological Museum, fitting together the remains of antiquity.

The leather and papyrus bits of scroll so far have shed light on every book of the Old Testament except Esther, as well as on secular writings which include a Manual of Discipline of the Essenes.

While Cross works with photostats of the scrolls in the quiet of his study overlooking serene Chalmers Place inside McCormick Seminary, he concedes that the works of the Essenes can create bitter controversy in religious circles.

For instance, the work so far has confirmed for him that "the idea of love as the supreme ethic existed in the Essene community in 200 B.C.

Love Ethic Prevails

"It is all over their stuff," Cross declared. "So, it cannot be an original idea of Christ. . . . That will upset some people."

It does not upset Cross, because the love ethic, he observed, could already be found all through the version of the Old Testament current before the finding of the Dead Sea Scrolls.

The use of infrared photography is an indispensable tool in studying the fragments, Cross reported.

Much of the 2,000-year-old ink against age-blackened leather is unreadable. But when the pieces are photographed with infrared light, the leather reproduces as white and the writing shows up clear and strong.

—Donald M. Schwartz in the Chicago Sun-Times. Reprinted by permission.

If evil were stronger than God, He would never have sent His Son to show us how to overcome it. God in His wisdom knew that evil could be defeated. God in the person of His Son faced the cruel facts of evil and pain and death unflinchingly for us. The crucifixion was the seeming triumph of evil, and God allowed it, but the resurrection was God's secret weapon and with it He triumphed by demonstrating His power to replace evil, suffering, and death with the creative force of love and life. The resurrection tells us more about God and His power to overcome evil than any other event in history.

From THE SECRET OF EFFECTIVE PRAYER
by Helen Smith Shoemaker
(Fleming H. Revell Company)

Bookmarks

THE MAID OF ISRAEL by Tolbert R. Ingram. 270 *pp. Broadman,* $3.00.

Offered for sale at the stone, Miriam trembles at the prospect of falling into the hands of a cruel master. Odd circumstances bring her into the home of Namaan, an army captain, as a personal maid to his wife. When Miriam discovers her master's leprosy, she pleads for him to go to her homeland to be healed by the prophet Elisha. As the despairing and hopeful Naaman follows her suggestion, a series of unexpected events develops involving not only the cure of a leper, but the fate of two clashing nations. The horrors of the siege of Samaria follow in graphic detail. Miriam faithfully, prayerfully, and patiently awaits the end of the distress and famine. She watches for the prophesied day when she will see Baskan, a Syrian captain, whom she loves and has unwittingly wronged.

The author, a retired newspaperman, has used his lifetime interest in Old Testament Scriptures to write his first novel. A seemingly insignificant maid mentioned in 2 Kings 5:2 becomes the heroine of a religious novel around whom the plot is woven. Imagination has been added to the biblical narrative to make kings and common people leap out of history into the twentieth century.

Griselda Shelly

Film Review

WHAT IS A CHRISTIAN? 16 *mm. Black and white,* 30 *minutes. Producer: Family Films (for The Lutheran Church—Missouri Synod) for This is the Life Series, rental* $9.00.

This film presents the story of a church in which a layman's committee was visiting people in the community, presenting the claim of Jesus Christ upon their lives.

The story centers around one person who reluctantly accepts his assignment to visit four men in the community. He is a Christian but is not too familiar with the meaning of the Christian life. As he talks with his first prospect he is asked very pointedly by him "What is a Christian?" He was unable to answer the question.

Later this committee member talks over his problem with the chairman of the committee and discovers that being a Christian is not simply attempting to live according to Christ's teaching but also means that a person has recognized his sinfulness and has accepted God's remedy through Jesus Christ.

The committee felt that the film was well done and would meet the needs of our people. The film is best adapted for ages from junior high on up. However, the film could also be used for a general audience since even younger children would be interested in the story even though many would not get the real meaning of it.

Flashes of Thought

Lapses of Memory

Walter Gering

That face—who could it be? Somehow that face seemed to register as one known in the past. But try as I did, my memory was blank. His question "Do you know me" intimated that he was an associate of the past. Strange, is it not, how faces and names can become so confusing. Individuals whom we have known and cherished seem to fade away with the passing of time and all that is left is a faint recollection. How embarrassing this can be at times. It is not that we do not appreciate their friendship; rather that absence and preoccupation with other things has dimmed those fond memories.

It was the same that evening. There was no use pretending that I knew his name; openly the confession was made. There had been a lapse of memory. We have all had the same experience at one time or other and he would understand.

As he suggested his name a flood of memories rushed upon me. How could I ever forget those days in Italy? The inspirations of those days have continued to weigh heavily upon my mind through the succeeding years. The visit to Rome with its historic spots so dear to the heart of every Christian, the trip along the old Roman Appian way upon which the sainted Apostle Paul had traveled, the ruins of the ancient city of Pompeii, the sight of historic Mount Cassino which had been so important in earlier church history, the visits with the Waldensian Christians of that area—these and countless other memories rose to live once again.

And here was one of those with whom I had been associated during those days. It was he with whom I had been privileged to make the long, strenuous journey to the historic Waldensian cave near the top of the mount. By jeep—later on foot—we ascended until we reached the heights. Together we had crawled upon hands and knees through the small opening into the cave. Silently we had stood in reverence and awe on the very spot where the old Waldensian worshipers had stood, safely sheltered from their persecutors. It was the high point of the day. How could I forget the one who had made possible this thrilling experience upon the mountain top?

Only his gracious kindness in overlooking this lapse of memory could bridge over the embarrassment of the moment. Eagerly we shared more recent experiences and renewed our friendship. Then off he disappeared into the night and we parted once more.

Then I thought of God, "Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me," Isa. 49:15, 16. Thank God for such an unfailing memory.

REMEMBER ME, O MIGHTY ONE

Children in Japan and children on five continents represent many open doors.

Relief given to families in need opens closed doors in Europe and in Jordan, Viet Nam, and Korea, too.

Photo by Hays from Monkmeyer

Biblical materials for children which families study together prepare our youth today to be missionaries in years to come.

Doors a

While many doors are closing to the preaching of the gospel, many others are opening all over the world.

New doors have opened in Africa, India, and Formosa in recent months placing large numbers within the hearing of the gospel as proclaimed by the workers of the General Conference Mennonite Church. Both at home and abroad new ways of sharing the gospel through literature, films, and radio are developing. Disaster service added to our other service programs gives access to people in many places.

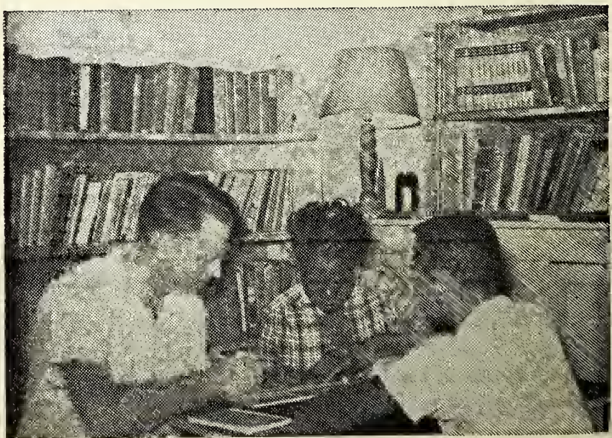
Yes, there are many doors of opportunity. But really there is only one door. It is our great opportunity to use all the resources of Christian witnessing in the total work of the General Conference Mennonite Church.

All activities of our Conference are directed to proclaiming the gospel of the Lord Jesus Christ to a world in need. Missionaries, teachers, relief workers, writers, construction workers, Voluntary Service

A Week for Remembering Christ

Make the week of December 18 to 25 the week in which you give your Special December Gift for the total ministry of the General Conference Mennonite Church.

How can we receive the blessings of Christmas without *remembering Jesus Christ first?* We remember Christ when we share the gospel with some other soul. The total program of the General Conference Mennonite Church is your evangelistic agency for reaching people with the gospel of Christ. In December it needs your support in a special way. Next Sunday enclose your gift for the total ministry of the General Conference in the Special December Gift envelope sent you and place it in the offering plate.



Work in the South brings Christ's healing power to needy souls in the homeland.

a Door

workers, 1-W men, and many others have a place in the great program of making the gospel known to every creature.

The open door and you

As a member of the General Conference you have a special place in this program, too. As you have shared in the commissioning and sending forth of many workers, so you need to continue to support this work.

In this closing month of 1955 the total ministry of the General Conference stands in great need of funds. While congregations and individuals have given liberally through the year, a special year end gift from each member is needed in December.

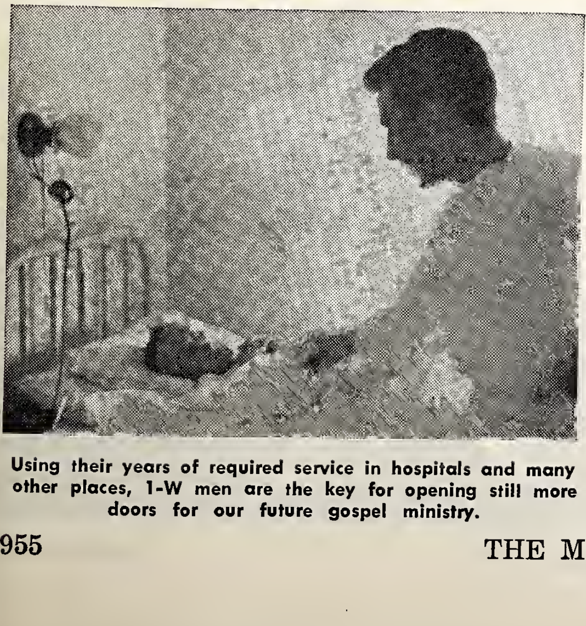
Give your gift today, because the time is short and the need is urgent. Use the special envelope sent to you and give it in the offering of your church, or mail it to the Central Offices of the General Conference Mennonite Church, 722 Main Street, Newton, Kansas.

A Word from the President

We feel very few have given sacrificially for the cause of Christ who died for us. Communists, other religionists, and cultists often put us to shame when it comes to making a sacrifice.

If each of you will give an extra year end gift this month, we can meet the present needs of our united endeavor.

Olin A. Krehbiel, President
General Conference Mennonite Church



Using their years of required service in hospitals and many other places, 1-W men are the key for opening still more doors for our future gospel ministry.

National workers trained in mission schools multiply the opportunities for reaching the unevangelized.

WHAT CAN I DO?

No matter who you are . . .
*Pray for the total work of the Conference—missions, education, service—praying that the Lord may bless the thousand workers and that their work may continue.

*Give a Special December Gift yourself—$8 per member is needed to fulfill all commitments. You may not be able to give this much, but even if it is less, give that. Perhaps the Lord has blessed in a special way so that you can give more. A number of larger gifts are needed.

*Speak to others encouraging them to pray and give.

If you are a minister . . .
*Announce the special program of December Gifts encouraging members to give and indicating how gifts may be presented through the congregation.

*Copy the announcement on this page, "A Week for Remembering Christ" for your church bulletin.

*Speak to individuals and organizations that may be able to give in a special way.

*Remember the needs of the General Conference Mennonite Church in the prayers of the congregation.

If you are a Sunday school superintendent . . .
*Announce the special program of December Gifts to the school.

*Speak to classes that may be able to give special gifts.

If you are a Sunday school teacher . . .
*Mention the need for Special December Gifts to the class.

If you are a treasurer . . .
*See that all Special December Gifts and other gifts for the total ministry of the General Conference are recorded in the accounts of the congregation and then sent to the Central Offices of the General Conference Mennonite Church, 722 Main Street, Newton, Kansas, so that they reach there before December 31.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

The supreme miracle of Christmas is that—

God Became Man

The Chamber of Commerce in our community planned a Christmas parade with the theme, "Keeping Christ in Christmas." Churches, organizations, and business firms entered colorful floats in this parade proclaiming the message that the baby Jesus was born on Christmas. This parade was truly a reminder that Christmas is the birthday of Christ. In a society where Christmas has been commercialized and Santa Claus has become more important than Christ such community action is commendable.

But even in emphasizing the birth of Jesus, there is the danger of fabricating an interesting and sentimental story of the birth of a child without indicating the deeper implications of that birth. There were unusual circumstances surrounding the birth of Jesus Christ; the angels, the shepherds, the star, the magi, even the stable—all of these create a mysterious and wonderful atmosphere, and have endeared the Christmas story to our hearts.

And yet there is something more significant and far more compelling about the birth of Christ. These things touch our hearts and awaken tender emotions but it is the divine origin and nature of this child that claim our worship and allegiance. The birth of Jesus was significant because He was God incarnate.

What incarnation means

The word "incarnation" as used in theological language refers to the embodiment of God in human form. In a sense never realized before in history, God came into the arena of human affairs in the birth of Jesus Christ. In this miraculous birth God assumed human nature. Jesus was God in the flesh. It was for this reason that He was called, "Emmanuel" for He was truly "God with us," (Matthew 1:23). The apostle Paul gives us the keynote of the Christmas message when he writes, "God was in Christ . . . ," 2 Corinthians 5:19. This is the central fact of the Christmas story. Without this realization, Christmas becomes an idle celebration.

The significance of the virgin birth of Christ lies in the fact that God chose to enter human life in the lowly form of a baby. Presumably, God could have made His advent into the human family as an adult. In any case, it would have been miraculous, for the incarnation—the fact that God became man—is the primary miracle, and the method that God has chosen is a secondary miracle.

This in no way minimizes the importance of the virgin birth but it merely points out that the virgin birth is grounded in an even greater divine act. The method by which Christ assumed human flesh is less important than the fact that He left His heavenly abode for an earthly residence. Paul writes of Christ, ". . . though he was in the form of God, (he) did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men," Philippians 2:6, 7, RSV. This is the supreme miracle of Christmas. It is wonderful that the Christ of God

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RALPH K. WEBER, pastor, Beatrice Mennonite Church, Beatrice, Nebraska.

was willing to be born in a manger in a lowly stable but it is even more marvelous to think that He was willing to leave heaven at all, for the birth of Christ was the incarnation of One who had from all eternity been in the bosom of God.

The importance of the virgin birth

But nevertheless, the virgin birth, as intimated, does have great importance. We usually think of the virgin birth as being spectacular but in reality it was just the opposite; it was a private matter as it would need to be by its very nature. It would have been much more sensational if the God-man had suddenly appeared in a mysterious manner and with mighty signs.

As it was, only a few knew that an unusual event had occurred on that first Christmas eve. Besides Mary and Joseph, the shepherds, the magi, and a few others to whom God had revealed himself, there was no one who realized that the Messiah, the anointed One had come.

Jesus was an infant unrecognizable as the Son of God. There was little stir because of His birth. This is evidence of the fact that God identified himself completely with man. He not only choose to condescend to the human level and to take human form, but He chose to come into the world as a baby. Jesus experienced the process of growing physically, mentally, and spiritually. He began His earthly career at exactly the same point where we must begin. He had to learn obedience to God in the same way that we must learn.

In fact, when Jesus began His active ministry, many were astonished at His power and wisdom. "Is not this the carpenter's son? Is not his mother called Mary? and are not his brothers James and Joseph and Simon and Judas?" Matthew 13:55, RSV, —these were the questions that they asked. The God-man had identified himself so completely with the human race that during His growing years, His true identity had not been revealed.

This does not mean that Jesus was similar in every respect; He did not sin. But He was completely human in every respect with the exception that He did not sin. To be human is not necessarily to be sinful. The incarnation thus means that God identified himself completely with man.

The great mystery

The great mystery of the incarnation, then, is that Jesus Christ was completely God and completely man. There is sometimes a tendency among conservative Christians to emphasize the divinity of Christ at the expense of a recognition of His humanity. It is just as heretical to deny the humanity of Christ as it is to deny His divinity. The fact is that both are indispensable, for when either one is eliminated the incarnation is no longer a reality.

The incarnation means that *God* became *man*. The ability and power to redeem men resides in the divinity of Christ; human nature cannot redeem itself. But the power of God must be made operative on the human level. The humanity of Christ enabled Him to reach down to men with God's forgiveness. The perfection of Christ cannot help us unless He becomes the Savior for sin. In order to be our Savior Christ met the temptations of life and overcame sin within the framework in which we live.

It is this that makes His salvation effective in our lives. His victory is our victory because He completely identified himself with us and attained His perfection according to the rules of human existence. The author of Hebrews has written, "For because he himself has suffered and been tempted, he is able to help those who are tempted," Hebrews 2:18, RSV.

The essential meaning of the incarnation is that Christ was both God and man. He was not only God who appeared with a phantom body similar to man's, nor was He only man endued with special power from God. When Jesus was born, God became man for the sake of our salvation. "God was in Christ reconciling the world to himself. . . , 2 Corinthians 5:19, RSV.

As we worship at the manger of the Christ-child this Christmas, may we be mindful of the true nature of God's gift to us. A tiny baby cannot demand our allegiance; it is sentimental to worship a helpless babe. The message of Christmas is that this One who was born is our Christ, the eternal Son of God. It is the Risen Christ, our Savior and Lord whom we worship and adore.

No, it is not the mere fact that a baby was born that makes Christmas so important. It is that in Jesus Christ, God became incarnate.

Something Has to Give

Emmet Till, 14, came from Chicago last summer to visit his uncle in rural Mississippi. Because he whistled flirtatiously at a white woman in a nearby town this Negro boy was kidnapped from his uncle's cabin. Three days later his beaten body was found in the Tallahatchie River weighted down with a heavy cotton-gin fan. Two white men, including the husband of the insulted woman, were indicted for the murder but later acquitted. Later they were tried for kidnapping and also acquitted.

Shortly after the slaying of Emmet Till, Orlo Kaufman, worker at the MCC's Gulfport, Mississippi, mission and service center made this statement:

"The death of Emmet Till was a great tragedy. It not only ended the life of a youth cruelly and unjustly, brought great sorrow to his family and friends, but it fanned the fires of prejudice, ill-will, and hatred. It was not only a tragedy but a sin against God and against man. Those who committed the treacherous deed should be swiftly punished, so that all members of my race will know that the day of flagrant violence against the American Negro without punishment is past.

"Even more tragic than the death of Emmet Till is the attitude which exists between us that makes

(Continued on page 780)

Boarding Bible School

"Six-thirty! Time to get up! The breakfast bell will soon ring."

This was the call for the beginning of a day of summer Bible school at our mission church in Ashland, Montana. This was a new and different way to begin and conduct a summer Bible school.

Soon after the call was given you would see children rushing into line to get their breakfast at the church door. This was the scene every day the week of July 25.

What an exciting week it was for all who attended. The boys and girls arrived early Monday morning. Other children coming to Bible school would bring pencils, papers, and their Bibles. But these also brought their bedrolls, clothes, and swimming suits. For these children were going to live at Ashland during the period of the school because their homes were so far away.

The older boys slept in a tent and the older girls slept in the garage, while the younger children spent the night in the house. Their meals were prepared by the ladies of the church and served to them in the church. In this way almost forty children were able to take part in our Bible school.

Classes met in the house and in the church with Valdo Petter, Susan Jantzen, Luella Stucky, and Joy Ann Goering as teachers. We were part of a Voluntary Service unit that spent the summer working in our Indian mission stations in Montana.

There were two class periods in the forenoon followed by another in the afternoon. A craft session finished the class schedule. After this everyone changed into their swimming suits and rushed down to the river for a dip. This was enjoyed by everyone, teachers as well as pupils. An hour of swimming sent all of us back to the church hungry for supper.

A regular evening program gave the people of Ashland a chance to take part in this unusual Bible school. These programs consisted of singing, stories, and films.

One evening everybody piled on the hayrack and we went out to the pasture for a short campfire service. After roasting a few marshmallows and eating oranges, everyone was quite tired and ready for bed.

Saturday afternoon we all enjoyed a trip out to the hills in the back of two trucks. There we had a picnic supper and enjoyed a game of volleyball after supper.

Our Bible school ended with a program on Sunday morning at the church. After the program the congregation remained for a picnic lunch on the church lawn followed by an afternoon of play.

It is the wish of every teacher that during this one week of Bible school some seeds sown might have taken root and will continue to grow.

Luella Stucky and Joy Ann Goering

SOMETHING HAS TO GIVE

(Continued from page 779)

such an unprovoked crime conceivable. I, as a Christian of the white race confess that my hands as well as the hands of those who committed the crime are bloody. I have not tirelessly witnessed to Christ who when fully accepted will free men of prejudice, suspicion, fear, and ill-will. I have all too often embraced Christ verbally only. The full import of the gospel, which makes us conscious of our brotherhood through Christ, has not yet fully penetrated my hard heart.

"I and my fellow Christians who share this sense of guilt can only ask that you, the colored people, forgive us. We cannot pay for this crime nor for all other crimes committed against our brothers in Christ. Forgive us for we confess our sin. Forgive us for there is no other way whereby we can be reconciled. Forgive us, for we must forgive one another if we would receive forgiveness from God, against whom we all have sinned."

In commenting on the trial of Emmet Till, *Time* (October 3, 1955) said, "Tallahatchie is not the South, either the Old South, or the new, burgeoning industrial South. It is an island, and there are many in the Deeper South, where the law of the land and the will of the community . . . are in basic conflict. The feeling created in the U. S. by the Till case indicated that something was going to have to give."

YPU FINANCIAL REPORT FOR SEPTEMBER-OCTOBER

Receipts, Jan. 1 to Aug. 31, 1955	$5,058.81
Receipts, September, 1955	1,019.44
Receipts, October, 1955	262.50
Total 1955 Receipts	$6,340.75
General Fund Balance	$ .92
Missionary Education Fund Balance	943.08
Cash Balance, Oct. 31, 1955	$ 944.00

A FAMILIAR STORY

Once Frank Brown was telling the immortal story of the prodigal son in a little mud-walled, thatch-covered church, far out in the hinterland of China. As he described the old home, the far country, the loneliness of the wanderer, and the longing of the father's heart, a poor peasant woman listened very intently. She was illiterate, like most of the audience, and was hearing the story for the first time. When Mr. Brown had finished, this wrinkled old mother leaned over to his wife and asked, "How did the preacher know about *my* boy?"

This story, carried down the centuries for nineteen hundred years, went straight to its target—a mother's heart.

—Presbyterian Survey

Our Schools

BETHEL COLLEGE

Handel's Messiah, a traditional feature of the Christmas season at Bethel College, was presented in Memorial Hall, Sunday, December 11.

Dr. W. H. Hohmann, under whose direction the Newton Community chorus and orchestra performed, announced the guest soloists as follows: Alma Nolan Sapp, University of Wichita, Soprano; Florence Selvig, Wichita, alto; Dr. Robert Myers, Newton, tenor; and Jack Anderson, University of Wichita, bass.

The Bethel College orchestra, under the direction of Darlene Dugan accompanied the chorus. Mrs. Erwin Goering was at the piano.

This concert marked the twenty-eighth annual presentation of Handel's great classic by a mass chorus under the direction of W. H. Hohmann.

At the Bethel College Corporation meeting Friday, November 25, Dr. John O. Schrag of McPherson was elected to the board of directors to succeed Gerhard Zerger of Moundridge. The Rev. Arnold Funk of Hillsboro was re-elected to the board. The report of the president showed total assets of $1,913,465. Gifts received during 1954-55 totaled $74,228. The number of donations totaled 3,183, the largest on record for one year.

A discussion of changes in the college bylaws to permit more direct Conference participation in governing the affairs of the college resulted in a motion to table the changes pending further study.

Because of the meeting of the General Conference Council of Boards at Newton several visitors have been seen on the campus. Speaking in chapel Tuesday, Nov. 29, was the Rev. Olin Krehbiel of Berne, Ind., president of the General Conference and graduate of Bethel College.

The public relations offices of the college, including the office of the director of public relations, the admissions counselor, the office of employment and the news bureau have moved from their basement quarters to the new offices in the former library reading room. In addition to the above, these offices now include the alumni office and a public lounge.

Eight debaters expect to make the trip to Southwestern College, Winfield, to participate in the annual tournament, according to Marguerite Schriver, Bethel debate coach.

Erwin Goering, Ernest Bachman, and P. S. Schellenberg went to Hydro, Okla., Monday evening, Nov. 28, to participate in a Bethel College Fellowship meeting involving several Oklahoma churches. Val Krehbiel is chairman of the fellowship organization in this area. The meeting was well attended and an enthusiastic interest was shown.

"Amahl and the Night Visitors," a Christmas opera by Menotti, will be presented Wednesday and Thursday, Dec. 14 and 15 in Memorial Hall at Bethel College.

Directed by James Bixel of the college music department, "Amahl and the Night Visitors" involves the journey of the three kings to find the Christ child. The opera tells the story of the stay of the kings at the home of Amahl and his mother and the events that follow the crippled Amahl's desire to join the kings and see the Christ child.

The two principal characters will have a double cast as follows: Amahl by Joan Banman, North Newton, and Florine Voran, Pretty Prairie. The part of the mother will be taken by Sara A. Claassen, Beatrice, and Phyllis Epp, North Newton. In the role of the kings will be Janver Krehbiel, Pretty Prairie, Larry Graber, Salem, Ore., and Bruce Loganbill, Newton. The a cappella choir of the college, under the direction of W. H. Hohmann, will sing the chorus numbers.

BLUFFTON COLLEGE

Bluffton College Choral Society's annual presentation of "The Messiah," directed by Professor Russell A. Lantz, will be given in Founders' Hall on Sunday, December 11, at 8:00 p.m. Accompanying the singers will be Mrs. Pearl Bogart Mann, pianist, and the college orchestra.

Soloists for the presentation are: Mrs. Dorothy Zorn, soprano, Wheaton, Illinois; Miss Rose Bruno, contralto, Toledo, Ohio; Mr. Thomas W. Williams, tenor, Galesburg, Illinois; and Mr. Miles Nekolny, bass, Chicago, Illinois.

The student council reports that money obtained from the fall work day, Oct. 19, will be added to part of last spring's work day funds for the construction of a new asphalt tennis court. The majority of last spring's work day funds was designated to be used on a campus radio station now being set up.

The department of economics and business administration, under the direction of Dr. Howard Raid, is now conducting its fifth census of Bluffton businessmen. Richard Ramseyer, a junior from Pontiac, Ill., who is minoring in this department, is conducting the census.

Professor Luther Shetler, assistant professor of mathematics at Bluffton, attended the annual meeting of the Central Association of Science and Mathematics Teachers, November 24-26, as editor of the organization's yearbook. In addition, he was responsible for 30 textbook and equipment company exhibits and was vice-president of the mathematics section of the meeting.

Dr. Robert S. Kreider, dean, will speak at the annual Founders' Day Program at Freeman Junior College on December 14. Dr. Kreider will present a morning and afternoon address on Anabaptist history.

Four PAX fellows who recently returned from Germany and Greece spoke at the regular chapel service on November 23, describing the building and agricultural experimentation programs in Germany and Greece. Charles Yoder, Elwin Lafevre, Dean Zehr, and Larry Eisenbeis were the representatives.

Dr. William J. McKeefery, dean of Alma College, Alma, Michigan, visited the Bluffton campus November 28, as the North Central Association Co-ordinator. During his visit Dr. McKeefery met with faculty and student groups to share ideas and methods with those of other colleges.

(Continued on next page)

Five faculty members attended the Council of Boards of the General Conference Mennonite Church, November 30 to December 3, at Newton, Kansas. Attending were: Dr. L. L. Ramseyer, Dr. J. S. Schultz, Dr. P. R. Shelly, Carl Lehman, and Dr. R. S. Kreider.

Prior to the Christmas holidays Founders Hall will be the scene of the annual Gospel Team sponsored Christmas banquet on Dec. 15. Heading the program planning committee for the banquet are Marion Keeney and Paul Selman.

CANADIAN MENNONITE BIBLE COLLEGE

Rev. Heinrich Regehr, teacher of Religion and German in the MBBC, visited us on November 18, and spoke to us in chapel. His message was very practical and a blessing to many. Using as his text John 21:1-11, he based the message on the words of John, "It is the Lord." Rev. Regehr pointed out to us that it is not only in the times of blessing but also in the difficult situations that the Lord is present and working out His purposes.

On November 21 Rev. Peter Harder, Secretary of the Board of Education and of the Canadian General Conference, also visited us and gave us a challenging message on discipleship.

The college is a beehive of activity as the fall term is rapidly drawing to a close. Students are busily trying to complete their term assignments; the choir is putting in its last practices for the Christmas concert; and committees are planning and preparing the Christmas banquet and the program which follows it.

FREEMAN JUNIOR COLLEGE

Rev. A. van Gilse, leader of the Dutch Peace Center at Heerewegen, Holland, spoke in Freeman, November 22. The next day he addressed the students in chapel. His message on a personal and deeper spiritual concept of nonresistance was a real challenge to all who heard him. Such contacts with peace leaders from other countries make valuable contributions to our own thinking and understanding.

Rev. John Thiessen, executive secretary of the General Conference Mission Board visited the campus recently. When he spoke to the students he centered his remarks on Numbers 23:23. He gave numerous examples of "What God Hath Wrought" in the lives of people on the mission fields of India. Man's physical heritage and social environment are important but there is yet another influence on him which is infinitely greater—that is the influence of God's spirit.

The meeting of the Northern District Conference Ministers in the Freeman Community brought several guest speakers to chapel the other week. Rev. Walter Gering, pastor of the Bethel Church of Mountain Lake, Minnesota, spoke on Monday. He reminded us that we are the light of the world and are to let our light so shine that our father in heaven is glorified. We will be able to do this best if we study diligently, ask God for His divine revelation, and then put our powers to constructive use. Rev. Arnold Nickel, pastor of the Bethesda Church at Henderson, Nebraska, was the guest for Thursday's services. He spoke on the importance of the Church. The function of the Church he suggested is to make Christ contemporary to every generation, and to be the conscience of society. The Church needs us as much as we need the Church.

Professor Marvin Riley, a member of the Department of Rural Sociology at South Dakota State College spent an afternoon on the Freeman campus last week. He plans to do a research project on the Hutterite Colonies of South Dakota in connection with the Extension Department at State College.

MENNONITE BIBLICAL SEMINARY

Thanksgiving Day had an added meaning for Donald and Patricia Wismer this year in that twin girls, Christine Frances and Catherine Laura, were born to them on Nov. 24.

Mrs. Jakob Duerksen, Paraguay, and Walter Eisenbeis, Waterloo, Ont., spoke to those assembled on Thursday morning, Nov. 24, for the Thanksgiving Service at the Woodlawn Mennonite Church. The Seminary Fellowship held its annual Thanksgiving Dinner in the church auditorium. Some hundred persons attended the dinner. The offering received was donated to the European Mennonite Bible School. The afternoon's program featured a sound film on the work of the Quakers in Korea.

The Educational Institutions Committee met at the Seminary on Nov. 26. D. C. Wedel, L. L. Ramseyer, Harold Gross, S. F. Pannabecker, and Andrew Shelly represented Bethel, Bluffton, and Freeman Colleges, and the Seminary. Elmer Richert represented Rosthern Junior College and I. I. Friesen represented the Canadian Mennonite Bible College. Others present were Maynard Shelly and Sister Mueller of Newton, Kansas.

MCC *news & notes*

RECONSTRUCTION IN KOREA

In spite of the reconstruction in Korea during the last two years, there are still thousands and thousands of Koreans who do not have adequate shelter, food, and clothing—particularly refugees who have not been able to find permanent employment. The MCC program for continued reconstruction is organized around these needs.

Valentine Yutzy, Plain City, Ohio, works with the Heifer Project in teaching the Koreans how to care for the livestock they receive. Howard Burkholder, White Cloud, Mich., visits the 4-H clubs and has begun a program of regular meetings with these groups.

The Widow's Project is supervised by Clara Eshleman, Harrisonburg, Va. The women learn how to cut patterns, use a sewing machine and make clothes to earn a living. After the course is completed the MCC helps them to purchase a sewing machine and set up their own business.

The Kyongsan Vocational School for Orphan Boys takes about 170 junior-level boys from the streets to give them a Christian home and teach them a vocation. Middle school subjects are also taught.

Seven MCC workers are loaned to other agencies: five nurses work in hospitals; James Hostetler, Louisville, Ohio, and Helen Tieszen, Marion, S. D., work for Christian Children's Fund. While these professional people are working they are also training Koreans.

These projects are all significant in the long-range rehabilitation of the refugee.

Besides this, there is the material aid distribution. The welfare institutions — orphanages, hospitals, old peoples' homes, and nurseries—are needy. Harry Harms, Sardis, B. C., surveyed the 60 institutions in the Taegu area, of which 38 are orphanages. (It is reported that the orphanages in the Taegu province house a total of 7000 children.) These 38 orphanages receive a monthly allocation of food, varying with the specific needs. Six hospitals and 16 other institutions also receive some food. Powdered milk is distributed regularly to 1200 persons in refugee areas, eight kindergartens, and 3000 children in Bible clubs. These are church-sponsored day schools for children unable to enter the regular primary schools. Christmas bundles will also be distributed in the orphanages.

In November the unit discovered 13 resettlement areas where about 15,000 persons had been forcibly moved outside the city. These people had been living in temporary illegal shelters. The government gave 15 days grain ration, 60 boardfeet of lumber and 540 sq. ft. of land to each family and moved them far from the city center, generally on hills and other waste land. As high as 56-60 per cent of these people face critical food shortages, and some are starving.

During the next three months MCC will ship 60 tons of powdered milk and 15 tons of butter from government surpluses for Korean refugees. They will also ship two carloads of canned meat and one carload of flour.

Thus the total program of MCC in Korea includes giving food and clothing to those in need and working with the Koreans to find employment and better living conditions. When we see others who lack these necessities of life, and we are able to help them, can we do less?

MATERIAL AID SHIPPED

During the last six months of the MCC fiscal year (June through November), material aid shipped throughout the world totaled 427½ tons and was valued at $492,866.91. This included shipments of food, clothing, medical supplies and Christmas bundles to Austria, France, Formosa, England, Germany, Greece, Holland, Hong Kong, Indo-China, Java, Jordan, Korea, and Paraguay.

Included in these shipments were 116½ tons of government surplus powdered milk, cheese and butter which the American government grants to voluntary service agencies. The material aid shipped abroad by MCC during 1955 totals 228 tons. The total value was about one million dollars including the government surplus foods.

As December draws to a close preparations are made to close the books of the Central Treasury. Contributions received before Dec. 31 will be recorded as given in 1955. We mention this to remind those who wish to have their contributions recorded as gifts for this year. Although contributions should usually be channeled through the local church treasurer, when time does not permit this they may be sent direct to the "General Conference Office, 722 Main St., Newton, Kansas."

Jottings

—Saskatchewan Ministers' Conference: Days of blessing and fellowship were the 25th and 26th of October when the annual Ministers' and Deacons' Conference of Saskatchewan was held in the Mennonite Ebenfeld Church at Herschel. From far and near came approximately 50 brethren for these important days. Since many of our brethren had attended the recent conference in Chicago and received such great blessing there, it was decided to have the same theme, "The Believers' Church." Elder C. J. Warkentin opened the conference. Besides the devotions, business, election, and reports, four well-prepared papers were presented, followed by discussion periods: "The Development of the Believers' Church, from its Origin to the Present," by J. J. Nickel; "Standards of Admitting Members," by H. T. Klaassen: "Administration in the Church according to the Scripture," by P. Schroeder, and "Relationship of Church to Conference," by P. G. Sawatzky. There was also a report on Home Missions by G. G. Epp, one of the Board members. The possibility of opening a mission station among the Indians in north Saskatchewan is being investigated. In the evening services, Henry Friesen of Rosthern Youth Farm, and Paul Dyck, missionary candidate for India, spoke the first evening; Korn. Wiebe of Herbert and Arthur Regier, Tiefengrund, the next. The closing remarks of the president from 2 John 1:8, were "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

—Bethel Church, Inman, Kan.: Our annual Mission Festival was held Oct. 23. Mission messages were brought by Miss Marie Duerksen and J. R. Duerksen, both of India, in the forenoon. Dr. Joe Duerksen had the opening devotion for the afternoon service. Ben Rahn, pastor of the Inman Church, gave a very appropriate message on home missions, and Mrs. J. R. Duerksen of experiences on the mission field in India. At the evening service, Harris Waltner gave a report of the G. C. Young People's Union, and O'Ray Graber, pastor of the Hebron Church, showed slides and told of relief work. The relief committee reports that 895 cans of meat were canned on Oct. 25, for the relief program. The wedding of Miss Mary Wiens from here, and Bill Goossen from Beatrice, Neb., took place here Oct. 28. Miss Sara Penner returned from South America, Oct. 8, where she had been working for the MCC for a little more than two years. A daughter, Beverly Jean, was born to Mr. and Mrs. Guy Riffel of Newport, Wash., on Oct. 25. A son, Alan Ray, was born to Mr. and Mrs. Walter P. Neufeld of Chicago, on Nov. 14. Brother Peter J. Dyck conducted a series of evangelistic meetings here, Nov. 14-20. The main theme for his inspiring messages was "Life in His Name," based on the Gospel of John.—Mrs. A. F. Enns, Corr.

—Inman Church, Inman, Kan.: Our minister, Ben Rahn, conducted a series of meetings at two neighboring churches, so John Thiessen and P. K. Regier served our pulpit those two Sundays. Rev. and Mrs. Walter Dyck reviewed their work in South America through lecture and pictures. Seven churches in this community observed World Community Prayer in the Andover Lutheran Church near here. The meat canner functioned in this community the latter part of October. Five churches filled 3,097 cans. Annual turkey supper, sponsored and prepared by our laymen, was served successfully to around 500 people, Nov. 8. Mission Festival was observed Nov. 13 with three sessions and a noon meal. Andrew Shelly of Chicago was the very challenging speaker of the day. In the evening he showed slides of his recent visit to the mission fields over the world. Mr. and Mrs. G. G. Schroeder observed their golden wedding anniversary with open house at the church, Nov. 20.—Corr.

—Ebenezer Church, Bluffton, Ohio: Greetings with Ps. 92:1, 2: "It is a good thing to give thanks unto the Lord, and sing praises unto thy name, O most High: To shew forth thy lovingkindness in the morning, and thy faithfulness every night." Bible Conference, sponsored by Tri-County Evangelistic Association was held at the church nightly, Oct. 26 to Nov. 6, with Richard Wolff, Hebrew Christian, as speaker. Orlo Sprunger of Ada, Ohio, was song leader, accompanied

(Continued on next page)

on the piano by his wife, with Mrs. Milo Lora at the organ. All the meetings were well represented by the churches. Recent births: Oct. 29, a son, Gary Lee, to Mr. and Mrs. Leroy Lugibill; Oct. 21, a daughter, Mary Ethel, to Mr. and Mrs. Clayton Bucher of Lima, Ohio; Nov. 6, a daughter, Patricia Ellen, to Mr. and Mrs. Wayne Amstutz; Nov. 9, a daughter, Jane Marie, to Mr. and Mrs. Dwight Bixel; and a son to Mr. and Mrs. Herbert Fraught. Miss Jeannie Amstutz became the bride of Delbert Hall, Oct. 25. A Sunday School Workers Conference was conducted with the aim, "How to build a more effective Sunday school." Pastor W. J. Flickinger and J. P. Suderman presented topics. Nov. 2, an all day sewing of comforters and quilts was held at the church. Mr. and Mrs. Wallace Geiger gave the evening message, Sunday, Nov. 13. The sympathy of the congregation is extended to Mr. and Mrs. Charles Warren and family, and to Dr. and Mrs. Bradford Steiner and family, in the death of their father, Rev. Ezra E. Steiner, missionary of Landour, Mussoorie, India.—Florence Lora, Corr.

—Walton Church, Walton, Kan.: P. P. Tschetter of Kingman, Kan., was our speaker for evangelistic services during the week of Nov. 13. The Walton school patrons have decided to adopt the released time plan for religious instruction. The Tabor Church and the Highland Evangelical Church cooperated with the Walton churches in planning for this instruction. Mrs. Clarence Spangler and Mrs. Gilbert Guthrie of the Walton Methodist Church, Mrs. Arthur Schmidt, of the Tabor Church, and Mrs. Gail Reusser of our church are teachers. Harold Graber and Mrs. J. R. Duerksen were speakers at our Harvest Festival, Nov. 20. Pastor and Mrs. C. D. Boese represented our church in Beatrice, Neb., at the Western District Conference.—Harold Peters, Corr.

—First Church, Aberdeen, Idaho: Frank S. Harder, pastor of the Emmanuel Church of Pratum, Oregon, was the speaker for our Young People's Conference, Nov. 6-11. Brother Harder is a new man in the Pacific District Conference and we are glad to get acquainted with him and enjoy his spiritual messages. Prior to the service on Thursday, Nov. 3, the King's Daughters sponsored their annual Harvest Thanksgiving dinner. The proceeds amounted to $337.46 and will be used for various mission projects. Otto Stadler of Wenatchee, Washington, formerly of Pocatello, Idaho, laid on our hearts the work of the Sunday School Union. He had charge of the evening worship service here, Nov. 13. A new staff of teachers took up the work of the week-day Bible classes Thursday, Nov. 17. Children from grades 1 through 7 have been encouraged to attend. The annual business meeting of our church will be held on the evening of Dec. 7.—Corr.

—Deep Run Church, Bedminster, Pa.: A carry-in supper was a feature of the Youth Fellowship for project night recently, after which Christmas corsages and decorations were made. Several of our members accompanied the busload of people from the eastern churches who journeyed to Richfield to attend the Men's Brotherhood meeting. Harry Detweiler showed pictures of Japan after a carry-in supper for the Church Council Saturday evening. John Purves of the Brook Lane Farm told us of the work of the Mennonite Mental Hospital, Sunday morning, Nov. 13. While our pastor and family were attending the meetings at Bluffton, Ohio, the pulpit was filled by Vernon Neufeld, former pastor of Zion Mennonite Church, Donnellson, Iowa, now doing post graduate work at Princeton Seminary. Thanksgiving Day worship service was observed Thanksgiving evening.—Corr.

—First Church, Paso Robles, Calif.: Dr. and Mrs. Zook were with us shortly before leaving for Belgium for further training. They highlighted their service with transparencies showing the many phases of service required on the mission fields. July 24, nine young people were baptized and received into our church fellowship. They are: Mrs. Robert Toevs; Joan, Janice, and Jerlene Thiel; Arlene Quenzer; Sharon Smiley; Alvena Quenzer; Gerald Claassen; and Ronald Lichti. The Young People's Retreat was well attended by our young people at Camp Gaines, Lake Sequoia. The Home Builders Retreat over the Labor Day week end at Cambria Pines is another special event of the year. The Sunday school picnic was held in the Tempelton Park, and the July "Family Day" took place at Shandon Park. In August, it was our church's turn to sponsor a social evening in a cottage of the boys school. The boys look forward to this contact with the different groups from the outside. The Union C. E. program with the Willow Creek Mennonite Church took place in our church Oct. 30. Mr. and Mrs. Fred Quenzer had open house on their golden wedding anniversary in October. All the children except Paul and Lydia celebrated this memorable day with them, also many relatives and friends. While pastor and Mrs. Galle were on their vacation in September, the Sunday services were brought by Rev. and Mrs. Aron Jantzen, and Chaplain E. A. McQuire from the Boys School. Nov. 7, Pastor and Mrs. Galle were in a car accident, and Mrs. Galle was hospitalized four days, whereas Mr. Galle was released the next day. We are thankful that they were not critically injured and that they are able to be up and around again.—Corr.

—Salem Church, Dalton, Ohio: Twelve of our young people attended the YPU Workshop of our Eastern Ohio Mennonite Churches at the First Mennonite Church at Sugarcreek, Ohio, on Nov. 12 and 13, where the theme of the discussions was "Youth Problems." Our fourth annual missions conference was held at the church Nov. 17-21. The opening service was sponsored by the Men's Brotherhood with J. N. Byler, director of Relief, MCC, bringing the message. Friday evening services were sponsored by the Women's Missionary Society with Andrew Shelly, director of Public Relations, Mennonite Biblical Seminary, bringing the message in word and with pictures concerning conditions on the mission fields. Marie Duerksen, missionary to India, brought a fine message to our congregation on Sunday morning and the evening service was sponsored by the Christian Endeavor Society with Orlo Kauffman, leader of the MCC Voluntary Service Unit at Gulfport, Miss., showing slides and telling of the work that is being done among the Negro people there. The final service was held at the Oak Grove Mennonite Church near Smithville, Ohio, with Andrew Shelly speaking at the union meeting of our Eastern Ohio Mennonite Churches at that place. Amos Diller accompanied his daughter, Miss Jennie Diller, R.N., to Bradenton, Florida, where they will spend some time. Mother's Study Group met at the home of Mrs. Victor Gerber in Dalton, Ohio, on Monday evening, Nov. 14, for a discussion of the topic "Parents are also Husbands and Wives." They brought articles of food to prepare baskets for the needy for Thanksgiving. Ten of our members attended the Missionary Conference at Bluffton College on Nov. 16 and 17. They visited Will Tschantz Eli Kirochofer, and Mrs. Matilda Fankhouser at the Mennonite Memorial Home and several of the ladies also visited Mrs. Caroline Tschantz at Findley, Ohio. Pastor and Mrs. James Reusser are the proud parents of a son, Mark Snyder, born Nov. 26. The proceeds of the collection at the Thanksgiving Service and the Annual Sale that followed, on the morning of Nov. 24, totaled $474.80 which will be divided equally, between relief and missions. On Thursday evening, Nov. 24, an evening of fellowship was held at the Menno Zuecher home by several of the Sunday school classes in honor of John Mani who is leaving the community to live with his daughter at Dover, Ohio. The Milton Falb family gave a program of music, pictures, and spoke of their recent work on the mission field in Puerto Rico at the evening service on Nov. 27. —Mrs. Earl Hofstetter, Corr.

Among the things some folks may have intended to do in 1955 was to look into the matter of making a will. Some of them have done this. Have you? If you need suggestions about making a will, and including a bequest for some Conference cause, contact the "Office of the Treasurer, 722 Main St., Newton, Kansas."

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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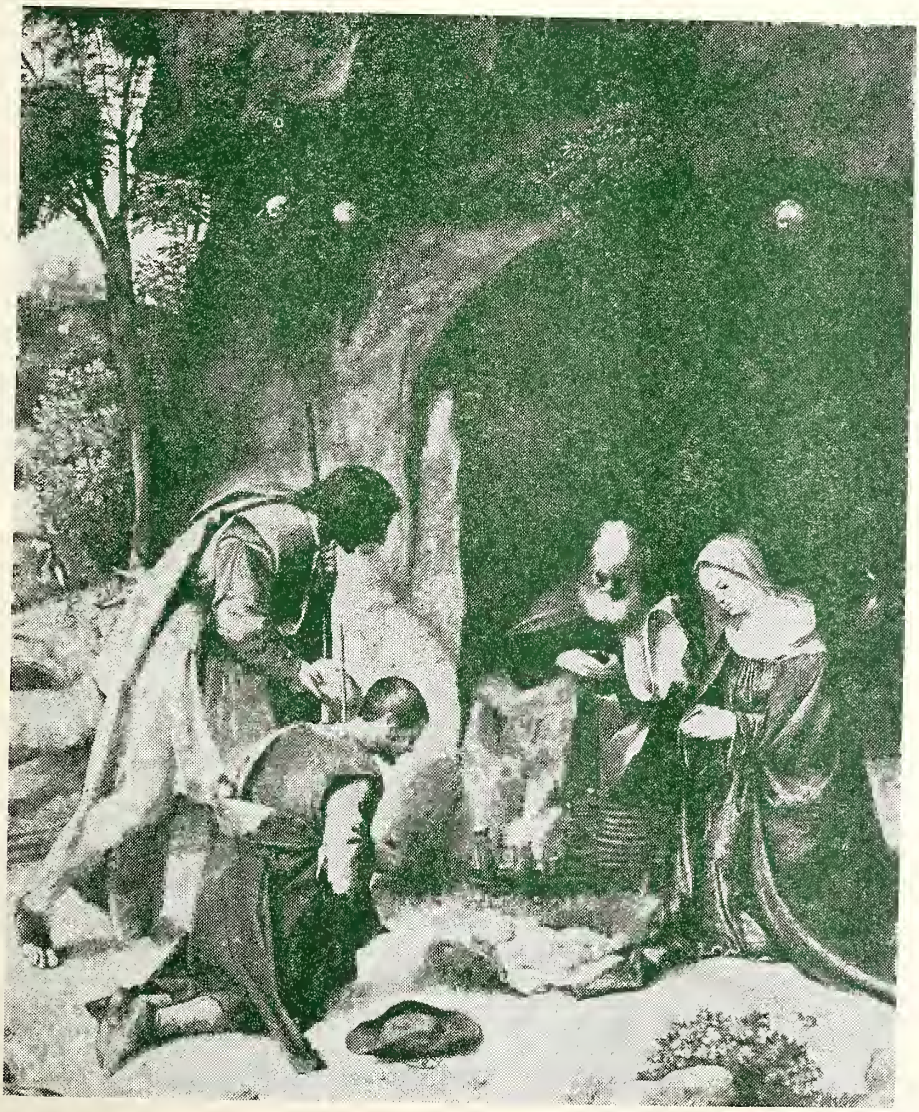

Photo by Harold M. Lambert

THE COUNCIL OF BOARDS
David Schroeder

EVEN UNTO BETHLEHEM
Henry Funk

MANY CHRISTMASES
Robert Ramseyer

Volume 70 **Number 50** **December 20, 1955**

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NO MENNONITE NEXT WEEK

No Mennonite will be issued Christmas week. This is the last copy for 1955. The next issue—January 3, 1956—will contain the complete Index for the year 1955.

The Editors and Staff wish for all our readers a Blessed Christmas Season and a Joyous New Year!

THE MENNONITE

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

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DO YOU WANT A PROJECT?

Do you wish to take a mission project in 1956?

The entire enterprise which our Heavenly Father has entrusted to our General Conference should be every church member's concern, yes, even every child's because it is our Savior's concern. We want to pray for the whole cause of our Conference and we also want to contribute for the upkeep of the whole cause and for means for moderate expansion.

Yet as limited human beings we often like to localize our specific interests a bit. We have a list of suggested projects, all within the orbit of our Conference responsibility, which individuals, Sunday school classes, C. E. and Young People's groups, Women's Missionary Organizations, or Men's Brotherhoods would be glad to sponsor. Will you please write to: Board of Missions, Christian Service, or Education and Publication, 722 Main Street, Newton, Kansas, for suggested lists of projects for 1956.

May our Lord inspire us all to lift up our eyes and *look* (John 4:35)

to lift up our hearts and *pray* (Matt. 9:38)

to lift up our hands and *give* (Acts 20:35)

and encourage our young people to life up their feet and *go* (Matt. 28:1a).

PRAYER

We pray, O God, for the purity of the faith of Thy Church in China. May Thy living and active Word, which discerns the thoughts and intentions of the heart, so speak in the hearts of Christian leaders that they may turn away from all false doctrines of man, and speak with boldness the pure and wholesome truth that comes from Thee. Amen.

Taken from the *China Bulletin*
of the Far Eastern Joint Office
Division of Foreign Missions
156 5th Avenue, New York 10

Christmas

A moonlit land
Where white sheep slept,
A shepherd band
That vigil kept.

A radiant light
All round the fold,
An angel bright
Good tidings told.

A choir above,
A splendid throng!
A song of love,
A thrilling song!

A stable bare,
Where oxen fed,
A manger there,
A lowly bed.

A maiden mild
Who knelt in awe,
A little child
Laid on the straw.

From heav'n above
'Twas even thus
That perfect love
Came down to us!

—Gertrude Hollis

Bible Readings

Below are the readings for each day, in the theme of personal faith as selected by numerous people from many denominations.

DECEMBER

1	Matthew 7:1-29
2	Matthew 18:1-14
3	Matthew 18:15-35
4 Sunday	Matthew 22:1-22
5	Matthew 25:1-30
6	Matthew 25:31-46
7	Mark 12:18-44
8	Luke 7:31-50
9	Luke 14:1-14
10	Luke 14:15-35
11 Universal Bible Sunday	1 Corinthians 13:1-13
12	Luke 10:25-42
13	Luke 15:1-10
14	Luke 15:11-32
15	John 3:1-17
16	John 14:1-14
17	John 14:15-31
18 Sunday	Romans 8:14-39
19	Romans 12:1-21
20	1 John 4:1-21
21	Isaiah 9:2-7
22	Isaiah 11:1-9
23	Isaiah 53:1-12
24	John 1:1-18
25 Christmas	Matthew 2:1-11

Editorials

HIS NAME

There are over two hundred and fifty words and titles throughout the Bible to designate something of the matchless character of Christ. We consider the familiar group as found in Isaiah 9:6.

Wonderful Counselor

This is often considered as two titles, but as there is no punctuation in the Hebrew it could also be considered as one term. Christ is a Counselor; how up-to-date is that term. A good counselor must know his field, take a personal interest in each one desiring help, and make clear the problem and offer real help. We all need much counseling in the important things of life. We know too little and become baffled, confused, and "frustrated." We need some one to help us out.

Such a Counselor we have in Christ—a Wonderful Counselor who is familiar with our sins, our problems, our anxieties, and our conflicting loyalties. Why do ourselves the wrong of not embracing the opportunity of counseling with the most Wonderful Counselor?

The Mighty God

With this name we at once acknowledge the divinity of Christ. He is God, coming down on that first Christmas Day veiled in flesh that all the world may know what He is like. He is all-powerful and so we designate Him as Mighty.

But His might is much more than holding the universe in His Hand. In Christ we see the mighty patience of God. Why does He bother with us stubborn and selfish people? But out of His patient, long-suffering loving-kindness He does not give us up. More real might is shown in such mercy than in blasting us off the earth.

But consider also how mighty He is in His forgiveness. Great spiritual forces are required to truly forgive.

But the greatest force in Christ is His Almighty Love. Here we see this terrific power exemplified as nowhere else. Christ proved God's love by submitting to the cross and bearing our sins. Truly Christ is the Mighty God.

The Everlasting Father

Christ shows us the fatherliness of God. Like a father He provides and protects; He disciplines and teaches; He understands and knows; He is concerned and cares; He loves and forgives. His love is never exhausted, it is everlasting. His fatherliness is eternal. As prodigals we arise and return to our Father this Christmas season. And the loving Christ—the everlasting Father—is watching to receive us back and take us unto himself.

The Prince of Peace

The whole world is hungry for peace; peace among nations, among individuals, and between the soul and God. Peace is not blasted into the world by exploding bombs; real peace is brought in only by the Prince of Peace. This is the message Christmas brings.

To give that peace right of way in the world we need to make our peace with God, our fellow men, and with ourselves. We are to be living demonstrators of true peace. This we can do only by giving ourselves completely to the Prince of Peace and serving Him.

Christmas recalls for us again the nature of the Christ: a Wonderful Counselor; the Mighty God; the Everlasting Father; and the Prince of Peace. For such a Gift we reverently thank God and open our hearts to receive Him.

The Council of Boards

DAVID SCHROEDER*

Host Church

The Council of Boards met this year at Newton, Kansas, in the Bethel College Church. Even though the church is not yet completed it served well for the meetings. Each Board was assigned to a large room and the smaller rooms were used for individual committees meeting during this time. Meals were served in the Student Union Room of Memorial Hall.

The meetings were not only a time of fellowship and sharing of work that had been done during the year but it was a time when each Board wrestled seriously with the problems the church is facing today. Let us notice some of the concerns as they are brought to our attention by the Executive Secretaries of our Boards, John Thiessen, Willard Claassen, Elmer Ediger, and August Epp speaking for the Boards.

Concerns

Of the Mission Board:

1. How can we bring the total cause of missions, as entrusted to us by our Heavenly Father, more effectively before our constituency?
2. How can we increase our intercessory prayer for our total Conference work?
3. How can we achieve greater concentration in systematic giving?
4. How can we know which, of the many open doors and challenging opportunities, to accept and which to reject, seeing that we cannot accept them all because of a limited budget?
5. How can we find the best qualified mission candidates for the exacting and demanding work of present day missions?
6. How best can we guide our prospective visitors from India, Brother and Sister Samuel Stephens, as they visit us next summer?

Of the Board of Education and Publication:

1. How can we complete the great task of providing Graded Sunday School Lessons for our churches, both in the English and German language?
2. How can we get each home to purchase and use the new Mennonite Encyclopedia?
3. How can we further enlarge our ministry through our Bookstore services?
4. How can we develop more and better writers for our Conference publications and work?
5. How can we balance the output of Conference publications so that we will have material in every field and in front of the church's ministry?

Of the Board of Christian Service:

1. The need for expanding mutual aid resettlement services.
2. The urgent MCC relief needs in Far East and Jordan in the light of decreased giving.
3. How to expand Voluntary Service on a district and local basis.
4. The need for a Mennonite peace film for a wider witness.
5. Civil defense and disaster service.

Of the Board of Trustees and Finance:

1. How to meet our ever increasing budget.
2. How to co-ordinate solicitation by our various boards and institutions.
3. The establishing of a finance corporation because of the great amount of work being done.
4. Ministerial Aid and Pensions

How can the work be performed?

As the members of the various Boards wrestled with the problems before them they took whatever steps they could to solve them. Those items which did not lend themselves to an immediate solution were usually assigned to members or committees for further study and counsel. There was always present the realization that the work could not go forward except as every member of the Conference accepts his share of the responsibility. Let us listen and see what some of the members of the Boards have to say to the churches:

> "If every born-again Christian in America would catch the vision of the purpose of God for his life, namely missions, and would give himself to that task, we could see the entire world evangelized in about twenty years. Our work is to fulfill the command of Christ. Such are the concerns of the Board of Missions. We covet your help." P. A. Wedel
>
> "Local churches can help to implement the work of the Board of Education and Publication by: 1) Becoming informed concerning our own publications such as the Hymnary, Junior Hymnary, Sunday school material, and material on the home and in youth work; 2) Informing the Board on local church needs in the field of education and by constructively criticizing our materials; 3) Keeping the doors open to representatives of the Board who are willing to give help in the local church and in the Sunday school program." L. L. Ramseyer
>
> "If the trustees and deacons, or comparable organization in the church, would take the time to analyze the budget of each Board and note for what purposes the money is given they would receive a very good understanding of the work of our Conference. It would be just as helpful as a visit by a Conference representative and less expensive." Clinton Kaufman

Impressions Received

As one attends the meetings of the various Boards certain lasting impressions are received. Almost invariably one feels that it has been good to be here. Certainly the leading of the Spirit of God was felt and there was the assurance that even though we could not see exactly how the great tasks entrusted to us would be done, God would open the way, mak-

(Continued on page 800)

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*Associate Editor; Student, Mennonite Biblical Seminary

Let Us Go--

Even Unto Bethlehem

HENRY FUNK

". . . Let us now go
Even unto Bethlehem . . ." Luke 2:15.

The night is still. Softly the sinking snow is folding itself like a blanket around the slumbering land. Here and there a shimmering light sets off the whiteness of its crystal purity. There is a sweet loneliness in the air, and as I stand and drink deeply of the peaceful scene, a strange feeling settles in my breast. I feel constrained to sing and praise the greatness of His Majesty, and yet, restrained as well, I can but breathe a mute and silent prayer.

Faintly, and infinitely pure, the strains of a hymn peal forth from the chimes of a nearby church. Listen,

"Silent Night, Holy Night,
All is calm, all is bright;
Round yon virgin Mother and Child;
Holy infant, so tender and mild;
Sleep in heavenly peace;
Sleep in heavenly peace. . . ."

In reverie my mind's eye can almost see the sleeping town—fair Bethlehem. On the hill nearby are shepherds tending their sheep. In the moonlight they can barely catch the soft white glimmer of the houses that lie spread out in the valley below. In their hearts lies an old, old burden. Would Messiah *ever* come? And so the tale goes on . . . a sudden brilliance . . . an angel's voice . . . the majesty of heaven's choir . . . the sudden silence . . . the quaking in the shepherds' breasts . . . and on "to Bethlehem."

As they enter the lowly stall, I follow too. Behold, He lies in a manger—a little child! They say His name is Jesus. They are calling Him that because He is to be the Savior. The Savior . . . this little babe a Savior?

With the quickness of thought I see the babe, now no longer a babe, walking the roads of Galilee. Ever working, living, teaching, giving, He busily seeks to win the hearts of men. Sometimes they hail Him, sometimes they rail Him, yet ever the same is He. I see Him treading the last long way to Jerusalem. I see Him in the garden—alone! I see Him under beating rods! I see Him dying—for me!

Ever so gently I feel a caressing snowflake on my face, and then another, and another. Slowly I am brought back to reality as the last lines of the hymn reach my ear.

". . . Christ the Savior is born;
Christ the Savior is born."

It is Christmas, and somehow I feel as though the shepherds have beckoned me to Bethlehem. In that call, however, it seems there was a stronger call, a deeper meaning. I feel as though the Savior himself was inviting me to His manger and also to His cross, there to show me anew His love and His power to forgive and to purify. He cleanses white as snow.

As I wend my way homeward through the billowed snow, I know I have been to Bethlehem. There is new zeal in my heart for I have caught the true spirit of Christmas.

Come, "let us now go even unto Bethlehem" and unto the Savior.

So Few Were Wise

There were so few that night who saw Thy star!
Oh Christ—so few were wise enough . . . Instead
Men went about their usual busy ways,
Unheeding as before, with lowered head.

So selfishly enjoying all life's good,
Its heights of happiness, its beauties, love—
Accepting all ungratefully, as due!
Forgetting God! So few cast eyes above.

Some were perhaps too burdened with their cares,
Too weary to look up into the night,
And some were blinded by their sins, or shame;
While tears of grief for others dimmed the light!

The centuries have wrought but little change,
Still blindly selfish is the world today,
So few are wise enough to seek the King.
To heed the signs, and walk the Starled way!

—Grace Harner Poffenberger
in Watchman-Examiner

Comes the Year to Christmas

Carol—Tune: "Now the Day Is Over"

Comes the year to Christmas
Jacob's well o'erflows
Eden's joy returning,
Blooms the Sharon Rose.

Morn of peace and mildness,
Heav'n embracing earth
Angels downward winging,
Hail the Savior's birth.

Black man—white man—brothers—
Now as one adore
East and West together
Learn to war no more.

Prayer of ages answered,
Hush, God's children, hush
Lo, the infant Jesus,
'Stead of burning bush!

Ralph W. Berky

Because Christ Came

When Christ was born, manhood was not esteemed. A foreigner was an enemy. To the Greeks, all other men were barbarians; to Romans, they were slaves; to the Jews, they were dogs. The Jews are reported as saying: "Other nations are like spittle, and a single Israelite is worth more in God's sight than all the nations of the world." But now, thanks to what went on nineteen hundred years ago on that wonderful night, men are coming to a sense of the equality of all mankind the whole world over. No man who believes that God came in human flesh can despise any human creature. In our hearts we believe that doctrine to be true, and the day is not far distant when we shall act as though it were true, that the purpose of God in redemption is the restoration of lost man into the image of God.

I

When Christ came into the world, most men were slaves, and the slave was nothing but a piece of property. The Romans had a law that exacted the penalty of death from a man who killed a plowing ox, but if a man murdered his slave, he was called to no account whatever. Trajan, one of the best Romans of his day, made ten thousand slaves fight in the arena simply for the amusement of the people, and the ghastly spectacle went on day after day for one hundred and twenty-three days. Now and then, some philosopher like Seneca would say that it seemed unnatural for one human being to own another. Now and then, some good man would urge the merciful treatment of slaves. But the fact stands that when Christ was born there were slaves everywhere. Sometimes they were far the larger part of the community. Gibbon tells us that under Claudius the slave population of the empire was equal to the free —sixty million free people and sixty million slaves. And a slave was often amazingly cheap. The ninety-seven thousand Jews sold by Titus after the capture of Jerusalem brought less than Judas got when he sold his Lord. Often fine young men and young women were bought and sent into the fields and worked to death, because it was cheaper to buy more slaves than it was to feed those one already had.

Then Christ came and His message laid stress on the value of a man simply as a man. Slaves were welcomed into Christian congregations. Prayers for slaves were inserted in the litanies. The emancipation of slaves was encouraged. First the slave's soul was emancipated, and then his body was set free. Under Christian tuition, the world has come to say that no matter what a man's rank or lack of rank, no matter what his wealth or poverty, no matter what his culture or ignorance, a man's a man.

II

When Christ came, childhood was little esteemed. Cicero spoke as though it was the general feeling and the perfectly natural feeling that if a child died young it was no cause for grief, and if it died in the cradle it was a matter of entire unconcern. No doubt there were some in that day whose children were a pride and joy to them, and, if the child was weak or sick, there were some whose hearts were all the tenderer and more compassionate toward the helpless little creature. But that was by no means common. If children were not acceptable, they might be exposed on the mountainside to death, or might even be sold into slavery. The power to decree a child's death was vested in the father.

Now, every child's life is as sacred as an adult's. Christ was the discoverer of the value of childhood. He took a child and set it in the midst of His disciples, and the child has been in the center of Christian life ever since. Only under Christian civilization could a great teacher say as Froebel did, "Come, let us live for our children." That is what we do today, when we are at our best.

III

When Christ was born, womanhood was not esteemed. Aristotle looked upon woman as halfway between freeman and slaves. Plato thought so little of woman's love that he thought the race ought to have their wives in common. Pericles said that a woman's glory was that no one should speak of her. Metullus, the Roman censor, one of Rome's most honored men, declared in a public oration that if nature allowed man to exist without woman, he would have been spared a most troublesome companion, and that when men married they sacrificed their comfort for the public good. Woman, thus trodden under foot, retaliated in the character she developed.

Christ came and sanctified womanhood by being born of a woman. He had women among His devoted followers. He accepted their service. As soon as Christian congregations were formed, women were active among them. When persecution raged, women were among the noblest martyrs. The effect was immediate. Women's character and her moral aspirations were lifted at once and became permanently high, so that when Libanus, a brilliant and cultured pagan teacher, saw the mothers and sisters of some of his pupils, he said: "What women these Christian have!" The high position to which Christ lifted women has never been lost. Christ did so much for women that it gives one a sort of a shock to look upon a woman not a Christian.

IV

When Christ was born, war was the normal condition of nations. He said, "Blessed are the peacemakers." But that was not acceptable teaching then. Even Plato, who was as good a man as seen outside the Bible, had no good word for men who loved peace. He looked upon that as degeneracy.

(Continued on page 793)

Film Review

IN THE FACE OF JEOPARDY, 16 *mm., black and white* or *color, Religious Film Libraries,* 220 *W. Monroe, Chicago, Illinois, rental* $8.00 *and* $12.00.

This film depicts the struggle that is going on in Southeast Asia between Christianity and Communism. Doug Crane, an American tin miner in that area, is concerned primarily with his work rather than with the function of missions. His houseboy, Ah Chin, saves the life of Doug Crane as the communist bandits attempt to take his life. In discussing the reason for saving Doug Crane's life, Ah Chin reveals to him that he did this because he was a Christian. Doug Crane does not understand the source of the peace and courage that Ah Chin possesses in the midst of personal danger.

Doug Crane is acquainted with Phil Johnson, a missionary in this part of the world, and goes to him to discuss the source of the kind of faith which Ah Chin possesses. They visit the village from which Ah Chin came and meet the missionary there and see some of the mission work. As Doug Crane and the missionary approach Doug Crane's home they discover that Ah Chin has been killed by the Communist bandits. Doug Crane too has now discovered the source of a faith which enables a person to live triumphantly in the face of jeopardy.

The committee recommends this film very highly to be used particularly by groups from high school age on up. It is a film which poses situations which are beyond the experience and comprehension of people younger than the high school age.

Silent Night! Holy Night!

Silent night! Holy night!
All is calm, all is bright,
'Round yon Virgin Mother and Child!
Holy Infant, so tender, and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

Silent night! Holy night!
Shepherds quake at the sight,
Glories stream from heaven afar,
Heav'nly hosts sing, "Alleluia;"
Christ, the Saviour, is born!
Christ, the Saviour, is born!

Silent night! Holy night!
Son of God, love's pure light,
Radiant beams from Thy holy face,
With the dawn of redeeming grace,
Jesus Lord, at Thy birth,
Jesus Lord, at Thy birth.

Flashes of Thought

Thanksgiving Afterglow

Walter Gering

That little piece of bread—the longer I held it the more loudly it spoke. It was one of those occasions when conversation flows freely. We had just completed an abundant meal and were now sitting around the table in happy Christian fellowship.

Strange, is it not how some of the finest visits are made during those moments at the table after all have been satisfied. There is a warm glow of friendliness which bursts forth into flame as hearts open to each other. So it was on this occasion. We represented various countries and professions. India, China, and the United States were represented; missionaries, nurse, housewife, Sunday school teacher, minister—all these were knit together in this circle of friendship.

We were still in the afterglow of the Thanksgiving season. Everywhere homes had been lighted up brightly and the festive spirit prevailed everywhere. Students and friends had come home for the holiday bringing a note of gladness into the home and community. While Thanksgiving Day was officially over we were still in the spirit of the season.

Then suddenly there appeared that piece of bread. From hand to hand it passed around the table. Each one passed it on; no one tasted it nor even made any pretence of being interested in partaking of it. There was only one piece. But that was not the reason for passing it on; it was not the desire to be polite which left it untouched.

You see, this was "beggar's bread." It was hard as a stone. Only by soaking in hot water or milk for some time would it be edible. Even then it would be only a beggar's portion to be cast at their feet in contempt. To be sure, it was nutritious. It did have food value for the nourishment of the body. But not one of us desired to even taste it. This was for beggars in China.

Almost instinctively my fingers again picked up this unwanted, stony piece of bread. How strange—how accusing it looked in the presence of the overabundance of our Thanksgiving table. Sobered by the thought the piece took on new meaning. No longer mere "beggar's bread" it became a symbol of God's goodness and abundant mercy to us who were no more worthy than beggars.

LORD, GIVE US THANKFUL HEARTS

"How silently, how silently
The wondrous gift is given.
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin
Where meek souls will receive him, still
The dear Christ enters in."

—Phillips Brooks

Relief in Jordan

For five years MCC has worked among the Arab refugees in Jordan. These people had fled from their homes for temporary safety during the warfare in 1948. Then when Palestine was partitioned, nearly one million Arabs could not return to their homes. Half of them became refugees in Egypt, Syria, Lebanon, and the Gaza strip; about one-half million congregated in the camps, towns, and villages in the hilly part of Palestine or Trans-Jordan which remained for the Arabs.

The Arab refugees have not been paid for the properties they lost nor for the money which some of them had in the banks of Palestine. Very few of them can find employment. Resettlement possibilities on the land are limited by the lack of water; commerce is difficult because the partitioning left Jordan without a readily accessible seaport; and Jordan is not an industrial country. The refugees can only wait in the camps, hoping for an answer to their plight; hoping justice will bring them some compensation for the loss of their homes and livelihood.

Since 1950, therefore, MCC has been trying to help these people. During the past year this work has included:

Clothing Distribution. About 50,000 persons received some clothing. Each family receives a bundle according to the number and ages of the members of the family. The plan is for each person to receive two basic garments a year. This does not adequately supply the need, but it is all that is available. Christmas bundles are also distributed to some of the poorest children.

Clothing distribution can be rather discouraging, for no permanent improvement in conditions seems visible. A refugee's clothing wears out faster than we can replace it. But on the other hand, conditions would certainly be much worse if it were not for such clothing gifts.

Distributing Surplus Foods. This spring and summer MCC co-operated with three other American relief agencies to distribute American surplus foods—butter and cheese. The Mennonites distributed in the southeast desert area of Jordan. About 10,000 families of non-refugees who had been cut off from their farm and grazing land in Israeli territory were also included.

Sewing Classes for the Women. Each week about six different sewing classes are held in Jericho for the benefit of expectant mothers who come to sew layettes. The Mennonite sewing circles in the U.S. and Canada supply much of the material for these projects.

Over thirty girls regularly attend a class in embroidery. The articles they complete are sold to tourists and the girls are paid for their work.

Some of the refugee ladies in Jericho also meet weekly to sew garments for especially poor in the

(Continued on page 800)

Christmas Bridges

HERE'S MY CHRISTMAS PRESENT FOR AN ORPHAN IN KOREA—or for a refugee child in Austria or a blind girl in Jordan perhaps. The distance between this American Mennonite child and the needy children pictured here is being bridged many times during this Christmas season as Mennonite relief workers distribute Goodwill Christmas Bundles. There are many "ah's" and "oh's" as children inspect the contents of the bundles wrapped in brightly-colored towels. There are smiles from faces with eyes that cannot see and there are parents with tears rolling down their cheeks because they are so glad their children have some Christmas. And there are boys and girls for whom these bundles are their first Christmas gifts. These are also joyous days for the relief workers who tell the recipients of the bundles that American boys and girls prepared because of their love for the Christ of Christmas. This year boys and girls in Austria, England, Formosa, France, Germany, Holland, Hong Kong, Java, Jordan, and Korea are hearing the story of Christ—thanks to the nearly 28,000 Christmas bundles prepared in His name. (Photography by Ernest Lehman).

Gratitude from Germany

Dear unknown givers:

The Mennonite Central Committee has done a lot of good in all quietness through work projects, neighborhood centers, and the distribution of relief goods. It gives us a deep feeling of gratitude that we too who are working for non-recognized refugees have been helped by your organization.

But now I will have to explain first to our friends in America what non-recognized refugees are. I am sure you know that since several years people from the Soviet Zone of Germany have been coming into the Federal Republic seeking shelter. Thus a continuous flow of people from the East to the West is to be registered. Most of them cannot flee to West Germany. They seek refuge in West Berlin, "the isle in the Red Sea," which can be reached from the Soviet Zone rather easily. An average of 500 people register daily in West Berlin.

Here they have to prove that they have been in a special political calamity and danger. Then they are recognized and arrangements are made to take them to West Germany.

It is an altogether different matter, however, with those refugees who are not able to prove a special political oppression. They remain in West Berlin as non-recognized refugees; have the right for asylum but not for work, lodging, or voting. At the present time there are about 40,000 of these non-recognized refugees living in West Berlin. A small portion is living in camps, but the greater part are in settlements which are built like apartment houses. Others live in a poorly furnished room, in basements, huts, or somewhere in the attic.

More than 80 per cent of all refugees are members of the Protestant church. They need assistance and help from the Word of God. In the camps the camp pastors take care of the non-recognized refugees. But it is difficult to reach those in the settlements and especially in private lodgings. The non-recognized refugees often feel bitter. They are as people without a country, as outlaws. And only in a few cases do they themselves try to contact a church community.

Thus we have organized a group of lay brothers who visit these people. Right now we have 30 lay brothers who each take care of several church congregations. All these lay brothers are unemployed men, refugees and pensioners themselves, but they are closely connected with their church and have a strong and firm faith.

When visiting these people the lay brothers find great material need. When leaving the East the refugees could hardly save anything of their property. If they live in private apartments they can only receive the very small amount of social security. Furniture, house equipment, underwear, and clothes—everything is missing. For quite a long time the refugees received their food from a central kitchen and only a little pocket money was handed out to them monthly. They almost forgot how to handle money. Thus there is always a danger of spending too quickly the money they get.

In all these cases the lay brother cannot approach the people with Bible verses only. The treatment for soul and body cannot be separated. The people have to see and to feel that the word of Christ's love and of charity is something real. Only then can the conversation about spiritual things be fruitful and credible. Only then can a real contact with the church congregation and with the gospel be possible.

Quite a large amount of clothing and food stuffs donated by the Mennonite Central Committee has enabled our lay brothers to give refugees what they need most urgently. If only all the unknown donors could see once with how much joy and gratitude everything is accepted. The material things should never become the center of our work, but they can become a sign pointing out the possibility of starting life anew, of a new start under God's order. Especially the non-recognized refugees—who have lost everything they had owned so far and for whom the future is dark and uncertain—are looking for a firm and sound basis on which they can start a new life.

We wish that all the givers of the MCC could feel some of the deep gratitude and the good wishes with which the non-recognized refugees of Berlin—whom we are able to serve here through your relief work—remember them.

—Superintendent Ahme, Berlin-Zehlendorf,
Teltower Damm 93
—From the Women's Activities Letter

When Christ was Born

The stars were silent and the hills
Stood dark against the sky,
When Mary rode to Bethlehem
With Joseph walking by.

To David's town of Bethlehem,
Full many years ago,
Came down the everlasting God
To find a manger low.

The Angels stood in ranks of eight,
The stars together sang,
When Christ was born the little hills
With God's high rapture rang.

—*Mennonite Hymnary*

BECAUSE CHRIST CAME

(Continued from page 790)

Today we apologize for war. Ruskin called war imbecility. We agree with him. Soon wars will be over forever. Our Lord will return and put an end to all wars. It is true that the love of peace grows slowly, but it has grown, and that we have it at all is due to the fact that Jesus Christ was born so many years ago.

—Editorial in Watchman-Examiner

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

Many Christmases

ROBERT RAMSEYER
Missionary, Honshu Island, Japan

"Kurisumasu? Ah, yes of course. It is a great American holiday. It comes in the last part of the year I believe."

This could be the reply of almost any non-Christian Japanese, and it is one which is essentially true, for this is one variety of Christmas. Christmas is many things to many different people. There is not one Christmas, but many different Christmases. This man's answer describes one of them.

Catalog Christmas

This is the Christmas of the Sears' Christmas Catalog and the department store window, of Santa Claus and the red-nosed reindeer. America has done an excellent job of exporting this Christmas all over the world. Here in Japan, Santa Claus is everywhere in the cities. In fact this year already in October he had begun to rear his snowy head. The radio urges us to ship our gift packages soon or they will not be home by Christmas. This is the Christmas of gifts and good fellowship; the greatest holiday in America. This it is, should it be more?

Habitual Christmas

There is another Christmas. It might be called the Christmas of too many good Christians.

This is the Christmas of many of us who would say, "Yes, there should be more. The Christmas of the Sears' Catalog is not enough. There should be Christmas programs in the schools and in the churches, with little children singing praises to the Christ Child and reciting verses from the Bible. There should be Christmas caroling in the streets on a snowy evening. There should be manger scenes in the houses and stars on top of Christmas trees."

This is the Christmas of us who are careful to see that Christmas is kept as a fine Christian day, who are careful that Christ is kept in Christmas. It is a fine Christmas. Most of us know it very well. It is the usual Christmas of us who grow up in fine Christian homes and are active in the Church of Jesus Christ. We know that Christmas is a Christian day, we do not forget that it is the birthday of Jesus who is the Christ.

We do not have to remember to keep Christ in

Christmas. We do it habitually and automatically, and herein lies the rub. Christmas has become very much of a habit for us. We have celebrated it every year for as long as we can remember. The year would not seem complete without Christmas. Christmas is a time for remembering the birth of the Christ, it is a fine spiritual habit. This it is. Should it be more?

Experienced Christmas

There is still another Christmas which is essentially different from these. It is not a holiday, nor is it a celebration. This Christmas is an event within the soul of man. It is the original Christmas of Bethlehem made real in me. It is God who became man for me, becoming a fact in my own life. This Christmas comes with awe and wonder, surrounded by mystery. Why the sovereign God became man for us, we can never understand, but that He did we can know. This is the Christmas within each soul, the essence of Christmas made real in us.

As I sit here and write of Christmas, I think also of the two fine young people whom we will baptize tomorrow, young people who have broken with the past and formed a completely new life with God through Jesus who is the Christ. These young people have made a great sacrifice in terms of friends and family and have placed all that they have and are before God as He is revealed in God become man, Jesus Christ. They have staked their lives on Christmas.

For these young Christians, Christmas is not a fine spiritual habit. For them Christmas, the coming of Christ, has a new meaning. It is full of awe and mystery. To think that God would humble himself and come to earth as a man in order to save them! Here is the heart of Christmas and here is mystery. Why should God come to earth to suffer as a mortal man for me?

The Greatest of All Mysteries

For Christians to come from foreign lands to tell them of God and to live with them in Japan is itself strange and at first incomprehensible, but then it is after all really normal for men to love each other and this is not so great a mystery. The world in spite of war and hatred knows much of love of man for man. But for God, the Almighty, the Lord of Creation, to come and live with us and to suffer for us, this is all a mystery. It is "a great and mighty wonder." God has done this for me!

Again as I sit here and write of Christmas, I think of the young people in Japan and America and everywhere for whom Christmas is the greatest holiday in the western world—only this and nothing more. That God came to earth for them they do not know. I think of this and pray that soon they may know and believe and trust.

As I sit and think of Christmas, I remember the young people who take the coming of the Christ for granted. For them God's coming in Christ is a fine and happy thing, but they have grown accustomed to it. It is neither awesome nor mysterious. It is like the sunshine and the rain, something which we gladly accept. I think of this and pray that they may be filled with the reality and fulness of what God has done for us in the Christ.

"Kurisumasu?" Yes my friend, it is a great American holiday, the festive high point of every year. It is a time of gifts and good fellowship, of family reunions and Christmas trees. Christmas is a high point in the Christian family and in the Church of Jesus Christ. It is a fine thing to have Christmas plays and children's programs, manger scenes and Christmas stars, caroling in the streets and worship in the home. But Christmas is more than all of these. Christmas is the greatest of all mysteries. Christmas is God become man for me!

New Carols for Christmas

How much Christmas has given to music, and music has given to Christmas, we seldom realize. This season encourages moods and feelings which music is compelled to express; it incites feelings which if developed logically end in music. The mood is often a tender one . . .

> ". . . the Babe in Bethlehem's manger laid,
> in humble form so low."

Arising out of it are lullabies and cradle songs . . .

> "Upon my lap my Sovereign sits
> and leans upon my breast . . ."

Sometimes it spills into the exuberance of "God Rest Ye Merry Gentlemen." Behind it all is the aura of mystery . . .

> "What Child is this, who, laid to rest
> on Mary's lap is sleeping?"

. . . which the three kings are able to sense, which

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PENCIL POINTS

TELL THEM "HELLO"

My conscience troubles me.

A number of moons ago I attended a conference where many of the folks I met instructed me to take home greetings to a mutual friend.

"Tell him I said 'Hello,' " was the instruction easily given and lightheartedly received.

Now I am in a pickle. I can't remember who said to hello whom. Racking my gnarled brain, I hear echoing through the empty corridors of my mind the words, "Tell him I said 'hello . . . hello . . . hello . . . .' " The voice is familiar, but I don't recognize the face.

My problem may be similar to that of my friend, the pastor of the Last Mennonite Church who came to me and said, "Everyone I met at conference said to tell you 'hello.' I can't remember who they all are, but in order to get it over with I'll give it to you in one big," and here he leaned back to give his diaphragm fuller expansion, "HELLO."

To bring some order out of this chaos of unsystematic salutation sending I have purposed to prepare a hello-book for all sensitive souls who have not mastered the art of remembering who said hello to whom. This book would have two columns: one for the name of the "hello-er"; and one for the name of the "hello-ee."

As greetings are given to be shared with absent friends, the proper notations could be quickly made. My nose may ever after be continually in this book looking for the names of people whom I had vowed to accost, but at least I would finally rid myself of that gleeful yet haunting voice that rings in my cranium.

I must ask you to withhold your orders for this book for at least six months until I am able to raise sufficient capital to print this aid to civilization's progress and boon to all salutation bearers.

Until that time you may wish to study a rather ancient and unique hello-book that has been in circulation a number of years, from which we may gain a number of suggestions for our production. While the supply of the Bible is limited in some sections of the world, you may find it in most bookstores if you do not already possess a copy.

In checking this book you will notice that one of the central events described in this volume is an incident called the Incarnation, which is frequently remembered in our world today in spite of a holiday known as Christmas.

Defined in its simplest terms it means that God sent His Son to sinful man with greetings. While my friends may not take too seriously the greetings they convey through me, God took the sending of these messages of love through Christ quite soberly.

For the folks He was greeting all feared that they might have to live apart from God because of their sins—a condition which we certainly deserved. But with the coming of Jesus Christ to earth the greetings He bore can be hailed with jubilant rejoicing. It means that God remembers us and wants us back. It means that we can pass from a death-like kind of life to real life.

This may be severe over-simplification, I admit, but if you will allow only a slight stretching of a point, we can well believe that when the Father dispatched the Son to the dark world of mankind He gave this final reminder, "Tell them I said, 'Hello.' "

Maynard Shelly

NEW CAROLS FOR CHRISTMAS

(Continued from page 795)

the shepherds quake at. It is an underlying fact. Music is especially able to convey it that way.

Look at the vast amount of Christmas music. Each season impresses some previously unknown carol into our minds. And the short season is a kind of guarantee against its losing its freshness. Should we unwittingly confine ourselves to familiar carols, this freshness and vitality which is characteristic will pound at our senses until they open. If, for instance, Bach's *Christmas Oratorio* lies among the unknown, it will sometime arouse us in a way that is as unexplainable as the reason for its being . . .

> "Break forth, O beauteous heavenly light
> and usher in the morning!"

Penetrating our lethargy, the Coventry Carol sings its "Lullay" with a shifting and quaintly-flavored harmony. We come upon a lonely boy who sings "Touro-louro-louro" into the snow which zigzags through the cold air, cheering himself on a pilgrimmage to Bethlehem by night. The symbols remain—starry night, simple shepherds, rich kings, the cradle. The story takes many turns, joins with the spontaneous expression that becomes folk music; it may be a majestic treatment of Scripture itself; it takes us back to Bethlehem or brings the manger to us; time and place become irrelevant in the retelling of this story.

Perhaps Christmas is more than other seasons a time of buoyant spirit, and a time of intense feeling instead of intense thinking. It is made to order for singing.

Because Christmas has called for the best from music—has drawn from the ultimate source of all genuine music, the heart of mankind—that which we sing around the piano and beneath windows in the snow, that which we listen to in performance, has durable qualities. But what we want to do is not necessarily to account for origins. More than that we want to take stock of what music's peculiar ability has given to us, and to look again at the extra dimension it adds, and will add, to this truth.

Christmas waits again to sing itself and we have the good fortune to be able to sing with it.

> "This Child now weak in infancy
> Our confidence and joy shall be;
> The power of Satan breaking,
> Our peace eternal making."

—Harvey Hiebert

Our Schools

BETHEL COLLEGE

The public relations staff of Bethel College, including Erwin C. Goering, director of public relations, H. A. Fast, alumni secretary, P. E. Schellenberg, admissions counselor, and John F. Schmidt, director of the news bureau, attended the meetings of District 8, American College Public Relations Association and District 6 of the American Alumni Council, at Excelsior Springs, Mo., Dec. 5-6.

Erwin C. Goering spoke at the Hydro, Okla., Mennonite Church, Sunday morning, Nov. 27. In the afternoon he joined W. F. Unruh, Menno Schrag, and Ernst Harder in a panel discussion on the "Believers' Church" at the Geary, Okla., Mennonite Church.

BLUFFTON COLLEGE

The fifty-five voice Vesper Choir, attired in new dark purple robes with white stoles, presented a Christmas program in music for the Lima Management Association Christmas Banquet on December 12, in Lima, Ohio, Memorial Hall. The choir also was heard in a Christmas concert in Ramseyer Chapel, Tuesday, December 13, during the regular chapel period.

The cast for "Uncle Fred Flits By," by P. G. Wodehouse, was announced by Dale Dickey, director, following tryouts held recently. Performances of the play will be given on January 20 and 21, in the Bluffton High School Auditorium.

Chosen as the cast for this comedy are: Dave Speiker as Pongo; Gene Wollenhaupt, Uncle Fred; Joanne Slotter, Julia Parker; Daryl Badertscher, Crumpet; Jerry Shank, Wilber Robinson; Bob Steiner, Mr. Parker; Shirley Shelmadine, Mrs. Parker; Glenn Hefner, Judge Basher; Barbara Diller, Lady Duff-Wilson; Emily Bertsche, Mary Duff-Wilson; Mary Martha Best, maid; Carol Hause, Miss Dougal; Doris Lickliter, Miss Spencer; and Jim Steele, policeman.

Dr. Robert Kreider, dean, was reappointed one of two General Conference members on the Mennonite Central Committee.

Six Bluffton students participated in the first concert of the season of the Lima symphony orchestra, directed by Mr. Herbert Murphy, on December 4, in Memorial Hall, Lima. Also featured on the program was a Bach double-concerto for two violins with Professor Laurence Burkhalter, former faculty member, as one of the violinists.

Students who are members of the Lima symphony are: Larry Conrad, Connie Diller, Marvin Dirks, Jr., Dorothy Garwood, Marjorie Rose, and Charles Spencer.

CANADIAN MENNONITE BIBLE COLLEGE

Nick Friesen of Aldergrove, B. C., who has been doing evangelistic work throughout Manitoba, stopped in for a visit on November 23. He challenged us with the great possibilities for Christian service now available in northern B. C. For three days, Nov. 25, 28, and 29. A. J. Schulz, a retired minister from Kitchener, Ontario, brought us the chapel message. He also showed us some of his relics from Palestine and Africa.

The male octet led by G. Wiebe made its second visit Thursday, Nov. 24, when they brought a program at Steinbach. Henry Poettcker, one of our instructors, brought the message. Pres. I. I. Friesen has not been teaching his classes this week as he is attending the Council of Boards at Newton, Kansas. Two members of our student body have also been in Newton this week at the YPU cabinet meeting; Peter Letkeman, representing our college and Peter Klassen, the Ontario Youth Organization.

The annual Christmas Concert will be presented on December 11 in the First Mennonite Church, corner of Alverstone and Notre Dame at 7:30 p.m.

FREEMAN JUNIOR COLLEGE

Founders' Day Festivities were celebrated at Freeman Junior College on December 14. Dr. Robert Kreider of Bluffton, Ohio, was the speaker of the day. He spent 1946-1949 in Europe in the service of MCC and CRALOG. Both in European Universities and at the University of Chicago he has done research work on the early Anabaptists. As a young Mennonite scholar he is well qualified to speak on occasions of this nature .

The morning program started at 10:30 while the afternoon session began at 2:00. Dr. Kreider spoke at both meetings. The college music department under the direction of Walter Jost rendered appropriate selections for both of these sessions. During the noon hour the college was host to all guests at a noon luncheon in the dining hall. The Museum and the Library were open for inspection during the noon hour.

At 8:00 p.m. the academy choir and the band gave a joint concert in Pioneer Hall. They are under the direction of James Faul. This was the first concert appearance of the year for the 68 voice choir and the 31 piece band. In order to promote the instrumental program at Freeman, a freewill offering was taken which will be used to add some much needed band instruments and equipment.

MCC *news & notes*

50 ENROLL IN EUROPEAN MENNONITE BIBLE SCHOOL

Fifty students enrolled in the European Mennonite Bible School at Basel, Switzerland, when it opened Nov. 20.

The school has grown rapidly from its beginning with 27 students and a four-week term in 1950. Now, in its sixth year, the term will be ten weeks and the enrollment has almost doubled.

The European Bible School is a co-operative venture of French, German, Swiss, and North American Mennonites through MCC. It is an unprecedented development in Europe to see students and teachers from various Mennonite churches

(Continued on next page)

and different countries study and learn together. In its training young people as workers in European churches, the school offers courses in Bible study, church history, Sunday school and youth work and the mission of the church.

Brother Cornelius Wall, who with his wife recently visited many Mennonite churches in Canada and United States, is again principal of the school.

MCC IN INDONESIA IN 1955

Since the beginning of MCC work in Indonesia, the clinic program in Java has been the major project. In addition to this, the MCC has been giving some assistance to the Javanese and Chinese churches in Java and to the small Mennonite church in Sumatra. This past year we also began relief work on the island of Celebes in East Indonesia.

THE MEDICAL CLINICS

Until August of this year we operated three medical clinics in three different parts of the Muria Mountain area. During the busiest time these clinics examined and treated as many as 6,000 patients per month. Although these clinics are located in Christian villages, most of the patients are Moslem. Through the help of the local preachers and colportage work we also try to give a direct witness to Chrirst as our Savior.

Ten Indonesian workers assist the MCC doctor and two nurses in these clinics.

In September the Javanese Church took over the one clinic at Margoredjo. With the two extra days per week this gives us, we plan to go from school to school examining and treating the children for eye ailments and diseases. This section of Java is a heavy trachoma area.

RELIEF WORK IN CELEBES

In February MCC began investigating the situation in Celebes, the island east of Borneo. For about five years Celebes has been in a state of civil war. Bands of rebels have crippled the island, harmed the economy, burned the houses and ruined the crops of thousands of innocent people. The area of heaviest rebel activity is around the port of Palopo in south Celebes. There is a large Christian church in this area. There are about 93,000 refugees and the majority of them are Christians.

In June an MCC shipment of 100 bales of clothing and 30 cases of soap arrived for these refugees. A shipment of 120 cases of beef and chicken is now being forwarded on to Palopo. In this program of relief MCC is working with Church World Service which is supplying milk and medicines and paying the administrative costs of the program. The distributions in Palopo are in charge of a Dutch doctor and an able Indonesian Christian.

ASSISTANCE TO NATIVE CHURCHES

MCC is grateful for the fellowship with Javanese and Chinese Christians here. To help these churches, MCC has been giving some support to the Javanese Theological School in Pati and their parochial schools. They also help to support several young people as they study now in preparation for future church work. Herman and Jo Tan who spent several years studying in American Mennonite schools have recently returned to Java. They will be working in the Chinese Church.

FUTURE PLANS

In the near future Leonard Kingsley and family of Berne, Ind., will join the unit in Indonesia. Brother Kingsley will do agricultural work on the island of Timor in East Indonesia. In response to requests from the Timorese Church and other churches in East Indonesia, there is a proposal to send six PAX men to East Indonesia to join Kingsley as an agricultural team.

ADMINISTRATIVE ASISTANT FOR VS

Arlene Sitler, Hespeler, Ont., recently returned from MCC assignment in Korea and is now assisting the Voluntary Service Section at Akron headquarters. She is an administrative assistant in charge of the summer Voluntary Service program.

While in Korea Arlene was on loan to the Christian Children's Fund as an administrator of the Korea program.

Jottings

—**Brudertal Church, Hillsboro, Kan.:** On Nov. 13, after the Sunday morning service our congregation observed ground-breaking services for the remodeling of the front entrance addition of our church building. The following week the men of the church with Reuben Unruh of Moundridge as head foreman, began construction. Nov. 6-11, Leo Miller of the Goessel Church conducted evening meetings in our church which were very inspirational. On Thanksgiving Day, Missionary J. R. Duerksens spoke to us during our morning service. The juniors brought their thank offering and also sang a special number. On Sunday morning, Nov. 20, Mrs. Richard Balzer, who had been a member of the Bergtal Church, was accepted into our membership. During the evening of Oct. 16, P. K. Regier, Menno Schrag, and Mrs. Elbert Koontz shared with us some of the insight and inspiration of the recent "Believers' Church Conference." On Oct. 15, Jane Remple of our church and Max Froese of Inola, Okla., were united in marriage.—Mrs. John Andreas, Corr.

—**Grace Hill Church, Whitewater, Kan.:** Our church had a few visiting ministers this summer during the absence of our pastor, Herbert Miller. They were C. J. Dyck, P. K. Regier, J. J. Voth, Ted Roth, W. F. Unruh, and H. J. Dyck. On Oct. 9, Mrs. Elbert Koontz of Hillsboro, H. A. Fast, and C. Krahn of North Newton gave an interesting report of the "Believers' Conference" Rev. and Mrs. Walter Dyck gave an interesting report and showed pictures of their work in South America. On Nov. 6, Rev. and Mrs. Frank Bogema spoke and showed pictures of their work in Nigeria, Africa. A number of our young people are away from home. Eight are attending Bethel College; five are in 1-W service, of these four are working in the hospital in Evanston, Ill.; one in State Hospital in Larned, Kan.; three are teaching. This summer three new members were added to our church by baptism and nine by letter. Four marriages took place in our church. H. P. Schmidt and Elva Harms, who had been hospitalized for several weeks, are now at home again and slowly improving. A church fellowship supper was given on Friday, Nov. 25. After the supper Edd Entz, from the Emmaus Church, showed some religious slides.—Corr.

—**First Church, Ransom, Kan.:** Members of the First Church at Ransom held their annual Harvest Festival Sunday, Nov. 6. P. K. Regier of Newton, Kan., was guest speaker. The morning sermon was entitled, "The Task of the Church," stressing the fact that we must Go, Show, and Glow for Christ. Several musical numbers were given during the morning service. A time of fellowship was enjoyed at noon with a bountiful basket dinner. Rev. Regier chose "Impelling Love" as the topic for his inspiring sermon of the afternoon. Again musical numbers were given. Special offerings were made for missions and the church building fund. Everyone present left with a renewed consecration to the unfinished task. —Corr.

—**Stirling Avenue Church, Kitchener, Ont.:** Evangelistic services were held at our church the week of Oct. 23-29. Walter

Gering from Mountain Lake, Minn., was guest speaker. Services were held each evening. Many received blessings from the messages presented. Sunday, Nov. 20, was designated as "Crusaders' Rally Day" at the church. The motto is "We Serve by Sharing." The total contribution was $2,564. This amount was divided as follows: 4/9 for missions, 3/9 for relief, and 2/9 for education and publication. The guest speaker for this service was Jack Wall, housefather at Ailsa Craig Boy's Farm. Helen Kornelsen, missionary on furlough from India, was guest speaker at our Sunday evening service, Nov. 27. The morning service was dedication of infants. Eight babies were dedicated at this service.—Mrs. Lester Zehr, Corr.

—**First Church, Nappanee, Ind.:** Communion was observed on Sunday evening, Oct. 2. Speaker for the Harvest Home meeting on Oct. 9 was Miss Gertrude Pfrunder of Switzerland, at present a student at Goshen College. On Oct. 23, Elmer Neufeld of Chicago preached at the morning service. In the evening he discussed alternate service and military trends in light of his experiences in Washington. At the November meeting of the Missionary Society, Mrs. Ivy Dobbie spoke of mental health as she knew it from her work at the Elkhart County Mental Health Center. The Union Thanksgiving service of Nappanee was held in our church. Speaker was Thomas Douglas of Mt. Tabor Church of God. The special Thanksgiving offerings were: children—school supplies for MCC young people—YPU projects; adults—for Camp Friedenswald.—Elva May Schrock, Corr.

—**First Church, Allentown, Pa.:** We are very happy to announce that David Habegger has graciously accepted our call to become the pastor of our church. He will be with us about Jan. 1, 1956. J. Harold Sherk, who is in charge of the Peace Section of the MCC in Akron, Pa., and Vernon Neufeld, who is attending Princeton University, have been supplying our pulpit. On Oct. 30, John H. Purves of Brook Lane Farm, brought us a message and told of the work there, the need for expansion and better facilities. Oct. 9, Miss Anna Boerg, missionary to the Hopi Indians in Arizona, spoke at our evening service. Nov. 13, Aron Jantzen, Supt. of the Leper Home in Champa, India, home on furlough, told of the work there, and during the Sunday school session showed slides of the home. A letter from the Maynard Shellys, (former pastor) reveals that they are enjoying the work and life at Newton, Kan.—Mrs. Francis Geisinger, Corr.

—**Friedensfeld Church, Turpin, Okla.:** We had a wonderful Christian Endeavor program based on Thanksgiving. The committee had gone to extra work putting up a Thanksgiving scene of a couple "giving thanks" as they were seated at the table. All lights were out, but the spotlight on the scene, and a Thanksgiving hymn was played by Miss Jay Dirks. Thanksgiving morning we had breakfast together at the church. The service was held around the table. After eating the rolls and drinking coffee or cocoa, almost each one expressed their "thanks" to God in poem, song, with a Bible verse, or whatever was in their heart. There were about eighty-five present. Nov. 30 was the big Christmas parade in Liberal, Kan. There were twenty-three floats of "Scenes from the Life of Christ," and twenty-three bands participating.—Mrs. Chester Windsor, Corr.

—**First Church, Hillsboro, Kan.:** Leonore Friesen, missionary from Japan, spoke during the Sunday school hour, Nov. 20. The Sunday school junior department brought their mission banks which amounted to $128.26. During our regular morning service, J. E. Hartzler spoke on "The Everlasting Hills," stating that if we get high enough in our spiritual life the line fences of denominationalism will disappear. After the fellowship meal the young people had charge of the afternoon service, having as guest speaker Miss Helen Kornelsen of India, and William Gering, youth worker. Miss Kornelsen challenged youth to "come to India and help" and also stated that "by being a better Christian at home you will be missionary to all. Who, then, is willing to consecrate his service to the Lord?" William Gering based his message on Matt. 28:19 and Acts 1:8. Nov. 20-25 at 7:30 each evening, J. E. Hartzler showed pictures of his world travels and at 8 o'clock based his message on "Basic Christian Beliefs." Thursday morning his topic was "Our National Thanksgiving." Two members were taken into our church fellowship, Nov. 27.—Mrs. Walter Lindteigen, Corr.

—**Apostolic Church, Trenton, Ohio:** Members of the Women's Christian Service and Mennonite League served breakfast to twenty-five of the Middletown Council of Churches on Nov. 3. Following the breakfast the Women's Christian Service held its regular meeting and had an all-day sewing in the social rooms of the church. Mrs. Wright and Mrs. Beatty were hostesses and served a delicious lunch during the noon hour. Wednesday, Nov. 9, the choir and the Mennonite League held a coffee klatch and bazaar. The junior choir under the leadership of Francis Howe, occupied the choir loft on Sunday, Nov. 6, and gave a special number. On Sunday, Nov. 27, the annual Thanksgiving service was held. Marvin Dirks of Mennonite Biblical Seminary was the guest speaker. The offering was given to the Seminary. In the evening Prof. Dirks, accompanied by his son who is a student at Bluffton College, gave a sacred concert. The Mennonite Brotherhood sponsored the project of putting on siding on the home of shut-ins, members of the church. The senior and junior choirs are busy preparing for the Christmas program.—Edna M. Kinsinger, Corr.

—**Grace Church, Lansdale, Pa.:** On Sunday afternoon, Sept. 18, we held our very first meeting in the new church to give everyone an opportunity to see the progress that is being made. Reports from the different committees were given including a report on the building fund campaign. There was a short program and a time of fellowship. Since that time, work has been continuing rapidly on the new church building. The lawn has been graded and work on the interior is moving along toward completion. The date for the services of dedication has not yet been decided upon but we are anticipating one of our former pastors, the Reverend Olin Krehbiel of Berne, Indiana, to be with us for that happy occasion. Miss Anna Baerg, missionary to the Hopi Indians of Arizona, was with us for a missionary service on Wednesday evening, Oct. 19. Our annual thank offering was received and dedicated to the Lord on Sunday morning, Nov. 20, which was designated as Stewardship Sunday. We joined with the other churches in Lansdale for the annual union Thanksgiving Day services on Thanksgiving Day morning. Pastor Friesen brought the message of the morning. We have two worship services each Sunday morning; the first at 8:15 and the second at 10:30. Our choirs are busy preparing a Christmas Cantata to be given Sunday evening, Dec. 18. The annual Christmas program of the Sunday school will be held Sunday evening, Dec. 25.—Corr.

—**First Mennonite Church, Bluffton, Ohio:** The messages brought to us by Dr. George Gibson, McCormick Theological Seminary at our annual Bible lectures, were much appreciated. The two day conference for the Ministers' and the Women's Missionary Conference were also a great inspiration to all who attended. At the annual thank offering of the Women's Missionary Society Nov. 20, we were privileged to hear Mrs. Andrew Shelly relate experiences on our mission fields during an extended tour during the last year. Week Day Religious Education classes from the elementary schools gave a very fine program Wednesday afternoon before Thanksgiving Day. Mrs. Verne Walker is the teacher. Union Thanksgiving services were held in the Church of Christ this year with W. J. Hannum, pastor of the Presbyterian Church as the speaker. Thursday night, Dec. 1, Andre Trocme, pastor of the Reformed Church of France, and traveling secretary of the International Fellowship of Reconciliation, spoke in our church. Dec. 4 there was a union service in Founders' Hall, preceded by a potluck supper at 6:30. The worship was informal with each of the participating churches contributing some special number. Dec. 8 the annual Christmas meeting of all the women's groups of our church was held in the church basement. This year the Friendship Circle was in charge of the program. The real true spirit of Christmas is ushered into our community with the rendition of Handel's "Messiah" by the Bluffton Choral Society. Prof. Russell Lantz, head of the music department at the college is the director. Many from the surrounding community participate.—Mrs. B. D. Smucker, Corr.

Into the Beyond

MARIE DELIA (MRS. PAUL) DAHLENBURG, of Avon, South Dakota, and member of the Friedensberg Church of Avon, was born February 9, 1878, and died November 19, 1955.

RELIEF IN JORDAN

(Continued from page 792)

orphanages or other institutions. They deliver these garments in person.

Orphanage for Boys at Hebron. Fourteen orphan or very poor boys about first grade age were cared for during the past year. This year fourteen more first graders will be admitted. This is one of the long range projects.

Workers Loaned to Other Agencies. Mennonite doctors, nurses, office workers and teachers are loaned to other agencies which have hospitals or schools for the refugees.

Prospectus. As the 17 MCC workers look forward to another year of service in Jordan they find a perplexing challenge. The needs here are for long-term rehabilitation. Finding permanent homes and employment is the primary need. Any training in crafts or skills is useful in leading toward self-support, but it is only a small part compared to the need.

In the meantime, compassion leads Christian people to continue to give food and clothing to relieve immediate suffering. Our presence and help among these people gives assurance that someone is working on their problems. To these who feel deeply the futility of life, we must witness of the One who came that we might have life "more abundantly."

THE COUNCIL OF BOARDS

(Continued from page 788)

ing the decision of the boards a real step of faith and trust.

But let us hear what the impressions of others were:

> "During attendance at the Council of Boards meetings, again and again I found myself harking back to John's solo in the symphony of the Gospels. "And the light shineth in darkness; and the darkness comprehended it not," (1:5). Darkness — yes, especially as one viewed budget deficits. Light greater than the darkness—yes, when we realized that more money had been given up to now than last year by this time in spite of falling prices for produce. Light—yes, in the quiet moments of sharing, hoping, evaluating, and listening to what God hath done. It was and is marvelous in our eyes. The Holy Spirit sends me back to my work strengthened, for the light is greater than the darkness—in our God, in Jesus Christ, in the Conference work, and among the people who do the work and faithfully support it." Loris A. Habegger
>
> "Every year the Board of Missions faces a tremendous challenge. As we faced the needs of the mission fields of our Conference, and as we prayed, we became more and more aware of the fact that the work of the Board of Missions is a work of faith." John P. Suderman

The Challenge

The evening program on Dec. 4 was held in Memorial Hall where Rev. Olin Krehbiel and Rev. Peter Dyck gave the closing challenge.

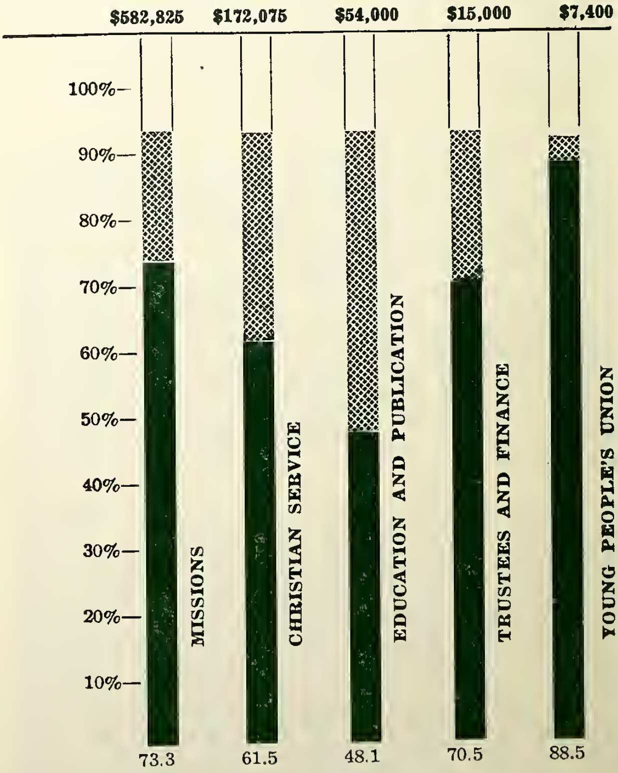
Rev. Krehbiel, speaking on "What Did I See" pointed to the following things observed in his visit to Europe. I saw:

1. A vision of Mennonite Co-operation.
2. A vision of the tremendous work of the MCC.
3. A vision of our mission opportunity and responsibility.

Rev. Dyck in a challenging message stated that all of the work entrusted to our Conference could be accomplished if only we had a greater love to Christ.

Conference Stewardship Chart

November 30, 1955



(Percentage of budgets met as of Nov. 30, 1955)

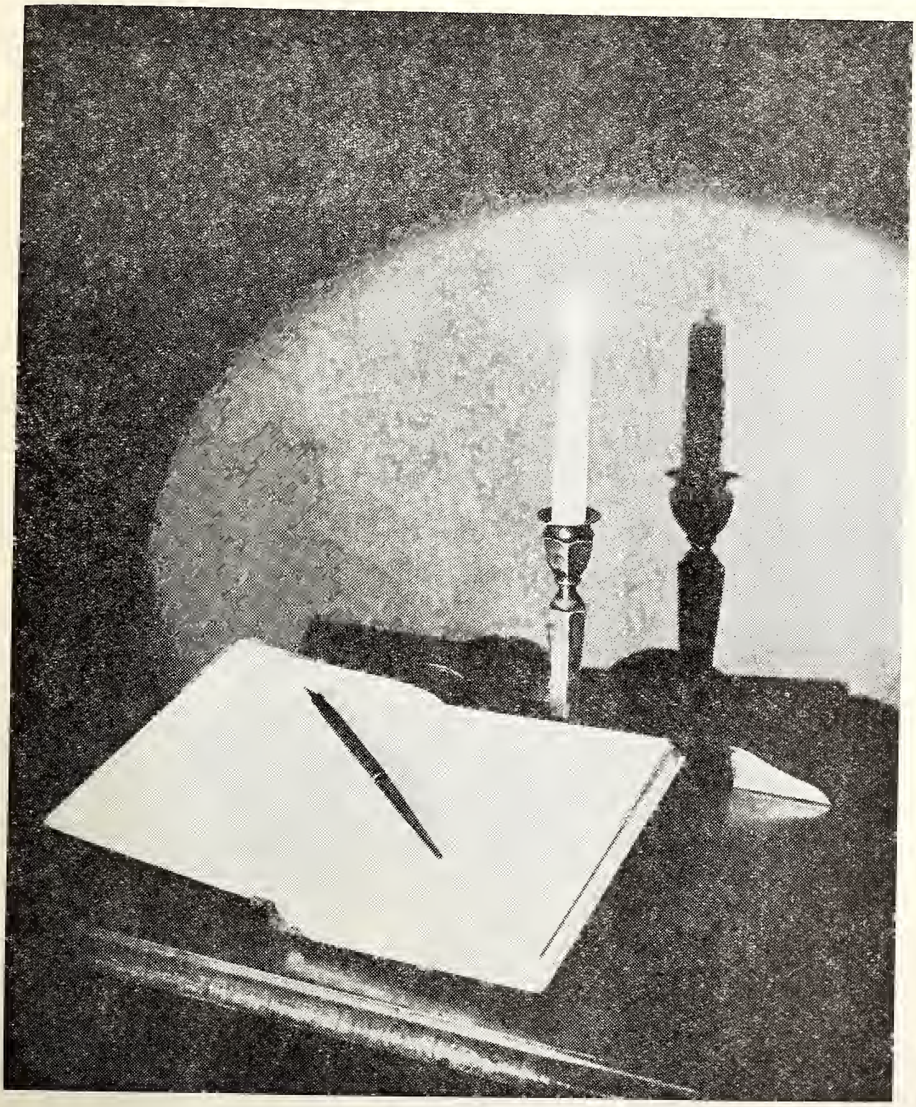
■ Receipts to Nov. 30; ▨ Short of Budget

☐ Remaining 1 Month of Year (fiscal year ends Dec. 31)

THE Mennonite

LIBRARY
LICAL SEMINARY

Other foundation can no man lay than that is laid which is **Jesus Christ.**



"The leaf is turned, the page is clean and new."

Comprehensive Index to "The Mennonite" 1955
Pictures of the Council of Boards

Volume 71 **Number 1** **January 3, 1956**

A New Start

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

—Author Unknown

THE MENNONITE

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, Paul R. Shelly, Don. E. Smucker, Willard K. Claassen, Robert W. Hartzler, Maynard Shelly, David Schroeder.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Education and Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 720 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Indiana. **Postmasters Note: Send change of address Form 3579 to 720 Main, Newton, Kansas.**

CHRISTIAN MINISTRY EMPHASIS

January 15 to February 12, 1956, has been designated as a special period of emphasis on the Christian Ministry. Each church is being asked to select the Sunday most convenient to stress this essential phase of the work of the Conference. The Sunday suggested is January 15.

The purpose of this special period is to remind our people of the need of new recruits for the Christian Ministry. This is not to be regarded, however, as an emergency measure. Rather, it is a recognition of the ongoing need in the work of the Church.

It is hoped that young men will feel the call of the Lord. Also, parents are being asked to renew their dedication so that the home and church atmosphere may be such that the Lord can readily call young men into this phase of His service.

Committee on the Ministry

1955 INDEX

This issue is almost entirely made up of a comprehensive Index to Volume 70 of *The Mennonite* for the year 1955. We hope many will find it helpful in locating articles and features of the past year as published in your church paper. We suggest you study it carefully.

The editor, associate editors, and staff wish for each one a blessed New Year. "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

THE BUDGET GOALS FOR 1956

Missions	$650,000
Christian Service	172,000
Education & Publication	46,000
General Treasury	7,000
Ministers' Aid	8,000
Conference Radio Work	7,500
Total— four boards and radio	$890,500

Young People's Union	$ 7,000
Seminary	68,000

MCC news & notes

NEW DORMITORY NEEDED IN FERNHEIM, PARAGUAY

Since the enrollment in the Zentral Schule of Colony Fernheim in Paraguay has grown to 119, the boys' dormitory is no longer large enough. The Mennonite colonists propose a building which would also include a library room and assembly hall for school activities, devotions, and programs. The present boys' dormitory could then be used for kitchen and dining space. The students are now eating in the colony meeting hall, and there is no library room or assembly hall.

The Zentral Schule in Filadelfia is the high school and normal training school for all the young people in the Chaco colonies. The elementary teachers of the five Paraguay Mennonite colonies are trained here.

It is difficult to raise sufficient capital in Paraguay for this new building. The Paraguay Mennonite leaders have asked whether their North American brethren might be interested in helping them meet possibly half of the total estimated cost, or up to $4,000. Should there be interest in contributing toward this special need, additional information is available from MCC, Akron, Pa.

EIGHT IN VS ORIENTATION

Eight Mennonite young people participated in the Voluntary Service orientation school at Akron, Pa., Nov. 29 to Dec. 16. From this school they scatter to serve in hospitals and among underprivileged groups.

Rubena Barkman, Enid, Okla., will work at Brook Lane, one of the MCC hospitals for the mentally ill; Betty Jane Barkman, Hillsboro, Kan., is going to assist in the kindergarten at Gulfport, Miss. William Gingerich, Plain City, Ohio, and Verne Goering, Moundridge, Kan., had worked with the builders' unit in the tornado disaster area at Cheyenne, Okla. Now William is going to the Maine General Hospital at Portland, Me., and Verne to a hospital in Denver, Colo. Alvin Penner, Inman, Kan., is also going to Denver.

Loren Eden, Valleyford, Wash., had worked during the past summer on the new men's dormitory at Akron headquarters. He is now joining the "normal control" volunteers at the National Institutes of Health in Bethesda, Md. Meta Ann Janzen, Ritzville, Wash., is temporarily doing secretarial work for the Relief Office at Akron; later she will transfer to Wiltwyck, a school for delinquent boys. Tina Warkentin, Superb, Sask., will join the unit working among the migrants at Coalinga, Calif.

Editorial

A HAPPY NEW YEAR

New mercies, new blessings, new light on thy way,
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise,
New fruits for thy Master, new garments for praise;
New gifts from his treasures, new smiles from his face,
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love,
New gleams of the glory that waits thee above;
New light of his countenance, full and unpriced,
All this be the joy of thy new life in Christ.

—Francis Ridley Havergal

WHAT'S NEW?

We wish all our readers a "Happy New Year." But what do we expect to be *new?* Certainly more than the year's calendar or a new date to write.

We could cultivate a new sense of concern for the work of Christ's kingdom; a new feeling of responsibility for the spread of the gospel; a new concept of God's will for our personal lives, and a new dedication to that will as revealed.

There could be a new sense of interest and love for our neighbors and fellow men; a new spirit of friendliness for all; and a new sympathy for the problems and troubles of others.

There could be a new spirit in the home; a new appreciation for our dear ones; a new love that would change the atmosphere of many a home that has fallen into the rut of merely taking each other for granted.

We could acquire new courage for the tasks ahead; a new assurance of the help of God in meeting life; a new strength as our feeble strength is joined to His limitless might.

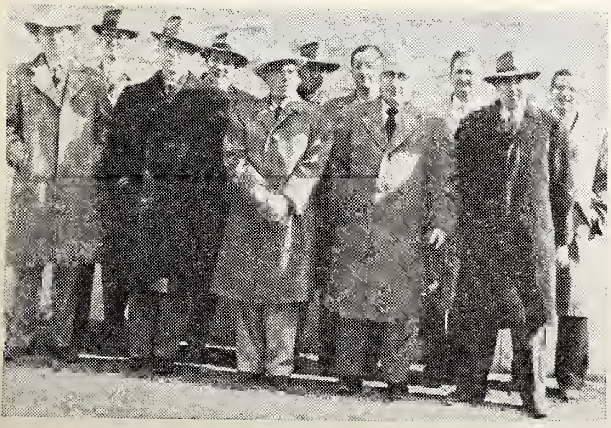
We could develop a new faith in God; a new trust in His unfailing love; a new appreciation for His forgiveness; and a new gratitude for all His goodness. A new and wholehearted loyalty to Christ would result in a new life.

The New Year could be Happy if we determined to make it really New.

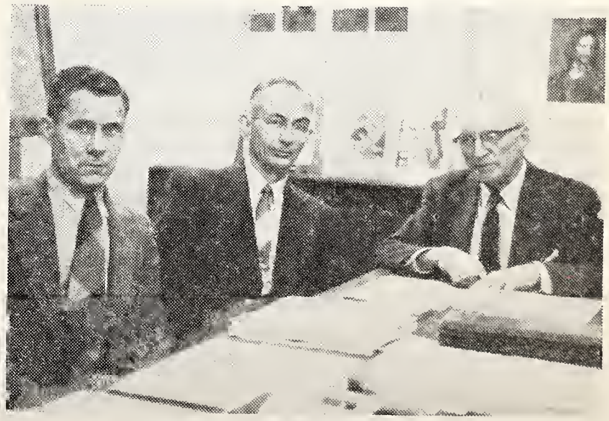
Happy New Year!

General Conference Officers

The Board of Missions



The Board of Education and Publication



Representatives of Board of Finance

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Maynard Shelly, 722 Main St., Newton, Kansas

The Young People's Union of the General Conference Mennonite Church presents—

A Calendar for Prayer

The **1956 YPU Prayer Calendar** is off the press. Soon if it has not happened already, this calendar will be handed to you by your minister or your young people's leader.

Why do we have another *YPU Prayer Calendar?* Surely we are all convinced that Christian young people need to cultivate the spiritual aspects of their lives. We are just as convinced that there is much power in the applied prayers of Christian youth. The *YPU Prayer Calendar* is to aid and to stimulate in both of these areas. Through the suggested Scripture readings our periods of meditation can be enriched, and through the prayer guides, the concentrated, simultaneous prayers of over twelve thousand young people can be brought to bear upon the various phases of our life and environment.

As soon as you get your calendar, look it over! For each month you will find a general motto and a general theme. For each month you will also find a little calendar which stresses a certain specific prayer area for each day of the week.

There will also be a Scripture reading for each day, which, as much as possible, has been harmonized with the prayer suggestion for that day. On each page there is also some room for your personal prayer memos. On the back cover you will find some vital information about your Young People's Union. This, we hope, will help you pray more efficiently for your YPU program.

On January the first take your Prayer Calendar, put it into your personal Bible, and then use it once a day, every day, throughout 1956! Each day, remind yourself first of the theme for the month, and also of the prayer theme for the day. Then turn to the Bible passage indicated in the *Calendar,* and use it as a meditative reading. After that, as you pray, remember all your personal concerns (some of which you may have jotted down on the prayer memo) but please remember also to pray, at least briefly, for the areas suggested in the *Calendar* for that day. In this way it can become a very helpful tool in some part of your devotional life, as well as a blessing to the work at large. This *Prayer Calendar* has been produced for you and for me. It is *ours,* so let us use it wisely and faithfully.

A special "thanks" goes to all those people who have helped to produce this *Calendar*. Some worked out the Scripture selections, others edited them, and still others have helped with the mailing. A special word of appreciation should go also to the printers, D. W. Friesen & Sons, who for the second year have given us expert professional service with much more interest and concern than "good business" calls for.

Henry Funk

Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.—Trench

* * *

He who runs from God in the morning will scarcely find him the rest of the day.—Bunyon

* * *

God's way of answering the Christian's prayer for more patience, experience, hope, and love, often is to put him into the furnace of affliction.—Cecil

* * *

Prayer is the preface to the book of Christian living; the text of the new life sermon; the girding on of the armor for battle; the pilgrim's preparation for his journey. It must be supplemented by action or it amounts to nothing.—A. Phelps

* * *

Our prayer and God's mercy are like two buckets in a well; while the one ascends, the other descends.
—Hopkins

* * *

If you cannot pray over a thing, and cannot ask God to bless you in it, don't do that thing. A secret that you would keep from God is a secret that you should keep from your own heart.—Annonymous

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Our Schools

BETHEL COLLEGE

The German Christmas program given by the German department in the Fellowship Hall of the Bethel College Church, Dec. 6, attracted a full house. The German carols and Christmas play were enthusiastically received.

Plans are in progress for the dedication of the new men's dormitory on January 15. Named the "Adolph G. Goering Hall" the building is in the final stages of completion and the men who will occupy the rooms in this dormitory moved in before leaving the campus for Christmas vacation, Dec. 16.

Applications for degrees are now being received and processed in the office of the registrar at Bethel College according to Dr. Eldon Graber, registrar.

At present the number applying for degrees is nearing 75.

The annual all-school Christmas banquet was held Wednesday in the college dining hall. The faculty was host at this banquet and took care of the clean up chores after the banquet.

Instead of a Christmas pageant given in former years, the music and drama departments co-operated this year in presenting Menotti's opera, "Amahl and the Night Visitors," on Dec. 14 and 15.

Students enrolling for the winter quarter at Bethel are, Albert Fast, Kenneth Kliewer, Orrie Klassen, Donald Hostetler, Barbara Shoup, freshmen; A. Lawrence Voth, Duane Klassen, Carl Hege, Orlando Goertzen, William Buller, Dean Schrag Dietrich Rempel, Donald Friesen, Myron Goering, Kenneth Hege, sophomores; Donald Goertzen, Henry Paul Toews, Cleo Troyer, Orlan Buller, Arlis Schrag, Marjorie Schrag, juniors; and Jane Nyce, senior.

Jakob Duerksen, soon to return to Paraguay, spoke in chapel Tuesday morning, December 13.

He told of life in the Mennonite colonies in Paraguay, the difficulties of the early years and the progress made economically, educationally, and religiously. Mr. Duerksen has attended Canadian Mennonite Bible College, Bluffton College, and the Mennonite Biblical Seminary in Chicago.

FREEMAN JUNIOR COLLEGE

"A Man Called Peter," based on the well-known book by Kathryn Marshall and dramatized by John McGreevey has been selected for this year's college

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play production. Miss Kathryn Kaufman directs the play.

Rev. Andrew Shelly from Mennonite Biblical Seminary visited on the campus December 7 and served as chapel speaker. He based his remarks on Matthew 16:24. He stressed the importance of following Christ no matter where this following may lead. He urged young people to give serious consideration to church vocations.

Missionary Aron Jantzen of India spoke in chapel on November 30. He showed movies of the work among the lepers which is under his direction. He also spoke of the Penner Memorial being constructed in connection with the hospital for lepers. Rev. P. A. Penner who pioneered in the work with Indian lepers is especially well remembered at Freeman because he taught Bible at the college for a while after retiring from the mission field.

President Ronald von Riesen and Dr. Harold Gross attended the meeting of the Council of Boards at Newton, Kansas. They were delayed on the way home by the snowstorm which hit Nebraska and the Dakotas.

Professor John Ewert spent December 6 to 9 visiting the Education Departments of Black Hills Teacher College, Northern Teachers College, State College, Huron, and Augustana College. This is a part of the research project on Teacher Education Programs in South Dakota that he is doing for his doctor's degree at the University of Wyoming. Ewert is head of the Teacher Training Department at Freeman.

MENNONITE BIBLICAL SEMINARY

The second quarter of the school year was begun on Nov. 29. We were happy to welcome four new students to the seminary for this quarter. The new students are: Leo Driedger, Osler, Sask., Richard Jones, Newton, Kan., Charles Sprunger, Bluffton, Ohio, and Henry Laemmlin, Reedley, Calif.

Ernest Neufeld and Don Kaufman attended the YPU Council meeting at Newton, Kan., on Nov. 27-29. S. F. Pannabecker, A. R. Shelly, Leola Schultz, and David Schroeder attended the Council of Boards meetings held in Newton, Nov. 29 to Dec. 5. All the meetings were held in the Bethel College Church.

Robert Coon was called home on Nov. 29 because of the serious illness of his father. He has been away from school for two weeks.

The Wayland, Donnelson, and Eicher Churches brought in a large truckload of canned goods to the Seminary, Dec. 8. Estimates on the amount range from 600 to 800 jars. A sincere thanks is expressed to the churches.

A musical tea was given Dec. 8 by Mr. and Mrs. King and Mr. and Mrs. Enz. Some 75 people attended the tea. Advent music was given by Walter Eisenbeis, pianist, Betty Jean Pannabecker, clarinetist, Marvin Dirks, vocalist, and by an ensemble directed by Margaret Salzman. Dr. Pannabecker explained some of the Chinese musical instruments and demonstrated their use.

The students in their Student Discussion meeting, held Dec. 5, discussed the "Values and Problems of the lay and supported ministry."

Jottings

—Emmaus Church, Whitewater, Kan.: Our annual C. E. Missionary Conference from August 25-28 featured Orlo Kaufman, home mission worker in Gulfport, Mississippi, and Rev. and Mrs. J. R. Duerksen from our India mission field. Martha Epp and Louvina (Regier) Miller completed their course of study at the Bethel Deaconess Hospital School of Nursing, with commencement exercises on Sept. 2. On Sept. 9, Rev. and Mrs. Cornelius Wall represented the European Mennonite Bible School with an interesting program. The catechism class began their two year course of study on Sept. 11, under the direction of our pastor, L. R. Amstutz. Our midweek Bible study and prayer service is in the form of "family night" with a junior department meeting for opening exercises under the leadership of Mrs. Walter Claassen and then dividing into groups. Rev. Alfred Wiebe, missionary among the Indians in Oklahoma, took part in our morning worship service on Sept. 18. That evening a panel discussion, sponsored by the Western District, with Erland Waltner, Willard Claassen, and H. B. Schmidt, was presented in our church. A farewell service for Miss Marie J. Regier was held Sept. 25. Miss Regier has returned to the Far East to serve as a missionary in Formosa. We observed communion services on Oct. 2. Pastor Amstutz centered his thoughts around the theme of "power"—the power of prayer, surrender, memory, and consecration. Henry Fast, member of our church, died at his home quite suddenly on Oct. 23. Five young people attended the convention of the Young People's Christian Endeavor Fellowship in Oklahoma. Favorable reports of the meetings were presented in the "Emmaus Echoes" and at a recent C. E. meeting. A good representation of the church attended the W. D. Conference at Beatrice, Neb., as delegates. Others attended the Men's Brotherhood meeting in connection with the conference, where our men's chorus sang several selections of music. Rev. and Mrs. Walter H. Dyck arrived home from South America on Oct. 12. They showed pictures of their work and travels on Oct. 16. Mrs. Walter Dyck spoke to the women of the church on Nov. 16.—Corr.

—Gospel Church, Mountain Lake, Minn.: "Spiritual Housecleaning" was the pastors' preparatory sermon on Sunday, Nov. 6. A Communion Service was observed the next Sunday, Nov. 13. That evening, the Men's Chorus presented a musical program with several solos by Roger Tenny, high school instructor, and a message by Dr. P. J. Pankratz. On Sunday, Nov. 20, the annual harvest and mission festival were held. A personal testimony was given by Ruth Nickel, missionary candidate and a message by J. J. Esau with special music by a mass choir was included in the forenoon service. A fellowship meal was enjoyed at noon and speakers for the afternoon were J. J. Esau and A. G. Thiessen, deputation secretary for the Sudan Interior Mission. The Men's Chorus of our church sang at the Cottonwood County Men's Fellowship which met Monday night, Nov. 21, at the Westbrook Baptist Church. Ewald J. Conrad of Minneapolis, radio minister, was the speaker. On Thursday, a Thanksgiving Day Praise Service was held with a special ingathering for the Church Building Fund which amounted to over $2000. On Friday, Nov. 25, a Young People's Banquet was held with about sixty-five present. On the program were the Grace Notes Trio and speaker Gilbert Reiland of Grace Bible Institute. A number of students spent the Thanksgiving holidays at home. Missionary Aron Jantzen presented the Leper work at Champa, India, at the midweek Bible study service. On Sunday, Nov. 27, Mrs. Glendon Klaassen and Ernest Neufeld were received as members and joined the fellowship of our congregation. Pastor A. H. Schultz went to Newton, Kansas, to attend the Committee on Evangelism meeting on Teusday, Nov. 29.—Mrs. Waldo Stoesz, Corr.

—**Meadow Church, Mingo, Kan.:** "Thanks be unto God for his unspeakable Gift," 2 Cor. 9:15. Miss Hulda Meyers from Omaha, Neb., was with us during the Thanksgiving holidays. We were challenged by the pictures and her talks on Colombia, S. A. Our congregation observed the Holy Communion Sunday, Nov. 27. On Thanksgiving Day we had a special foreign mission offering, including the children, which amounted to $443.38. Mrs. William Gaeddert is still in the hospital in Colby. Complications had set in from her tonsillectomy. She is on the way to recovery and expects to be home soon. Mrs. Abe Goossen underwent surgery Nov. 23 at the Colby Hospital. She is recovering nicely. Mr. and Mrs. Alvin Goossen are at a hospital in Garden City for minor surgery. Dec. 3 we had a blizzard with four inches of snow. The nights were near the zero mark. Our congregation is planning to have their annual business meeting all day on Dec. 28, with a fellowship meal at noon. A son, Mikeal Ray, came to bless the home of Mr. and Mrs. Alvin Bergen in Ethiopia, Africa, Nov. 18. Alvin is a son of our pastor and wife.—Corr.

—**Immanuel Church, Delft, Minn.:** Oct. 23, Mr. and Mrs. Henry Quiring observed their 25th wedding anniversary with open house. Pastor McDowell preached the funeral sermon for his father, Edwin McDowell, 74, of Markham, Ont., who died of a heart attack, Oct. 22. Oct. 23, Alvin Ysker brought the message in our pastor's absence. Sunday evening, Oct. 30, E. W. Crockett gave us a glimpse of life and conversions at service centers in Rantoul, Ill., and San Antonio, Texas, both of which are under his direction. The sermon film, "He That Winneth Souls," by John R. Rice, was shown Nov. 6. Our Bible Conference with Richard Wolff of "Back to the Bible Broadcast" was Nov. 13-20. Our Missionary Conference was the following week, Nov. 20-27, with a special youth rally on Saturday evening, and climaxed with our Harvest and Mission Festival on Nov. 27. Our missionary offering for the two weeks totaled $1,695.00. Abe Thiesen of the S.I.M. was director. Guest missionaries and speakers for the week were Derek Porter and Miss Elaine Berdan, R.N., of the S.I.M., William Shillingsburg from Colombia, S. A., with the Gospel Missionary Union, and G. Christian Wiess, and Rev. and Mrs. Norman Voth, song director and pianist. Annual business meeting of the Ladies Missionary Society was held Dec. 1 with Mrs. Abe Baerg elected president. Our Sunday school annual business meeting was held Dec. 4, with Abe Nickel continuing as superintendent for the coming year.—Corr.

—**Burrton Church, Burrton, Kan.:** On Sept. 18 we had our Sunday school election; John V. Dick was re-elected superintendent. June Franz was elected in the junior department. Our pastor Abe Peters and wife attended the Western District Conference, Oct. 19-21. Oct. 30 the Ladies' Mission Society sponsored a mission program. John Thiessen was the speaker and showed the film of our mission work among the Indians of Montana. Nov. 14, 15, a number of men and women from our church came to clean, paint, and varnish the inside of the church. Our Harvest Mission Festival was held Nov. 27, Wm. Gering and P. A. Wedel were the morning speakers. A noon meal was served. In the evening a male quartet from the Tabor church brought the music. Walter Dyck showed pictures and spoke of their work in South America. The mission offering for the day totaled $303.31. Our young people and juniors are preparing a Christmas play as part of the Christmas Eve program.—Corr.

—**Grace Church, Enid, Okla.:** A joyous fellowship was again ours as we partook of the Lord's Supper, Oct. 30. A part of our Sunday school offering goes to help Mary Ellen Boehr in her mission work in Formosa. Mr. and Mrs. Wm. Regier have returned from missionary candidate school in Pennsylvania and are waiting to go to Brazil in January. William delivered the sermon in our church Sunday evening, Nov. 6. Elmer Froese and Dora Beck were united in marriage recently. We wish them joy in their union. Rev. Boehr of our church delivered the Thanksgiving message at the Bethel Church Nov. 24. A basket dinner followed. The Harvest Festival, with Marie Duerksen as speaker, was an all day meeting, Nov. 27, with a fellowship meal. The evening program was given by the Ladies' Missionary Society. Miss Duerksen told of her work in India and showed slides. Three collections were taken, amounting to $378.00.—Corr.

—**First Church, Beatrice, Neb.:** The Western District Conference convened in Beatrice, Oct. 19-21. In the evening of Oct. 16, Harry Martens told us of the Mennonites in Mexico and also showed pictures. Oct. 28, William Goossen and Mary Wiens of the Bethel Church, Inman, Kan., exchanged marriage vows. Groundbreaking services marking the beginning of construction of our new hospital were held Oct. 30. Nov. 6, John Gaeddert, assistant pastor of the Bethesda Church, Henderson, Neb., brought us the morning message. Our pastor, J. T. Friesen, conducted a series of meetings in Turpin, Okla. Thanksgiving Day, Walter H. Dyck brought us the morning message, and showed pictures in the evening, telling of his work in South America. Nov. 25, Amy Ensz and LeRoy M. Regier, of Burrton, Kan., exchanged marriage vows. Dec. 5-8 the MCC canner was in Beatrice. Dec. 4 A. W. Friesen brought us the message while our pastor preached at the Bethel Church, Inman, Kan.—Helen G. Jantzen, Corr.

—**Ebenezer Church,** Bluffton, Ohio: Nov. 27 Communion was held and two persons joined as members by letter. Dec. 1, the Ladies' Missionary Society held its monthly program and election of officers. Dec. 3 the youth group was in charge of services at the Lima Rescue Mission. Dec. 4, evening, we had a joint meeting with the St. John church. Miss Mary Haas was the speaker and showed pictures of Africa. She expects to return shortly. A son was born to Mr. and Mrs. Weldon Geiger, Nov. 24; also a son, born Dec. 4, to Mr. and Mrs. Wallace Geiger at Winona Lake, Ind. The sympathy of the congregation is extended to Mr. and Mrs. Lester Hall in the death of their infant son, born Dec. 3. Charles Sprunger, who was our supply pastor this summer, has returned to Chicago to continue his studies in Mennonite Biblical Seminary. Mrs. Sprunger is continuing her studies at Bluffton College the first semester, and will then join her husband in Chicago and enroll in Roosevelt College. Marlene Louise Herr and Thomas H. Cartwright were married Dec. 3 in Columbus Grove Methodist Church. Appropriate organ and piano music was played Sunday, Nov. 27, in the morning service in honor of Mr. and Mrs. Ezra Bucher, who celebrated their Golden Wedding Anniversary in the afternoon and evening. Over 400 registered as guests. The annual meeting of the Women's Service Group of Memorial Home was held Dec. 6 at the home.—Florence Lora, Corr.

—**Woodland Church, Warroad, Minn.:** Mr. and Mrs. Floyd Unruh are the proud parents of a son, Edward, born Nov. 3. This is the third son for the Unruhs. Congratulations. On our sick list are Ben Thiessen, Melvin Ortmann, Mrs. Frank Heppner, and Esther Thiessen. We wish them all a very speedy recovery. Elizabeth Penner, missionary from India, was our guest speaker the evening of Nov. 16. We had our annual Sunday school teacher and superintendent election Nov. 27. Alvin Eitzen showed a film on the projects of the Northern District Conference Nov. 30. The yearly annual meeting was held in the evening of Dec. 9. The Sunday school is busy preparing for the Christmas program to be given Christmas Eve. Mr. and Mrs. Melvin Ortman left Dec. 6 for Minneapolis where Melvin entered the hospital for surgery. Since this is my last letter, I would like to send Christian greetings to Mr. and Mrs. Clarence Newcomers, Mr. and Mrs. John Isaac, and Donald Heppner's, all of Oregon. A happy and prosperous New Year to all "The Mennonite" readers.—Corr.

—**First Church, Wadsworth, Ohio:** Our annual mission conference was held Nov. 17-21, with Marie Duerksen, Orlo Kaufman, J. N. Byler, and Andrew Shelly as speakers, rotating among the Wadsworth, Salem, Sugarcreek, and Oak Grove congregations. The Missionary Society arranged their mite-box program in connection with the Sunday evening session, after which the year's accumulated funds were sent to W.M.A. headquarters. An extra fund is being raised toward the W.M.A. deficit. On Dec. 8 the executive committee, headed by Mrs. W. O. Newcomer, planned the study program and yearbook for 1956. Mrs. Homer Beery was elected president of the Women's Christian Service Group, which meets monthly for sewing and other service projects. Stan Hostetter addressed the Men's Brotherhood on Dec. 7, describing his work in European relief under the MCC. Arden Rohrer, Jr., is the newly-elected president of the Brotherhood. The third annual

(Continued on next page)

rendition of "The Messiah" in this community was given Dec. 4 as a vesper service in the large new Methodist church. Special credit goes to our pastor, Rev. Neuenschwander, for bringing this oratorio to Wadsworth and for making arrangements from year to year which have made it so successful. The White Gift Christmas program will be held Dec. 18, and the gifts presented at this service will be divided among Vernon Sprungers, the Board of Christian Service, and local aid.—Corr.

—**Bethel Church, Fortuna, Mo.:** At a vote taken in our church Nov. 27 for deacon, Paul Hilty was re-elected. Holy Communion was celebrated Oct. 27, with a good attendance. The Ladies' Missionary Society sent 20 Christmas bundles for relief to the Newton center. Our annual relief sale amounted to $762.93. Missionaries J. R. Duerksens from India were with us Oct. 10, showing pictures and giving a report of the work and progress in India. L. L. Ramseyer of Bluffton College collected funds in our church and brought us a Sunday morning message in August. Our Thanksgiving service was held in the evening. In spite of the cold a goodly number attended and took part in expressing their gratitude. John Francis Gerber and Beatrice Gueterrie were married in El Paso, Texas, Sept. 5. At present they live in Columbia, Mo., where the groom attends the University of Missouri. Thanksgiving Day the YPU took groceries to a needy family of the community. Mrs. Mary Lehman, oldest member of our congregation, returned to her home again after staying with her niece, Mrs. Melva Elliot. Recent births: a daughter to Mr. and Mrs. Bert Groth; a daughter to Mr. and Mrs. Kieffer Lehman. Nov. 14-20 we had revival services in our church with Loris Habegger of Wayland, Iowa, as the speaker. The interest was good and the meetings were blessed. James Elliott was re-elected Sunday school superintendent and Carl Hilty was re-elected assistant superintendent.—P. P. Hilty, Corr.

—**First Church, Upland, Calif:** Oct. 30, the following persons were received into the church fellowship by baptism: Lerace Boshart, Susan Smith, Mikkel Ruchman, and Donald Collins. We miss our young people who are away: Robert Adler, in Germany, teaching under U. S. Army; Bruce Boshart, Paraguay, serving under MCC; Jo Lynn Hirschler and Sharon Boshart at Bethel College; Harry Janzen in New York at Union Theological Seminary; Byrna Mae Horsch teaching at Wadsworth, Ohio; Metta Janzen under Voluntary Service at Esopus, N. Y. Nov. 16, Martin Duerksen of Buenos Aires, Argentina, spoke at our church; the Seventh Street Mennonite and the Brethren churches were our guests. The community Thanksgiving service was held at our church. Nov. 27 we celebrated Homecoming Day. Lester Hostetler, former pastor of our church, was guest speaker. After a turkey dinner served in the church dining hall, Rev. Hostetler spoke on "Memories of Upland." The Hostetlers visited with us until the following Wednesday, giving an address each evening. Our Men's Chorus joined the choir for a Christmas Vesper program given Dec. 18.—Mrs. Joel Bachman, Corr.

Jericho Warehouse Burned

Due to the growing internal tensions in Jordan the MCC workers have moved from Jericho to temporary quarters in Jerusalem. On Sunday, Dec. 18, Akron, Pa., MCC offices received a cable from Ernest Lehman, director in Jordan, informing that the MCC house in Jericho had been looted and the warehouse burned. However, none of the workers were injured.

Further details will be released later. The temporary mail address is MCC, Jerusalem, Box 188.

Remember our workers in prayers as they serve in this center of uprisings and tensions.

Into the Beyond

MRS. KATHARINA DERKSEN, of Mountain Lake, Minnesota, and member of the First Church, was born October 31, 1878, and died November 24, 1955.

MRS. GEORGE (MARIE) NEUFELD, of Mountain Lake, Minnesota, and member of the First Church, was born April 23, 1900, and died November 26, 1955.

Good News

In connection with mission work, there are many occasions when we call out "praise the Lord." But there are events which cause us to cry this praise out in a loud voice and with special gratitude to our Heavenly Father. Such special expression of gratefulness has occurred in our mission field in Cachipay, Colombia. Our school there has received a license which means Government permission to continue. Our missionaries and we were indeed concerned that grave hindrances would be in the way with respect to the furtherance of this blessed work with the children of Colombia. Now the way is open again.

Brother Arthur Keiser writes as follows: "We just received the license for the school here this week for which we praise the Lord. I believe it is the first Evangelical license that has been granted."

Are you Interested?

Are you interested in Japan or Colombia and the work in these countries? The Board of Missions has on hand, copies of the COLOMBIAN NEWS for December, containing pictures and short sketches of the missionaries in that area, beside other interesting items.

Also for free distribution are 1956 calendars from Japan, containing pictures and birthdays of the various missionaries in Japan, along with prayer requests, etc.

Address your requests to Board of Missions, 722 Main Street, Newton, Kansas.

John Thiessen

Quite often when a man thinks his mind is getting broader it is only his conscience stretching.

The right instruction of youth is a matter in which Christ and all the world is concerned. Luther

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